

**APPLICATION OF HUMANISTIC VALUES
IN ISLAMIC EDUCATION;
THE CHALLENGES OF HUMAN POTENTIALS IN
MODERN ERA**

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Abstract: *Education is a medium to change the characteristic of human beings to reach their perfection. In Islam, the ultimate goal of education is to uphold humanistic values that are embedded in every individual. This article attempts to analyse the application of Islamic concept of education by putting emphasis on the process of humanization. It is argued that the function of education is not only to provide cognitive knowledge for students, but also to introduce to the students humanistic values and principles. Humanization in Islamic education means that students are taught how to develop good character and personality. This is the challenge of development and progress in all lines of life that produces some of the social changes are large and comprehensive on human life and lead to social change. Education is charged on the human values of self learners. Humanistic values that are embedded in Islamic education include: religious values, togetherness, and partnership.*

Keywords: Humanization, Humanistic Values, and Islamic education.

Introduction

The discussion about Islamic education is essentially a dialogue about a completely human, the human as well as executive education and the object of education in other side. Human beings are multidimensional, not only human beings as subjects theologically who has the potential self in developing a pattern of life, it's also become the object of a whole wide

and forms of activity and creativity.

Based from the thesis, the implementation of education must contain many aspects of human and religious values. Refer to the opinion of Nurcholish Madjid, that human values has not conflict with religious values and religious values is impossible contrary to human values¹. In reality, the education system just focus and giving more pressure on the teaching of science, lack of attention to social problems learners. Whereas education means as well as the process of socialization, that is to say education is expected to form a social man who can get along with our fellow human beings in spite of differences in religion, ethnicity, that certainly consistent with religious values.

Today, education provided to the students more dominant to make themselves tends to be more individual than socializing with their environment. The products of education was often only measured by external changes, either the physical or material progress which could increase the satisfaction of human needs. The products of education changed, transforms to produce intelligent and skilled man, that unfortunately didn't have a concern and feelings of fellow human beings, cause of disappearance of humanist values obtained from the child's learning process.

Islam most highly emphasizes the education to "humanize learners" in the real sense. Bustani A. Gani and Zainal Abidin, in a book written by Yusuf Al-Qaradawi, Islamic Education and Madrasah Hassan Al-Banna² explained that Islamic Education was understood by educate person holistic, intellect and heart, also spiritual and physical, character and skill. In the development of human thinking, the important was not achieving the maximum, but optimal, by directing potential of the human mind to the good. Making the human more wises must be equipped with humanizing behavior. By mastering language well and an introduce good literature, art, and history, the children

¹ Siswanto Masruri, *Humanitarianisme Soedjatmoko; Visi Kemanusiaan Kontemporer*, (Yogyakarta: Pilar Humanika, 2005), p. 14.

² Yusuf Al-Qardhawy, *Pendidikan Islam dan Madrasah Hasan Al-Banna*, (Jakarta: Bulan Bintang, 1980), p. 39.

set up to recognize patterns of values widely, whereas eventually they was able to examine the attitudes and behavior itself against the symptoms of socio-economic, political and cultural society. Its all in order to find ways to improve the social imbalance, by means of its own humane method, which prioritizes the cooperation between educators and students and between theory and practice are taught in life.

Theory of The Study

This article using three philosophy theories, namely: pragmatism, progressivism and eksistensialisme³. The main idea of pragmatism in education is to maintain the continuity of knowledge of the activity that is intentionally changing environment⁴. Education is a life and democratic learning environment that makes everyone participates in the decision-making process in accordance reality of society.

As for the idea, progressivism was influenced by pragmatism that emphasizes the freedom of self-actualization for students to be creative. These ideas emphasize the needs and interests of the child. Children must actively build up the experience of life. Learn not only from books and teachers, but also from the experience of life⁵. Basic orientation progressivism theory is its attention to children as learners in education.

Theory of existentialism emphasizes the uniqueness of individual children rather than progressivism which tend to understand the child in a social unit. Child as a unique individual. This view of the uniqueness of the individual is to deliver humanist circles to emphasize education as a quest for personal meaning in human existence. Education serves to help individuals to become human selfhood free and responsible vote. Human

³ George R. Knight, *Issues and Alternatives in Educational Philosophy*, (Michigan: Andews University Press, 1982), p. 82.

⁴ John Dewey, *Democracy and Education*, (New York: The Free Press, 1966), p. 344.

⁵ Knight, *Issues and Alternatives...*, p. 82.

freedom is a pressure existentialists.⁶ With these freedoms learners will be able to actualize its full potential.

The Relation between Humanization and Islamic Education

According to KBBI⁷, humanization means humanizing or the cultivation of a sense of humanity. It is equal with humanization that derived from the Latin means ancients “humanus humane”, cultured and refined. The humanities values issues related to value us as homo humanus or cultured human. While the humanist in KBBI defined; 1) those who yearn and struggle for the realization of a better social life, based on the principles of humanity; a servant of the interests of human beings; 2) adherents of an understanding which is considers the human as the most important objects.⁸

Islamic education attempts to educate and teach Islamic values embodied in in order to become a way of life for humans.⁹ Thus, humanization in Islamic education seeks to instill Islamic values towards the human nature through education. Education cannot be separated from its objectives, which is discusses the properties of origin (nature) of man in Islam perspectives, because in humans itself that aspired to something instilled by education. Education also aims to improve the quality of life, both as individuals and as a group in society. According to al-Ghazali views, the purpose of education is an approach to Allah, without any feeling of pride and superiority.¹⁰

In ancient Greek culture, education is illustrated as the processing of farm land where are the seeds can grow well and produce fruit. Education is a concerted effort to humanize the man, shaping the character that they become personally virtuous, respectable from their intellectual culture.

⁶ Nel Noddings, *Philosophy of Education*, (Oxford: Westview, 1998), p.59 and 61; Knight, *Issues and Alternatives...*, p. 73 and 87.

⁷ Tim Penyusun Kamus Dan Pengembangan Bahasa, (ed.), *Kamus Besar Bahasa Indonesia*. (Jakarta: Balai Pustaka, 1988), p. 561.

⁸ *Ibid.*

⁹ Muhaimin, *Paradigma Pendidikan Islam; Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: PT Remaja Rosdakarya, 2000), p. 30.

¹⁰ Tasirun Sulaiman (ed.), *Dasar-Dasar Pendidikan Islam*, (Ponorogo: Pusat Studi Ilmu dan Amal, 1991), p. 2.

In other words, education is the process of humanization, in the sense of treating the potential of a person to be more humane.¹¹ Humanization of the elements in the overall education means education that reflects the integrity of the human being and to help people become more humane. The concept of education more emphasis on students personality development than teach certain skills in using in types of work.¹²

It can be argued that the humanization put human completely, learners are able to examine their own attitudes and behavior of the symptoms that occur in the vicinity. Education is able to answer basic things about human existence and the universe requires role and responsibilities of them. Here, the people are required to participate in finding and developing the values of life and cultural norms.¹³ The process in Islamic education intends to construct human beings who have a true humanitarian commitment, human beings have consciousness, freedom, and responsibility as an individual human being, but not lifted from factual truth that he lives in the community. Further, moral responsibility to the environment, devote himself for the benefit of society.¹⁴

The Human in Islamic Worldview

The Basic Concepts of Human

Human are pedagogic creatures endowed by Allah who had useful potential for achieving both physical and spiritual perfection. To achieve them perfection, people are required to get along with others and the universe that is constantly changing, so it can adapt to the environment and sustain

¹¹ Bambang Sugiharto, *Humanisme dan Humaniora: Relevansinya Bagi Pendidikan*, (Yogyakarta: Jalasutra,2008), p. 343.

¹² Thaha Mahmud, *Paradigma Baru Ilmu Pengetahuan Sosial dan Humaniora: Dialog Antarperadaban: Islam, Barat, Dan Jawa*, Jakarta: Teraju, 2008), p. 128.

¹³ Jusuf Amir Feisal, *Reorientasi Pendidikan Islam*, (Jakarta: Gema Insani Press, p. 179.

¹⁴ Baharuddin dan Makin, *Pendidikan Humanistik; Konsep, Teori, dan Aplikasi dalam Dunia Pendidikan*, (Yogyakarta: Ar-Ruz Media, 2007), p. 23.

life. Attempts to find herself is called by “learning.”¹⁵

Humans are creatures that most stores various mysteries viewed from any side, both in the nature, behavior and potential, which is more interesting to study and never expire as long as people are still ending in the world. Although humans are able to mobilize all the attention as well as the ability to know him, the man is only able to know a part of him. In fact, people do not understand his existence, which is known to only a certain part. A Prophetic tradition states that anyone who knows the human self (nafs), he will know the Lord (Rabb). First, the multidimensional human beings; and secondly, to be able to understand the multidimensional self that requires a person to achieve a level of insan kamil or a perfect man. Thus, one would not understand him unless commensurate with the level of humanity.¹⁶

According to Hanna Djumhana Bastaman,¹⁷ there are at least three things that are specifically marked Islamic insight about human beings: First, the Qur'an gives high respect for human dignity with the nickname of honor as Khalifatu Fil Ard (Baqarah: 30). Secondly, human nature is sacred and faithful. Third, the Qur'an states the existence of the human spirit in addition to the body and soul. This spirit existed before humans are born, as long as he lived, and after he died.

Islam views the human from the six; first, human as a servant of Allah. The purpose of Allah made man on the earth is for people to serve Allah or be a servant of Allah, as the man who always obey on command. Allah says:

“And I did not create the jinn and mankind except that they may serve Me.” (Adh-Dzariyat: 56).

Second, human as a noble creature. Allah created human as a receiver and executor of his teaching, because the man placed in a glorious position, Allah says:

“And verily we have honored the children of Adam, we lift them in

¹⁵ Hanun Asrohah, *Sejarah Pendidikan Islam*, (Jakarta: Logos, 1999), p.1.

¹⁶ Baharuddin dan Makin, *Pendidikan Humanistik...p. 25.*

¹⁷ Hanna Djumhana Bastaman, *Integrasi Psikologi Dengan Islam; Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 2005), p. 76.

the land and in the oceans, we give them rizqi of good things and we were exaggerating their perfect excess over many we have created.” (Al-Isra’: 70).

Third, human are caliph on earth. According to Islamic views, human is a personal or individual, family, formed friendships, and a servant of Allah. Also human are natural preserver around, the representative of Allah, on the face of this earth. This view comes from the word of Allah:

“Remember when the Lord told the angel; Behold, I am about to make a vicegerent on earth.” (Baqarah: 20)

Fourth, human had a responsible. As a consequence, Allah gives notch equipment and tools necessary human, its mean human are also required to take responsibility for what Allah did. Allah says:

“And verily, you will be asked about what ever you do.” (An-Nahl: 93)

Fifth, human are user and custodian of natural preservation. Allah has given man-completeness completeness of such potential physically and mentally and religion that are not owned by other living beings. So people are given the burden of the task of maintaining, utilizing and preserving the natural surroundings. That is the task of man on earth to maintain and manage the universe. Allah says:

Meaning: “It is Allah, who created all what on earth for you.” (Baqarah: 29)

Sixth, human beings should and can be educated. Humans are a creature of Allah who was since it birth has brought the potential to be educate. That’s as one of the most fundamental characteristics of the profile and image of man. Human have the potential that causes him to have the title of being the most noble. Potential gift of Allah is the nature, the form or shape of the container that can be filled with a variety of abilities and skills. This disposition is not happen by other creatures.

The involvement of human who are always in need of education is a reflection of the effort for them to be creatures cultured, because technically,

the purpose of education is to cultivate or nurture man being cultured. Man is the most perfect creature, able to maintain its perfection so that not the same as other creatures, such as animals that are not rational beings.

Fitrah As Basic Humans

One of the important human dimensions assessed in relation to the educational process is nature. Education is essentially a human activity and efforts to foster and develop their personal potential in order to grow optimally.¹⁸

Etymologically, nature means clean and pure. Hasan Langgulung¹⁹ describes nature as a good potential. It is based on an analysis of the hadith of the Prophet:

All children are born in a state of nature. Then parents that cause children to be Jews, Christians or Zoroastrians. (HR. Muslim).

According to him, the sense of making the Jewish, Christian or Zoroastrian could significantly had a misleading. Mother and father (natural surroundings or environment) has been damaging and misleading nature of the sacred origin and should thrive in either direction. In Arabic “nature” that means holy or good nature. Allah says:

“So facing your face with a straight to the religion of Allah; (still above) the nature of Allah that has been created man in the nature. no amendment in the nature of Allah. (That’s) straight religion; but most people do not know.”(Ar-Rum: 30).

The verse can be understood that what is mean by “nature” is a creation of Allah, that man has been given by Allah is good potential, but the potential itself is useless if it is not used (exploited). Islam views that human basically have the nature of a good character, and always wanted to go back to the real truth and be reunited to Allah. This is the concept of human nature in Islam, which believes the existence of Allah as Allah the creator as well as

¹⁸ Baharuddin dan Makin, *Pendidikan Humanistik...*, p. 39.

¹⁹ Hasan Langgulung, *Pendidikan Dan Peradaban Islam*, (Jakarta: Pustaka Al Husna, 1985), p. 214.

the infinite reality. Human potential has always wanted to put forward as human nature, but is often hampered by environmental occupied. Nature is meant here is the same with the nature mentioned in the Hadith narrated by Bukhari-Muslim above, namely the potential to become a Muslim not become idolatrous.

View of nature in Islam represents an explanation of the convergence theory pioneered by William Stern, who believes that nature and the environment together determine the development of the human personality. The development of human personality is the result of cooperation between internal factors (heredity) and external factors (environmental factors), including education.²⁰

Islamic education experts generally confirms this theory, basing his view on the message of the Qur'an beside ordered believing their destiny, humans do endeavor to change his fate. As Allah says:

Meaning: "Indeed, Allah will not change the state of a people so that they change the existing situation on themselves." (Qur'an, Ar Ra'd: 11)

Justification convergence theory is also based on a hadith of the Prophet narrated by Muslim, as stated above, which explains that a human child born in a clean state (fitrah), the father of his mother (surroundings) that cause children to be not pure.

Al Ghazali defines nature as a human nature from birth to have the privilege as follows: 1) believe in Allah, 2) the ability and willingness to accept the kindness and heredity or the basic ability to receive education and instruction, 3) the impulse to know, to look for the essence truth, 4) a biological dimension, either lust or instinct, and 5) other forces and human qualities that can be developed and refined.²¹

Human Dignity

As the most beautiful and highest creatures, human encourage to progress and develop. Therefore, humans must determine and change their

²⁰ Baharuddin dan Makin, *Pendidikan Humanistik...*, p. 42.

²¹ Zainuddin, et.al., *Seluk-Beluk Pendidikan dari Al Ghazali*, (Bumi Aksara, Jakarta, 1991), p. 66-67.

own destiny, to live with pleasure and happiness, or the havoc and misery. To achieve all this, there are symptoms of fundamental existence and human either individually or in groups, namely: First, the similarities and individual differences. This fact can be seen where people with each other at the same time there is a difference equation. In terms of similarities, they require food and beverages as well as fresh air, require a pleasure and happiness, and so on. On the other hand, the differences found in every human are physical appearance. The quality of the difference was very simple. In fact, if it traced and compared with other, it will look a thousand and one more subtle differences. This brief illustration has implications instructive that in a process of education, it is natural that found individual differences, which in reviews of psychology known as differential terminology individuals.²²

Secondly, everyone needs others. Nobody obtain a pleasant and happy if there never was a role someone else against him. A baby who is born into the world needs another person so that he can continue to live and develop being a human.

Third, life requires rules. Human life's on earth is not random and arbitrary, but follow certain rules. In certain community, everyone always bound by what is called a social contract, which is a set of rules or traditions which agreed to implement. To follow rules that apply even have to pay attention to the condition and situation of the parties concerned. All rules and regulations were basically aimed to achieve human happiness itself, both individually and in groups.

Fourth, the life of the world and the hereafter were not merely mortal life on earth, but also reach out to the life in the hereafter. More human aware of his links to Allah, the consciousness that will ultimately dying the human, both individuals and groups. Humanitarian activities, both daily and long-term, given a color that is not just today alone, but reaching far into the future.

²² Baharuddin dan Makin, *Pendidikan Humanistik...*, p. 54.

Human Potential

Human have two characters at once, so with these two characters; good and evil. Good and evil of human are caused by piety and crime of his own soul. In this case, Allah inspired the two potentials simultaneously against human are good (*taqwa*) and evil (*fujur*), as set forth in His Word:

“And the soul as well as the improvement (creation), then Allah revealed to the soul of the (way) wickedness and piety.” (QS. As-Shams, 7-8).

Therefore, humans need a good education to develop the good potential and eliminate the evil potential in order not implemented into life. The human soul tends to the good works and the things that are good all-round human nature. The existence of two tendencies, humans should be able to choose between the options facing the world. This raises the idea of freedom and human responsibility. Freedom for choose and be responsible, and bear the consequences of his choices. Human are creatures who have a mind (ratio) that it can make their choice, and not difficult to explain that he had a consciousness which is based on feelings.

Conscious means, actively understand, which in itself there is a potential intellective (power understand) and the potential for selective (selecting) that has the breadth and perfect freedom of other living creatures. Although the freedom of human beings to will, to keep in mind that humans also have limitations that must be addressed wisely. Islam strongly recognizes human freedom, because freedom can human beings develop aware of the good and evil that always surrounds his life and should know how to react.

Humanistic Values in Islamic Education

Education, theoretically contain a definition of “feed” the soul of the students to get spiritual satisfaction. It is often interpreted by growing basic human ability.²³ To be directed to the growth in accordance with the teachings of Islam, the proceeds through the Islamic educational system, institution and curricular system. The essence of dynamic potential in every human sits

²³ H. M. Arifin, *Ilmu Pendidikan Islam; Tinjauan Teoretis dan Praktis Berdasarkan Pendekata Interdisipliner*, (Jakarta: PT Bumi Aksara,2003), p. 22.

in faith or belief, science, morality (morality) and experience. The fourth potential is becoming essential functional purpose of Islamic education and became the focal point of the circle of Islam to the educational process to achieve the ultimate goal of education, the adult human or a Muslim believer, muhsin, and muhlisin muttaqin.

Al-Ghazali argued, that education is a process of humanizing mankind since time it happened until the end of his life through a range of science presented in the form of teaching gradually, where the teaching process is the responsibility of parents and society towards approaches to Allah so that it becomes a perfect human.²⁴

With the education, people can understand and interpret the environment it faces, so they was able to create a high civilization in his life. As described by Noor Sham in Hanun Asrohah.²⁵

“With education, human should be cultured, and with the educational process, human down to a level of personality development in order to be creative and productive in creating culture. Technically, the education is to cultivate human or human foster that culture .“

The basics of Islamic education, principally laid on the basics of Islam and the entire culture device. The basics of formation and development of Islamic education is first and foremost of course is the Qur'an and Sunnah. Qur'an provides a very important principle for education, which is a tribute to the human mind, scientific guidance, not against human nature, and to maintain social needs.²⁶ The other basic of Islamic education is social values that do not conflict with the teachings of the Qur'an and Sunnah on the principle of bringing expediency and keep the risk for humans. On this basis, the Islamic education can be placed in a sociological framework, in addition to being a means of transmitting cultural inheritance of positive social wealth for human life.

²⁴Abidin Ibnu Rusn, *Pemikiran Al Ghazali Tentang Pendidikan*, (Yogyakarta: Pustaka Pelajar,1998), p. 56.

²⁵ Asrohah, *Sejarah Pendidikan Islam...*, p. 2.

²⁶ Hasan Langgulung, *Beberapa Pemikiran Tentang Pendidikan Islam*, (Bandung: Al-Ma'arif, 1980), p. 196-206.

The Challenges in Modern Era

Education cannot be separated again by humans. Education is a series of processes towards human perfection in living his life in this world and hereafter. Humanistic education is absolutely human position as creative actors who also have the freedom to think for translating an accepted science or in a free Islamic education interpret their own source of authentic Islamic teachings in the Qur'an and Sunnah.²⁷

Today, where the human live in modern era, human was given the freedom to choose being a human who is really going to reach perfection with its potential or even otherwise being a human who will be the losers in life, live their lives with no real peace of life. Islamic education itself aims to humanize human, in the sense that humans will be back with the nature of events became caliph in the earth and going back to the creator with perfection as a perfect human. Based form three learning outcomes; cognitive, psychomotor, and affective, sometime people just considered cognitive and psychomotor, while more basic as the realm of affective neglected.

Further, many people become smart and big for his intelligence, but the intelligence was used to perform actions incompatible with the nature of creation. This is where the importance of humanization that much to do with personality or values of humanity. Every human being is able to know and realize that life is a "process of becoming", "process of change" and "evolving process."²⁸ J. Drost see education must begin with respect for the freedom, rights and powers of individuals. This effort means assisting young people to share their lives with others in order to be able to understand and appreciate that theirs most valuable are human respects. Thus, education and teaching in schools trying to change young people views on themselves and other creatures, systems and structures of the community in which he resides.²⁹

²⁷Abdul Munir Mulkan, *Nalar Spiritual Pendidikan: Solusi Problem Filosofis Pendidikan Islam*, (Yogyakarta: PT. Tiara Wacana, 2002), p. 50.

²⁸ *Ibid*, p.93.

²⁹ Firdaus M. Yunus, *Pendidikan Berbasis Relitas Sosial*, (Yogyakarta: Logung Pustaka, 2007), p.16.

With humanization, students can develop and enrich his personality as a huma, because education is a restraint towards wisdom. One of behavior of humanistic in educational environments is social freedom of the child will increase. Terminology social freedom means that social freedom was essentially limited nature, because humans are social beings. Humans have to live with others essentially each human has a personality and the independence of the space. However, these freedoms are positive-constructive dimension values education, not freedom according to the learners. For freedom in their perspective could be infinite freedom. In this case, the students had been free to educate themselves so they can find what happened with them. Provide freedom may lead to discipline that manifests from within the individual, not the discipline of artificial born by outside influence for fear of the various rules and sanctions.

Humanization of Islamic education has always stressed on the development potential or nature which is according to Al Ghazali; first, being closer to Allah by self-consciousness. Second, exploring and developing human potential through education. Third, realizing human professionalism as acaliph. Fourth, creating human with has noble morality and the sanctity of life. Fifth, causing people to be more humane in develop human qualities.³⁰

Humanistic Values In Islamic Education

Education and humanization are two interrelated entities. Education is always related to the themes and problems of humanity. That is, education was organized in order to provide opportunities for recognition of the degree of humanity.³¹ In Islam, education paradigm used is between anthropocentric and theocentric compound. The process of human moral development based on Islamic values that dialogue to the demands of Allah, the demands of social dynamics, and demands the development of nature are more likely to live a harmonious patterns between worldly and hereafter, as well as the

30 Abidin Ibnu Rusn, *Pemikiran Al Ghazali Tentang Pendidikan...p. 60.*

³¹ Sudarwan Danim, *Agenda Pembaruan Sistem Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2006), p. 4.

ability of learning inspired by the mission of the Caliphate and servitude.

Humanistic values rooted in human creation. Human beings are created dynamically as the humans continuously evolve and change over time. Human values are also experiencing growth and change. Humanistic values that change with the time change. Change means shifting, the shift from one stage to the stage to another, from one level to get to the next level.

Humanist values embodied in Islamic education there are three, namely:

Religious values

Religious life is a real manifestation of the necessity of existence and the presence of human beings as creatures, creatures of Allah. In diversity, human declares him creature properties are always in need and depend on Al Khaliq, which manifested itself in the attitude aslama, namely the submission and act of submission to Allah³². Religious relations are capable of delivering the culprits toward increasing awareness believe in God, that there is no Allah except Allah. These are universal human values form of servitude Muslims worldwide.

Religious values must contain at least five things: the dimensions of belief (ideological), the dimensions of worship (ritualistic), appreciation (experiential), practice (consequential), and the dimensions of knowledge (intellectual). Here urgency why the religious aspect (hablun min Allah) by itself is a fundamental aspect not only for the development of spiritual values and morals, but at the same time for the formation of personality and even the improvement of human life.

Togetherness value

Logical continuation of a relationship with Allah is the ideology of human equality. The first view that underlies the relationship between man is coming from the same people (Qur'an, 2: 213), has the same position and

³² Mohammad Irfan dan Mastuki HS., *Teologi Pendidikan: Tauhid Sebagai Paradigma Pendidikan Islam*, (Jakarta: Friska Agung Insani,2000), p. 111.

the same cosmic responsibility anyway (the unity of humanity). However, behind the idea of the oneness of humanity, Islam does not downplay and even acknowledge the fact existential plurality of mankind. Mankind is one compound at a time; one in difference and variety in unity.³³

The second view, as a consequence first glance, the position of Islam and human dignity on an equal footing and equal for all. Without equality, functions and responsibilities of the cosmic man will be disturbed and suffered abuses. Allah teaches, to strengthen the dignity of humanity, people are encouraged to establish kinship relationships and communication with others. The nature of this relationship is based on a humanitarian commitment, not because interests tend more mundane.

Allah expressly forbids human relationships are hierarchical and vertical, because this kind of relationship will cause negative excess for humanity. First, the relationship as it would give birth to souls stunted, the behavior robotic only following orders by ignoring the sensitivity of conscience and the power of reason. The second excesses, and vertical hierarchical relationship will only strengthen the “pyramid of mankind” well-shaped feudalism, capitalism, socialism, anarchism, and authoritarianism that rewards people based on their social status. To concrete manifestation of this relationship is a widespread pattern of ‘pyramid of human casualties’ in the form of oppression, persecution, acts of discrimination, and other forms of denial of human values.

Dimensions theocentrism (hablun min Allâh) and anthropocentrism (hablun min al-nas) is a two-dimensional like two sides of a coin. One’s piety to Allah it is not considered to be sufficient if not accompanied by piety to fellow human beings and other creatures. Thus, the dimensions and dimension anthropocentrism theocentrism essentially anthropocentrism realize prosperity. Humanity apart from the sense of divinity will make man human idolize. The true meaning of humanity itself lies in being with divinity. Likewise sense of divinity will not acquire a sublime meaning if not accompanied by a sense of humanity.

³³ Mohammad Irfan dan Mastuki HS., *Teologi Pendidikan...*, p. 116.

Partnership Values

An understanding of living together with other human beings bring to a better understanding about the nature of existence, both of which are point starting to understand the basic concepts and objectives of Islamic education. The philosophy of nature and man in Islam is based on the principle of divinity that is functional, in the sense that Allah is Rabb and Khaliq; Rab Al-'Alamin, Khalaq Al-Insan. The basic aim is the creation of the universe by Allah as a source of lessons for humans to learn.

Seen from this creation, man's relationship with nature is essentially a relationship as fellow creatures (partnership). Between nature and man are in the same position as creatures (creatures) of Allah. However, humans are given special concessions in touch with nature.³⁴ Man's relationship with nature is the relationship manage, prosper, preserve, and make the best use. This relationship requires adequate knowledge so that nature contributes to the fulfillment of human needs.

In this context, humans are commanded to act according to moral rules, that nature is not something ready-made (ready for use), an advance which is prepared to humans. Conversely, the use of nature in addition to the long-term interests also requires knowledge of the workings and rules that exist in it.

Conclusion

Education is a means to transform them into human beings toward perfection. View of humanization in Islamic education is closely related to the human values that exist in human beings. Humanist education seeks to address the problems of humanity that has been happening. Its function is not merely imparting knowledge that is cognitive, but also invites appreciate, understand, and explore the various forms of human expression with a variety of dimensions.

The application of humanization values in Islamic education is basically

³⁴ *Ibid*, p. 126.

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to raise awareness that human beings cannot stand alone in their lives. It's mean that humans require cooperation with others. The basic concept aims to bring humanness in self-learners. Basically, good educator always teaches participants to always have the soul of humanity in the development of his personality. Humanist values embodied in Islamic education in this modern era, namely: a) the value of Religiosity Vertical, b) the value of Togetherness, c) the value of the Partnership.

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