Islamic Humanism Education for the World

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Article Info	Abstract
	In this article the author tries to describe Islamic humanism education/humanist education. This conception is an offer against the restlessness and anxiety of Human in the conception of Western education as well as the actual offer of Islam and *scholars* for education, people, and the world. The conception of Humanist Education is based on the study of Islamic epistemology, namely "revelation". "Revelation" occupies a position as one of the constructors of reality because revelation is recognized as "God's verses" those are able to provide guidance in one's thoughts and actions. Social change is an integral part of the conception of Islamic humanist education. The order of human life that is upheld is the creation of justice and equality (*egalitarian*). Education is actually a struggle to realize that life and order. The order expected by humans in the world today is world peace.
Artikel Info	Abstrak
	Dalam artikel ini penulis mencoba mendeskripsikan pendidikan humanisme Islam/pendidikan humanis. Konsepsi ini merupakan tawaran terhadap kegelisahan dan keresahan manusia dalam konsepsi pendidikan Barat serta tawaran aktual Islam dan ulama untuk pendidikan, manusia, dan dunia. Konsepsi Pendidikan Humanis didasarkan pada kajian epistemologi Islam, yaitu "wahyu". "Wahyu" menempati posisi sebagai salah satu pembangun realitas karena wahyu diakui sebagai "ayat-ayat Tuhan" yang mampu memberikan petunjuk dalam pikiran dan tindakan seseorang. Perubahan sosial merupakan bagian integral dari konsepsi pendidikan humanis Islam. Tatanan kehidupan manusia yang dijunjung tinggi adalah terciptanya keadilan dan persamaan (egaliter). Pendidikan sebenarnya merupakan perjuangan untuk mewujudkan kehidupan dan ketertiban itu. Tatanan yang diharapkan oleh manusia di dunia saat ini adalah perdamaian dunia.

I. INTRODUCTION

The decline of morals and ethics globally is very dangerous for the future of Human. The symptoms until now overshadow the survival of Human. Values such as honesty, justice, truth, help, mutual love and compassion are swept away by lies, oppression, colonialism, hostility and murder. This means that the future of humanity is threatened by the development of this demoralization, and the symptoms are happening globally. Its form today is hegemony in culture and domination in economics and politics. So that the poverty and hunger that plague countries in Africa and parts of Asia are ignored or not taken seriously. Of all the phenomena and problems that exist, the western education system is not able to answer clearly. Sometimes the education system tends to complicate matters. Because the construction of western education is built by the philosophy of materialism and rationalism. Until now the historical dealectic of the western education system has not been completed. So waiting for

the resolution of civilization to peak saturation point. And the results of the western education system also tend to thicken demoralization such as pragmatism and opportunistic actions. Because the social and human structures formed by the western education system are empiricism. Like the social system of communism and capitalism. While the human form and structure are proletarian and bourgeois. And it is very complicated to read a humanist civilization from the structure formed by the western education system.

The complexity of the problems of Human today is an opportunity and at the same time a challenge for Islam as a religion that has a comprehensive and complete concept of teaching. Islamic education occupies an important position in hacking and managing today's life. Because the human qualities that are formed can aggregate and articulate the needs and interests of humans and civilization, because the essence of education is to develop human potential, to be able to grow the will, and to raise the spirit of

generations to explore various potentials, and develop them optimally for the benefit of community/human development as a whole and comprehensively (Mulyasa in Nur Hidaya, 2015: 132). Meanwhile, Islam portrays education as empowering the potential of human nature which tends to the values of truth and virtue in order to function as a servant of Allah (QS. As-Shams: 8; QS. Adz Dzariyat: 56). So the essence and purpose of education is a process of fostering all the potential of humanity that exists in humans. This includes faith and piety, thinking and working, for civilization. Based on the background of the problem above, it is very important to explore the system and conception of Islamic education. Its purpose is to address the anxieties and concerns of the current education system. The conception of humanist Islamic education is one of the blue prints of Islamic education. The basic foundation of Islamic humanism education is the position of Islam as a religion that humanizes humans (Amirullah, 2018:). This means that the struggle for humanity is an eternal struggle, including humanism education.

In the literature study, Islamic education has been widely studied by scholars . In this section the author tries to describe the debates of the Mukminin Gaffar (2013), Nur Hidayat (2015), and Saekhudin Zuhri (2017) in discussing Islamic and global education. Mukminin Gaffar (2013) shows the educational aspect of every science taught in Islamic education. According to him, Islamic education is a compass in various situations and environmental conditions (global/age). Compass means that Islamic education will keep the ummah away from things that can damage morals. Moral development is not only the responsibility of religious teachers, but the responsibility of all teachers (Gaffar, Mukmini. 2013: 106). So Islamic education is meant by Mukminin Gaffar, namely as a moral fortress in all activities and interactions at various scales and environments, including in the era of globalization and the era of the industrial revolution 4.0. Nur Hidayat (2015) emphasized that Muslims are required to become educated and educated people. According to him, Islamic education guides humans both physically and spiritually towards the formation of noble personalities and morals. The objectives of Islamic education according to (1) explain the position of students as human beings among God's creatures and their responsibilities in this life; (2) explain their relationship as social beings and their

responsibilities in the order of social life; (3) explaining the relationship between humans and nature and their duty to know the wisdom of creation by prospering the universe, (4) explaining their relationship with the Creator as the creator of the universe (Hidayat, Nur. 2015: 131). Hidayat's writings are very important to describe the basis of Islamic education. Hidayat tries to strengthen the basis of Islamic education, but the weakness of this paper is that it only emphasizes Islamic education only on psychological transformation, namely strengthening the personality of the people.

Saekhudin Zuhri (2017) tries to focus more on analyzing global Islamic education. Zuhri believes that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state country. Because Islam as a religion has a comprehensive, deep and comprehensive concept of teaching. Including in the field of education in the world / global order. According to him, global Islamic education is a conscious and planned effort to create, realize a learning atmosphere and learning process about Islam universally covering the whole world and open to the people. The real purpose of Islamic education is to humanize trying for humans. In order for Islam to be meaningful to the global community and build a great generation, Islam is expected to appear with the following nuances: Islam is friendly, tolerant, dynamic, critical, creative, collaborative, innovative and has the best performance (Zuhri, Saekhudin. 2017: 84). Zuhri's research is a research that uses a descriptive analysis study. Zuhri has been trying to explore authentic Islamic education. However, Zuhri's weakness was not able to spark the true conception of Islamic education. Islam that is universal and comprehensive is not universally and comprehensively conceived either. Almost the same as Nur Hidayat Zuhri wrote that Islamic education only reached psychological transformation. Whereas strengthening the identity and personality of the people does not universalize Islam. Psychological transformation in Islamic education will only thicken the subjectivity of Islam in the world of education.

So in this article, the author tries to describe a more universal or objective conception of Islamic education. This conception of education squeezes the debates of Mukminin Gaffar (2013), Nur

Hidayat (2015), and Saekhudin Zuhri (2017) in discussing Islamic and global education. So in this article the author tries to describe Islamic humanism education/humanist education. This conception is an offer against the anxiety and anxiety of Human in the western conception of education as well as the true offer of Islam and scholars for education, people, and the world.

II. METHOD

The type of research method chosen is descriptive analysis, while the notion of descriptive analytical method according to (Sugiono, 2017: 29) is a method that functions to describe or provide an overview of the object under study through data or samples that have been collected as they are without analyzing and draw general conclusions. The sources of data collected by the authors in this paper are secondary data, namely documentation, literature, and digital or visual data related to this research. The limitation of this research is the subjectivity of the author. Because there will be elements of the researcher's interpretation of the hidden and implied meanings in the data collected. However, to reduce bias in writing, the author has carried out a triangulation process. The triangulation in question is first, source triangulation, namely by cross-checking data and facts from different sources and from other research results. Second, the triangulation method is by using several methods in collecting data, namely interviews, literature studies, and documentation studies.

III. RESULT AND DISCUSSION

1. Real Islamic Education

The problems of the world today are very complex. Social changes that are so fast support to complicate human problems. The world of education which has the authority to unravel and answer the tangled threads of humans is sometimes powerless. Sometimes it strengthens the current and doesn't liberate it. One of the main variables that are eroded in the system and human life today is the issue of morality. The degradation of morality when it causes humans to dehumanize themselves. So there is a process of dehumanization when there is a decline in morality. The order of human life in the structure of life is filled with injustice and inhumanity. The impact is that inequality is very high, poverty is mushrooming, oppression is everywhere, and the main thing is the loss of awareness of authenticity as a complete and complete human being. The conception of Islamic education is the antithesis of Western education which contributes to the dehumanization process in today's world. Because it departs from the degradation and decline of morality caused by a way of life and views that are only based on materialism (materialism) and rationalism. So that the contributor to moral decline is the perspective of Western education. Like the swift currents of materialistic, hedonistic, and secularistic culture. It is this culture that causes the order of civilization to be full of anxiety and restlessness, because of a lifestyle that is solely pursuing material satisfaction, lustful pleasures and heeding religious values. So it is not uncommon for humans to be haunted by wars, extremist actions, invaders, oppression, and other bad arrangements. This means that happiness and peace are difficult to enjoy, which is the ultimate goal of education.

The conception of Islamic education basically aims to achieve developmental progress for individuals. In Islam what is called progress includes material physical progress, and mental spiritual progress, both of which are aimed at achieving happiness in this world and the hereafter. (Buseri in Zuhri, Saekhudin. 2017: 88). The implementation of Islamic education must always refer to the sources contained in the Qur'an. By adhering to certain values in the Qur'an, especially in the implementation of Islamic education, Muslims will be able to direct and lead humanity to be creative and dynamic and be able to achieve the essence of ubudiyah values to their Creator (Tantowi in Hidayat, Nur. 2015: 134). The conclusion of the purpose of Islamic education is basically only one, namely humanizing humans, or raising human dignity or human dignity, which is being caliphs on earth with duties and responsibilities to prosper life and protect the environment (Hidayat, Nur 2015: 136). However, the educational goals that have been oriented so far are indeed very ideal in fact, because they are too ideal, these goals have never been implemented properly. This deserves to be criticized, especially since globalization and the industrial revolution 4.0 have not only brought positive effects, with the existing facilities, but the various demands of life caused by them have disoriented education. Education tends to be based on pragmatic needs, or the needs of the field market, work,

so that the spirit of Islamic education as the foundation of culture, morality, and social movement is lost (Rembangy in Hidayat, Nur 2015: 136).

Throughout the discourse on Islamic education, scholars are focused on the development and fortification of individual ethics and morals. The studies conducted by the researcher in question are not wrong, but they narrow the conceptions of authentic Islamic education. Attracting individual and individual religious spiritual experiences will only subject Islamic education. Because Islamic concepts are not only abstract, but also concrete. Such as the concept of Allah, the concept of angels, of the afterlife, of ma'aruf, munkar, and so on are abstract concepts. Meanwhile, concepts such as fuqara (the poor), dhu'afa (the weak), mustadh'afin (oppressed class), zhalimun (tyranny), aghniya (rich people), muktakbirun (rulers), mufasidun (corruptors), and others are con-crete Islamic concepts in the social pheno-mena of Human (See, Kuntowijoyo, 2008: 550). The author wants to say that real Islamic education must be actual and objective. This means not only as a place for psychic transformation, but also as a place to build civilization. This means that Islamic education is an active part in the existing process of social change. Islamic teachings must be very universal and objective, not only accepted among Muslims but accepted by all human beings. Like the current human sufferings, such as the wars between Iran and America, Israel and Palestine, the famine in Africa, the domination of America and China, the Corona Virus, and others must be seen integrally and universally. This means that Islamic education in its entirety is about the development of Islamic doctrine, and furthermore it is used as a world view.

2. Humanist Education Concept

The concept of humanist education is a concept that is offered to the world. Based on the results of observations and a thorough study of the literature, the concept of humanist education is reflected in the history and human situation of Human which is increasingly worried and anxious in the future. The future civilization will be accom-panied by greed, cruelty, oppression by the strong against the weak, by the powerful against the commoners, by investors against workers, by the rich against the poor. Humans in the future displace each other, monopolize, and collect as much material as possible and at the same time allow hunger, poverty, suffering, and other oppression. The above phenomenon is a world phenomenon, which is concluded as a humanitarian crisis that has hit the world. The education system can solve these problems. With the universality of Islam offers a humanist education. The conception of Humanist Education is based on the study of Islamic epistemology, namely "revelation". Islamic epistemology is very different from the major Western branches of epistemology such as Rationalism or Empiricism which follow the source of knowledge as derived solely from reason or observation. The logic of Western epistemology is in its statement that "what is illogical is not real" as taught by Rationalism, as well as the statement "what is not real is illogical" as in the doctrine of Empiricism, and seems to be simple when viewed from the perspective of Islamic epistemology (Kuntowijoyo, 2008: 555). And according to Amirullah (2016) it is the arrogance of rationalism and empiricism that causes human suffering and tragedy (Amirullah, 2016: 14).

According to Islamic epistemology, the element of transcendental guidance in the form of revelation becomes a very important source of knowledge. Revelation knowledge, therefore becomes a priori knowledge. "Revelation" occupies a position as one of the constructors of reality because revelation is recognized as "God's verses" that are able to provide guidance in one's thoughts and actions. In this context, revelation then becomes a constitutive element in the Islamic paradigm (Kuntowijoyo, 2008: 555). The Islamic paradigm will be a major part of the conception and paradigm of humanist education. Because it is drawn from the conclusion of a transcendental structure that constructs knowledge, transcendental struc-ture as a reference for interpreting reality, and placing revelation as a source of truth and knowledge. It does not stop there, Islamic humanist education constructs the Islamic paradigm into a theoretical paradigm. This means that the concept of humanist education formulates theories based on the paradigm of the Qur'an .Where the perspective of the Qur'an is developed in order to understand the reality of human life. The transcendental structure of the Qur'an is a normative and

philosophical idea that can be formulated into a theoretical paradigm. The aim is to provide a framework for the growth of original empirical science and rational science, meaning that it is in accordance with the pragmatic needs of today's human beings, including Muslims, to actualize themselves as caliphs on earth. Therefore, the development of the social and cultural conception of humanist education as an offer to current human needs that undermines human values from humans themselves. Currently the problem of humanity in the history of Human never ends. Various human tragedies continue to grow coloring the history of the world. So the world of education must offer a true educational concept, such as humanist education, because the authenticity of education is to humanize humans.

The pillars of humanist education are divided into three. First, humanization, the pillars of humanization build a true education system for the world. Humanization in the world of education is to restore human nature. Fitrah in question is the condition of humans who have a position as noble creatures in accordance with their human nature in an effort to humanize humans. By eliminating material, dependence and violence, as well as hatred in other human beings. Second, emancipation or liberation. The pillars of this humanist education are efforts to free humans from cruelty, poverty, structural domination, violence, and rejecting conservatism in religion. Liberation in a prophetic context is to make religion a transcendental value, so that religion becomes an objective and factual science. Third, transcendence the third pillar of education is the soul in the process of humanization and liberation. The process of humanizing humans and carrying out the process of liberation is a means to return to God. The ultimate goal of the process of humanization and liberation is God. From the epistemology, paradigm, and pillars of humanist education, it becomes an inseparable part of the concept of humanist education. This means that the conception of humanist education is not only a transformation of identity, but the goal is more than objective and factual, namely social change. The development of the concept of humanist education has a pragmatic goal, namely fulfilling a prophetic mission in the development of world civilization.

3. World Peace

Social change is an integral part of the conception of Islamic humanist education. The order of human life that is upheld is the creation of justice and equality (egalitarian). Education is actually a struggle to realize that life and order. The order expected by humans in the world today is world peace. The mission of humanist education is to contextualize Islam as "grace to the universe". The subject of education is to make humanity the main entrance in humanist education. Humans are taught and guided to think mondial, which is to think for all human beings, whoever they are, are essentially friends. If there is hostility, it must be resolved within the framework of humanity in a fair and civilized manner (Maarif, Ahmad Syafii, 2015: 210-211). And this is the design of Islamic civilization that is offered to the world through the concept of education. So the awakening of modern-minded humans in civilization will spearhead the creation of a universal brotherhood of Human. And this is what makes the glory of Islamic life, namely happiness in the world of heaven in the hereafter.

IV. CONCLUSION AND SUGGESTION
A. Conclusion

This article is a conception of Islamic education offered to the world. Because the social situation that occurs in the history of Human today is a condition with contradictions and divisions. This situation tends to occur because of the arrogance of rationalism and empiricism in education today. For this reason, it causes prolonged human suffering and tragedy and is developed by the swift currents of materialistic, hedonistic, and secularistic culture. And this article responds by offering the conception of humanist education that is offered to the world. Based on the results of observations and a thorough study of the literature, the concept of humanist education is reflected in the history and human situation of Human which is increasingly worried and anxious in the future. Therefore, the universality of Islam offers a humanist education. This means that the conception of humanist education is not only a transformation of identity, but the goal is more than objective and factual, which is social change. The development of the concept of humanist education has a pragmatic goal, namely fulfilling a prophetic mission in the

development of world civilization. That the creation of a universal brotherhood of Human. This article is theoretically a contribution of ideas and ideas in the world of schoolers. This means that this article will be a reference in scientific discussions and debates. And the author also expects readers to provide constructive criticism and suggestions for the good of this article in the future.

B. Suggestion

Discussions related to this research are still very limited and require a lot of input, suggestions for further writers are to study more deeply and comprehensively about Islamic Humanism Education for the World.

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