

# The Development Of Religious Humanistic Education In Tegalrejo Datinawong, Babat Lamongan

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**Abstract:** Indonesia Society is currently faced with a moral crisis, whether it occurs in young children, adults up to the parents. Morale is greatly needed by the community, in the form of religious humanist communities that are far from the attitude of rebellion, criminality, and selfishness. However, the reality as it is still far from the expectations of society. This is due to many things one of which is a lack of awareness in education, parenting parents are not good, and the bad environment. This is contrary to the notion of humanistic education. Humanistic Education upholds human values capable menciptakan dynamic society there is no issue that destroys human dignity. In this case, the author want to learn about the development of the religious humanist education in the community. The point of this study was Tegalrejo Datinawong district, Tripe regency, Lamongan. Community development humanist religious: *first*, the people who develop humanity values (*honesty, compassion, fairness and mutual respect*) and remain in a religious framework in accordance with religious values (*hablulhablum, hablu minal nature and habluminallah*), *Second*, deciding religious humanist communities were starting from community leaders or leaders who were in the village Tegalrejo, among other village leaders, clerics, religious teacher/cleric as a motivator. *Third*, measures to develop human society among other religious communities develop positive values, teach moral message to the community, until finally awakened humanist and religious communities.

**Keywords:** Humanistic Education, Community and Religious

## INTRODUCTION

Morality is an aspect of personality that a person in relation to the social life in harmony, fair, and balanced. Moral behavior is required in order to realize a peaceful life full of regularity, order, and harmony.<sup>1</sup>

The statement has been disclosed by related experts about morals is greatly needed by the community, in the form of religious humanist communities that are far from the attitude of rebellion, criminality, and selfishness. However, the reality as it is still far from the expectations of society. This was due to many things one of which is a lack of awareness in education, parenting parents were not good, and the bad environment.

<sup>1</sup> Mohammad Ali and Mohammad Asrori, *Psikologi Remaja; Perkembangan Peserta Didik* (Jakarta: PT Bumi Aksara, 2012), 136.

Every society has a pattern of rules governing the rules of human behavior and human society in which it is located. Because morality is a regulator of individual behavior in socializing with community groups. With the growing moral good in society, social life in it will feel peaceful. It must be obeyed, because morals have a function in managing, maintaining order, and maintain harmony among communities that exist in a social institution.<sup>2</sup>

Moral issues are often approached teenagers or children who are still undergoing a process of education. Every day people are always presented with the pattern of behavior diverse community. Moral problem is a shared responsibility, not the responsibility of each individual. Noting the fact frequently online media, or media write discussing deviant behaviors are concerned with morals, whether it is done by children, adolescents and adults. Juvenile delinquency more years of increasingly rising percentage and increasingly complex problems experienced.

Things that affect the moral development of the individual self with the interaction activities inside and outside the individual. Moral teaching to teenagers, can not be taught in theory only, but takes practice. If adolescents are taught good morals then invite teenagers heading to a good socialization environment.

Environment character formation of children, not only in the environment in which to play. However, the family and the school also has a very big role in the formation of the child katakter. Instead the family has a very big role in shaping the character of children. Because the moral values and attitudes of individuals grow and thrive in it.

According to Aristotle man is *Zoon politicon* a term used by Aristotle to refer to a social creature. Explain that humans predetermined to live in a society and interact with one another, a thing which distinguishes man from animals. Human nature can not live with myself. Therefore, socializing can influence moral behavior patterns of individuals. How to invite people of good socialization to form a religious humanist communities, and able to uphold peace, decency, discipline, cleanliness, harmony. This is what finally packed in a humanistic theory and developed in a learning theory.<sup>3</sup>

Flow humanistic view that learning is not just the development of the cognitive qualities, but also a process that occurs within the individual that involves all existing domain. In other words, the humanistic approach to learning emphasizes the importance of emotions or feelings (*emotional approach*) open communication and values of the students.<sup>4</sup>

The human person can be changed because it is influenced by something. Because there have been attempts to educate private and personal form.<sup>5</sup> According Cholil Mansyur stated that the public life influence each other, which are interconnected behavior and actions are based on a rule and who violate them will be sanctioned in accordance with its provisions.<sup>6</sup>

Every day people are always met with community or social groups that are small or large.

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<sup>2</sup> Muh Barid Nizarudin Wajdi, "Landasan Historis Perkembangan Teknologi" (2017).

<sup>3</sup> Muh Barid Nizarudin Wajdi, "Metamorfosa Perguruan Tinggi Agama Islam," *AT-Tahdzib: Jurnal Studi Islam dan Muamalah* 4, no. 1 (2016): 92–109.

<sup>4</sup> Baharudin and Esa Nur Wahyuni, *Teori Belajar dan Pembelajaran* (Yogyakarta: Ar-Ruz Media, 2007), 142.

<sup>5</sup> Agus Sujanto, *Psikologi Kepribadian* (Jakarta: PT Bumi Aksara, 2006), 3.

<sup>6</sup> M. Cholil Mansyur, *Sosiologi Masyarakat Kota dan Desa* (Surabaya: Usaha Nasional, t.th.), 137.

And each of these social groups have rules or laws governing the social group, and the interplay of the personality of the individual self.

In this case I want to learn about the development of the religious humanist education in the community. The author makes the point of the study was Tegalrejo district. Kab tripe. Lamongan. With the hope that the humanistic education, the man knows his position as *kehalifah fi ardhli*.

### **Humanist Education**

In Indonesian dictionary<sup>7</sup> can be found humanist term derived from the root word human with all forms of derivatives, all of which have different meanings with each other. Human words have meanings: (1) human nature, (2) humane (virtuous, noble minds, and so on). The word humanist meaning: (1) those who crave and to struggle for a better social life, based on the principles of humanity, servant of the interests of human beings, and (2) the adherents of the ideology that considers human beings as objects paramount. The word humanism (*humanism*: English) means: (1) flow aimed at reviving a sense of humanity and aspiring social life better, (2) understand that considers man as an object of study of the most important, because this understanding assumes rational persons as the most value high, as the source of the last value, and serves on fertilization of creative development and moral development of individuals in a rational and meaningful without reference to the concepts of supernatural,<sup>8</sup>and (3) the flow of the renaissance era which makes the classic literature as the basis for the entire human civilization. Said humanistic meaning: the growth of humanity. The humanization is invented word, that has a sense of growing sense of humanity<sup>9</sup>.

In this case the authors concluded humanists were some set pattern of life which was based on the love that upholds human dignity so that they could create the dynamic community that there was no issue that destroys human dignity<sup>10</sup>.

In the humanist paradigm, humans are viewed as creatures of God who have a nature-specific nature that should be developed. And human nature can only be developed through education that really humanize (*humanist education*). Humanist education oriented towards human development (*humanpeople*), emphasizing human values, and cultural values in education. The main purpose is humanitarian, normative and personality. Personality, developed is a complete personality, integrated and unified with the socio-cultural values. And her own personality can be observed from the behavior and experience. The fundamental objective of humanist education is to form a family, community, and citizens both have a spirit of democratic, responsible, have self-esteem, creative, rational, objective, unprejudiced, introspective against change and renewal and is able to utilize the free time effectively.<sup>11</sup>

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<sup>7</sup> Tim Penyusun Kamus Pusat Pembinaan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1995), 361.

<sup>8</sup> Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia Pustaka Utama, 1996), 295.

<sup>9</sup> Muh Barid Nizarudin Wajdi, "Paradigma Pergeseran Educational Technology Menuju Instructional Technology" (2017).

<sup>10</sup> Muh Barid Nizarudin Wajdi, "Spiritual Counseling As An Alternative Problem Solving," *Educatio: Journal of Education* 1, no. 2 (October 30, 2016): 11–28, accessed October 18, 2017, <http://ejournal.staimnglawak.ac.id/index.php/educatio/article/view/27>.

<sup>11</sup> Oemar Hamalik, *Administrasi dan Supervisi Pengembangan Kurikulum* (Bandung: Mandar Maju, 1992), 44-45.

Associated with the religious, the authors relate to the concept of humanistic education in the review of the Qur'an which is equipped with a tafseer that exist, as well as an analysis of some of the figures that will be customized with themes paragraph relating to the cases of humanism.

As for the notion of education writers to interpret the process of science to pupils, students, or individual students continuously as the target of character development, moral, mental, man. Right education is to free a person from various confinement, intimidation and exploitation of these relate to the humane education that teaches pemanusiaan whole human being, unique, independent, and creative.

Islamic educational purposes creates a *perfect man*. Terbinanya Muslim personality or *perfect man*. To form an individual who has a complete personality, the existence of religious education is a necessity that must be taught, even in public schools. However, in the plains of operational process is not only done limited transfer of knowledge, but far more important is how they earn science is able to produce a good attitude in accordance with the value of the knowledge they have messages.

Islamic Education has a strategic role as a means of *human resources* and *human investment*. This means that besides education aims to cultivate a better life, had also coloring and become ethical and moral foundation as the glue of human values in the empowerment of national identity.<sup>12</sup> Departing from the significance of this study, it is natural for nature education is a process of humanization.

Education humanistic views human beings as human beings, that all God's creatures by nature-nature certain to be developed to the maximum and optimal education (Islam) humanistic education is to introduce appreciation for the high to the man as a creature of God's glorious and free, and within the limits of its existence essential and also as representative of Allah as described in QS. Al-Baqarah verse 30.<sup>13</sup> Therefore, humans have a moral responsibility to the environment, such as keterpanggilannya to devote themselves to the benefit of society. Humanist principles emphasize the importance of individual human needs. Individuals have the impulse towards self-actualization and responsibility to themselves and others.

The concept of humanistic study suggests there are at least two main things that need to be fostered in the educational process. Secondly it is the process of forming the figure of the human profile with human mentality (*human*) who has the physical appearance of a healthy, normal, and berkelakuan well, be natural and commendable morals. The process of formation of humane human being analogous to the humanization of education.

### **Religion Concept**

Religion Concept of humanitarian summarized description of "*humanism*" arises when human existence has been questioned. When a person is given a question; "Which is more important in human life: whether to seek the truth as high as possible or organize a good living as a human being?" At the same time confronted with the problem of perennial human about

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<sup>12</sup> <http://www.sfeduresearch.org/content/view/175/66/1/6/lang.id/>. Accessed December 17, 2007.

<sup>13</sup> Baharuddin and Makin, *Pendidikan Humanistik; Konsep, Teori dan Aplikasi Praktis dalam Dunia Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2007), 23.

human nature itself. This humanism outlook actually want to restore the term "humanize" the true meaning, which is an attempt to apply universal values in everyday life.<sup>14</sup>

Knowingly or not, based on the above understanding, the actual concept of humanism has no logical connection with atheism. Humanism does not cause a person to become an atheist or theist. Humanism is a neutral idea of humanity that would affirm human dignity as human beings. Humans deserve respect because he is human. He was not an animal that can be kicked, nor goods are easily dibalang, nor is God who must be worshiped. He is a human being whose body could disintegrate into humus for death. Then, God should get a positive place in humanism. In every religion, basically always proclaim that God menicintai humans. Therefore, it is inappropriate presumably humanism concept is much the existence of God. Humanism is not about religion or God. If so, do not replace religion of humanism is appropriate because it is notequal.<sup>15</sup>

At about the 20th century there has been a change of attitude towards humanity unusually large compared to previous centuries. Humanism reached the peak of its maturity as a movement that places human dignity grandeur and glory. Humanism even become a kind of new religion for the modern society which is very highly praised and admiredman<sup>16</sup>. In this case, both movements humanism and as a school of thought to save the ideals and fundamental effort to locate and treat people more humanely. There is a process of humanization that is going to be pursued.

Thus, the existence of religion is needed in the community. Since the purpose of religion as the order of God that can guide intelligent person to seek happiness in the life hereafter and the next life. Religious man here as a guide to understanding the concept of humanism as a whole for humans not to fall on the absolute freedom but the freedom of the human.

## **RESEARCH METHODS**

The method used in this research was qualitative descriptive. The qualitative research by looking at the object as something dynamic, the result of construction of thought and interpretation of the observed phenomenon as a whole because every aspect of the object has a unity that can not beseparated.<sup>17</sup>

The research was conducted in the village of the District Datinawong Tegalrejo Babat Lamongan. Data presented data sourced from the library and archives of the village. The observation process was done by interviewing villagers Tegalrejo. The procedures used were editing and organizing.

Data analysis techniques supported by the use of descriptive-historical method. With the thawing process the fact that using the accuracy of interpretation. This description explained a fact of religious humanist education development in the village Tegalrejo. While the historical purpose was more focused on patterns of life, backgrounds, education levels and social

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<sup>14</sup> Yanti Manoppo, *Nilai-Nilai Humanistik dalam Interaksi Dosen dan Mahasiswa* (Desember, 2005), 6.

<sup>15</sup> Antonius Subianto B, *Humanisme Agama Alternatif, dalam Humanisme dan Humaniora Relevansinya Bagi Pendidikan*, hal. 240

<sup>16</sup> Sylvester Kanisius Laku " *Anti Humanisme dalam Humanisme dan Humaniora Relevansinya Bagi Pendidikan*, ed Bambang Sugiharto (Yogyakarta: Jalasutra, 2008) hal, 261.

<sup>17</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R & D* (Bandung: Alfabeta, 2009), 11.

conditions in Tegalrejo village.

## **RESULT AND DISCUSSION**

The results showed that education was a process of acculturation. Many aspects affecting the development of the religious humanist education in rural communities Tegalrejo eg: human resources, the role of youth mosque, youth, community leaders, to the boarding school located in the village Tegalrejo.

Based on the results of the review and study of several theories exist, according to the conditions that exist in the community, then the concept of humanist education based on five principles: (1) develop and foster positive values of rural communities Tegalrejo that was helpful, doing good, faithful, and devoted , (2) teach a moral message to humans, especially on public figures in order to act in accordance with the expectations of society Tegalrejo Babat Lamongan that is loved justice, truth and honesty., (3) encourage to work hard for the common interest, (4) strengthen and develop the character positive personal.

*The first*, development of religious humanist education that occurs in the community, community leaders have a very important role in developing human behavior. With it, it will become a social role model for surrounding communities to communicate and interact with others.

There are several things that must be understood in the social order that upholds the Java especially harmonious and respectful attitude will produce the harmony of life. The attitude of harmony and mutual respect if applied in society there is little possibility for conflict. This is consistent with the expectation of human understanding.

Based on the results of the review of observational data and interviews that had been done, then the religious humanist education development in rural communities Tegalrejo Babat Lamongan could be formulated as follows: 1) building a community aqidah; 2) establish sharia; 3) building a moral society.

*Second*, the development of religious humanist attitude in people's lives by creating an atmosphere of religious humanist who started from community leaders or leaders who had been in the village Tegalrejo and then would be followed by the public. When it woke up it was not a difficult thing to invite and conditioning people to get peace and harmony.

In relation to the development of community religious humanist attitude in everyday life could be formulated as follows: (1) helping each other; (2) The mutual assistance; (3) mutual respect; (4) mutual respect.

*The Third*, development of religious humanist education could be formulated by upholding the culture that built up in the community as follows: (1) traditional wedding event manten application and inventiveness; (2) a ceremony for the first child as tingkepan, Pitonan; (3) The ceremony to commemorate the death as send prayer days 1, 3, 7, 40, 100, 1 year and 3 years after the death.

*The Fourth*, development of religious humanist education could be formulated in the form Nahdiyin activities such as (1) Fatayat, (2) muslimat, (3) tahlilan, and (4) dhiba'an.

Such as some of the things related to the discussion and interpretation of data that had been described by writer.

## CONCLUSION

Based on the results of research on religious humanist education development in rural communities Tegalrejo Babat Lamongan, it could be deduced as follows that religious humanist education development in the community were all activities carried out in the village Tegalrejo aim to restore a rope of love of humanity had been lost to the ages.

Thus some of the points that resulted from this research was a form of conceptualization of community development humanist religious: *first*, conceptualizing public image humanist religious were the people who develop humanity values (*honesty, compassion, fairness and mutual respect*) and remain in religious framework in accordance with religious values (*hablulhablum, hablu minal nature and habluminallah*). *Second*, deciding religious humanist communities were starting from community leaders or leaders who have bee in the village Tegalrejo, among other village leaders, clerics, religious teacher/cleric as a motivator. *Third*, measures to develop human society among other religious communities developing positive values, teaching moral message to the community, until finally awakened humanist and religious communities.

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