

## Educational Model of Religious Humanist Values In Madrasah

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### ABSTRACT

*This research set out to identify the Madrasah educational paradigm for religious humanism principles. A literature review was performed as the research methodology. It is recognised that the model of religious humanism value education in Madrasahs, namely 1) The Model of Religious humanism Values, is based on examination of many literary sources, including books, papers, and prior research. The educational system used in madrasahs is integralistic. The covert curriculum, meanwhile, contains the instructional process. The process of fostering religious humanist educational values in Madrasahs has taken the form of meaningful learning (meaningfull learning); transformative learning; dialogical learning; growth towards the development of self-respect character; realisation of learning experiences; and freedom to learn (freedom to learn) human/student potential towards physical, intellectual, and moral development.*

**Keywords: Educational Model, Religious Humanist, Values**

## **A. INTRODUCTION**

In the current era, Islamic education faces social problems related to shifts in value education, negative social phenomena due to changes in lifestyle, social procedures, changes in the social system, and other things that easily trigger social problems that arise in all fields. Social issues in urban areas indicate that the inner community is experiencing demoralization (Sutarmin et al., 2014). Along with the shift in values and social norms of society away from kinship and the dynamics of the global era, the dimensions of growth, development, and education for children have entered a concerning stage.

Concerns concern children who are increasingly free to watch television daily with various broadcast materials at significant risk for forming their personality and behavior (Lubis, 2018). These demoralizing actions will likely stem from individuals' or human groups' low moral and behavioral qualities. They are damaged because the person concerned does not or lacks education in the fundamental values of religious humanists (Sutarmin et al., 2014).

In principle, education is a process of humanization (humanizing humans), implying that humans will not become humans wholly and accurately without education. This is one of the reasons for the importance of humanist education (Sholehuddin, 2018). Education can be interpreted as an activity to develop all aspects of human personality that run a lifetime (Jannah, 2013). In general, education is a human effort to build Character according to societal values (Rahman et al., 2022) and culture (Normina, 2017). The primary function of education is to instill good values (Imelda, 2018).

The success of education in a Madrasah is not only determined by individual student efforts or thanks to the interaction between students and teachers in the teaching and learning process but also by the interaction of students (students) with their social environment. Children in their development are influenced by their parents (informal education), the second person, namely teachers (formal education), and the environment or community where they are located (Munirah, 2018).

Here the participation of parents, teachers (schools), and the community greatly determines the success or failure of education (children), so the three environments must work together to realize the desired education (Kholil, 2021). If teaching in the family is first and foremost, parents must take care of, manage, and develop their children's potential (Irhamni, 2019). However, the reality that is often encountered is parents' lack of attention to the pattern of children's education. Parents feel enough with children's education organized by schools or similar educational institutions. The negative implication is that children experience a lack of knowledge, independence, and so on (Aziz, 2019).

Teachers are responsible as educators in the second environment after the family (school) and have almost the same duties as biological parents. Namely, teachers must educate children with feelings of pleasure and must not have hatred towards students and other negative emotions (Sopian, 2016). This aligns with the religious humanist concept that teachers are not allowed to look at students with one eye, not wholeheartedly, or even look down on students' abilities (Amirudin, 2017).

Allah has created humans in the best form compared to other creatures (Khasinah, 2013). On the other hand, humans are creatures who must always serve God. To be able to serve God, humans need religion as guidance or advice (Sunardin, 2021). In addition, humans are also obliged to invite well to others and prohibit doing evil (*amar ma'ruf nahi munkar*) (Djuned & Ozdemir, 2022). The invitation should be courteous and gentle. In this case, the teacher must enforce truth against others. To uphold the truth must always be based in a polite, gentle way, and always try to make religious advice and standard in various aspects of life (Rahmadani, 2019). This is what the Prophet Muhammad exemplified to his people. He treated his people (students) politely, non-offensively, and compassionately. The Holy Prophet (peace be upon him) never hurt his people (students) physically or psychologically (Aminah, 2016).

The position of teachers inside and outside school is a position that consistently gets the attention of those around them. Of course, it feels heavy if it is not accompanied by dedication or high community service. This devotion manifests servitude to God (Pratama, 2020). Because teachers are people who always give knowledge to others, the attitudes and behaviors shown should be in the form of practices that reflect moral values in humanity (*insaniyah*) based on the noble values of revelation (*Ilahiyah*) (Tabi'in, 2017). Madrasah, one Islamic educational institution that organizes formal education, significantly contributes to national education development (Salam, 2021). But in reality, this is not the case, based on the results of IBO research in 2005 in Indonesia schools whose quality was recognized very little, namely 1) for the category of The Primary Years Program (3-12 years), namely from 169,147 elementary schools and MI, only eight schools were included in the IBO list; 2) for the Middle Years (12-16 years) of 32,322 junior high schools and MTs only seven schools entered the IBO data; 3) The Diploma Program (16-19 years) is recognized out of 2,396 high schools, and MAs only one is registered in IBO.

Based on these data, researchers can conclude that Indonesian education lags far behind in global competition. In addition, the failure of education in Indonesia is caused by unbalanced Indonesian education, which only highlights aspects of intellectual intelligence, cognitive elements that are dry of values, and ignores emotional-spiritual factors, so to achieve the goal

of teaching that humanizes humans requires a balance of educational development which includes aspects of intelligence, intellectual and spiritual.

## **B. METHOD**

This article aims to discover the educational model of religious humanist values in madrasas. The report is expected to help add to the treasures of the spiritual humanist value education model and contribute to the science of Islamic education. This article uses qualitative research with a library research model by carefully examining relevant literature. Research approach uses scientific concepts, namely: historical, while data sources are primary and secondary (Moleong, 2017).

## **C. RESULTS AND DISCUSSION**

### **a. Education Model**

The model comes from English, meaning example or exemplar (Echols & Shadily, 1996). While Knezevic states, "Theory (or model) may be defined as a cluster of interactive and interlocking concepts, systematized into an abstracted intellectual framework, capable of interpreting and predicting generalizable trends and interrelationships with varied facts within the real world" (JR & Sitinjak, 2006). A reduced representation of natural circumstances or events is called a model (Anwar Ginanjar & Ida Farida, 2019). Information about a phenomena created to investigate the real system phenomenon is included in the model (Adyatami, 2020). A solid item, system, or event that only includes the information needed for analysis may be imitated by a model (Eko et al., 2019).

The term "model" comes from the Latin words for "mould" and "pattern." (Eko et al., 2019). Achmad asserts that there are four types of models: mathematical, verbal, mental, and systemic. Without doing experiments, we may answer questions about the system using the system model (Achmad, 2008). An example of someone's behaviour would be to demonstrate his goodness. Using this model, we can determine how he would respond if we asked him a question. Engineering systems that are based on emotions and experiences are known as mental models. For instance, learning how to drive a vehicle is a component of creating a mental model of what it is like to drive a car.

The verbal model is a written representation of the behaviour of a system under various circumstances. The unemployment rate will grow, for instance, if bank rates rise. When we link quantities (such as distance, current, the flow of displacement, and other variables) that we can see in the system, the model is said to be a mathematical model. For instance, the point

mass system of Newton's laws of motion provides a link between force and speed, hence the majority of natural laws are mathematical models. The connection between current and voltage in resistor systems is described by Ohm's law.

The goal of modelling research is to identify the data that should be gathered in order to avoid having a singular model. Depending on the viewpoint and objectives of the modeller, a system may have several models. System modelling is a group of modelling activities that serve to simplify a complicated reality by representing or abstracting an item or situation.

**Table 1. Model Classification**

Types of Classification	Model criteria
Mechanistic	Based on the underlying mechanism/phenomenon.
Empirical	Based on input-output data, Experiment or Experiment.
Stochastic	It contains probabilistic model elements.
Deterministic	Based on cause-and-effect analysis.
Lump parameter	A bound variable is not a function of spatial position.
Parameter variables	Distributed bound is a function of spatial position.
Linear	The principle of Linear Superposition applies.
Nonlinear	The principle of nonlinear superposition does not apply to dependent variables.
Continuous	Defined more sustainable space-time
Discrete	It is defined for discrete values of time and space.
Hybrid	Contains continuous and discrete behavior

The type of classification of hypothetical models in this study is closer to the empirical classification type model, where the model criteria are formulated based on data and suggestions or input from objective conditions in the field, namely Madrasah. Madrasah Model is a model or example of education for other madrasahs to prepare human resources who are skilled, independent, religious, and forward-looking. Model schools (Madrasah Model), in line

with the issuance of the National Education System Law No. 20 of 2003 concerning the establishment of Model Madrasah, are expected to be an alternative educational institution that can play the role of an institution as a vehicle for cultivating knowledge, and education in a holistic integralists manner.

Several educational model theories are referenced by researchers, including:

1. Thomas Lichona's character education model (educating for Character)

The character education model developed by Thomas Lichona discusses what educators must do to help children internalise seven non-disputable, universal principles. When it comes to constructing character education, Thomas Lickona outlined three key components: moral knowledge, moral emotion, and moral action. These three elements may be used as a guide for implementing character education's phases and procedure. The goal or objective that character education must pursue also includes the following: a) cognitive, which involves teaching a student from ignorance to knowledge and later developing the mind so that the student can use his intellect to become intelligent; b) affective, which is concerned with feelings and the development of attitudes such as sympathy, antipathy, love, and hatred in a person. Emotional intelligence encompasses all of these attitudes, whereas psychomotor intelligence is concerned with acts, deeds, behaviour, etc. These three elements may be summarised as follows when taken together: having information about something, having an attitude towards it, and then acting in accordance with what he knows and reacts to (Dalmeri, 2014).

Therefore, character education covers these three aspects; a student must know what is good and evil (Maemonah, 2012). The problem is how one has an attitude towards good and evil, where one reaches the level of loving good and hating bad. At the next level, act and behave with good values to become a noble character and Character (Salim et al., 2018). Thomas Lickona mentions the five approaches (1) the Inculcation approach, (2) the Cognitive moral development approach, (3) the values analysis approach, (4) the values clarification approach, and (5) the Action learning approach (Dalmeri, 2014).

Teaching values according to this approach is based on moral dilemmas, using group discussion (Suryantiningih, 2018). The cognitive development approach is easy to use in the educational process at school because this approach emphasizes aspects of the development of thinking skills (Khoiruzzadi & Prasetya, 2021). Therefore, the latter approach pays full attention to moral issues and resolving problems related to the conflict of specific societal values. The use of this approach becomes interesting. Its use can liven up the classroom atmosphere (Dalmeri, 2014).

1. The Information Processing Model

This model emphasizes increasing the innate human drive to form a sense of the world by obtaining data, sensing problems and producing appropriate solutions, and developing concepts and languages to transfer these solutions/data (Susan Fitriasaki and Riyan Yudistira, 2017).

## 2. The social education model

This model is built to create a learning community. School management is building cooperative relationships in the classroom. Making a positive school culture (Muchsin, 2016).

## 4) The personal education model

This model starts from an individual perspective. Based on this approach, these models seek how we can understand ourselves better, responsible moral education. First, provide opportunities for students to perform virtuous actions, individually and collectively, based on their values. Second, it encourages learners to see themselves as individual beings and social beings in association with others, who do not have complete freedom, but as citizens of a society who must participate in a democratic process (Dalmeri, 2014).

## 5) The Behavioral System Education Model

This model states that humans are self-correcting communication systems that can change their behavior when responding to information about the success of the task they are doing.

## 6) Model of moral education

This model is building rationale building, consideration, value clarification, value analysis, cognitive moral development, and social action. All six models have been widely used in public schools, either in one form or another. The rationale-building approach has provided intellectual strength behind several curriculum programs analyzing general issues (Shodiq, 2017).

## 1. Model Hers

Hers proposed four models of value education. First, the value disclosure technique model, which promotes self-awareness and self-caring, is carried out by helping students find and assess/test the value they have to achieve a sense of self. Second, the value analysis model, which allows learners to learn decision-making through a step-by-step process, will provide meaning when faced with efforts to deal with complex policy issues. Third, a model of moral cognitive development helps learners think through opposition more clearly and thoroughly through standard stages and ethical considerations.

Fourth, a model of social action that aims at value clarification. Although not as popular as value clarification, value analysis, a systematic way to resolve value conflicts, has been well-

received among social science teachers. Cognitive development models have formed the foundations that can be used to score moral development, from the interbranch curriculum of science in Tacoma to *The Ethical Quest in a Democratic Society* to the *First Things: Values* curriculum published by Guidance Associates, to the "just community" school in Cambridge, Massachusetts. Finally, the social action model reflects the theory and practice of community-oriented educational programs dedicated to building a civil society. This book focuses on these six models because they show the main approaches to moral education recently implemented in American schools.

## 2. Model of Moral Education by Muhammad Athiyah al Abrasyi

This model divides education into three things: (1) *Tarbiyah Aqliyah* (IQ learning); (2) *Tarbiyyah Jismiyah* (Physical learning); (3) *Tarbiyatul Khuluqiyah* (SQ learning). Ahlak education, according to Abrasyi, can not only be carried out by relying only on reason or memorizing excellent and bad things but how to run by its values by helping them to find their identity by providing training, exams, and forgings, forming personalities through always caring for bad things and sticking to reasonable values.

### **b. Value Education**

Value or "value" is derived from the Latin "valere" or the ancient French "valour," which both mean "price." However, the term will have several meanings when seen from certain perspectives. Depending on economics, psychology, sociology, politics, or religion, anything has worth or a price (Zakiyah, 2014). Value, in Allport's view, is a conviction that motivates behaviour based on personal preference. In addition, Kupperman sees the value as a normative standard that guides people in selecting different courses of action (Bahri, 2021). He places emphasis on norms as outside forces that affect how people behave. Kupperman, a sociologist, considers rules to be one of the most crucial aspects of social life. Therefore, the inclusion of normative values that are applicable in society is one of the crucial components of the value judgement process (Munasir, 2013).

According to Milton Rokeach and James Bank, value is a type of belief within the scope of a belief system in which a person acts or avoids an action or about something appropriate or inappropriate to do (Susilawati, 2012). From the above understanding, it can be understood that value is an inherent property of something (belief system) related to the subject that gives meaning (i.e., humans who believe). While the understanding, according to J.R. Fraenkel value is that the relationship between the subject and the object has an important meaning in the object's life. Meanwhile, Sidi Gazalba defines value as something abstract and ideal. Value is



not a concrete object, not a fact, a question of right and wrong that requires an empirical proof, but a matter of desired and unwanted appreciation, liked and disliked. While Kluckhohn describes value as a conception (implied or expressed, whose nature distinguishes individuals or group traits) from what is desired, which influences the choice of ways, intermediate goals, and the ultimate goal of action (Burhanuddin et al., 2018).

From some of these opinions, according to researchers, value is the essence attached to something meaningful for human life. Nature does not yet mean that humans need it, but it does not mean that there is essence because there are humans in need. Only I mean that the body is increasing according to the increase in human self-apprehension and meaning. Value is a reference and belief in making choices, even though specific characteristics such as norms, beliefs, ways, goals, traits, and attributes of values are not expressed explicitly. For example, ideas and concepts can also be values like honesty, truth, and justice. Honesty, for example, will be a value for a person if he has essential commitments (root values) and (2) instrumental values. The intrinsic value is universal and eternal, while the instrumental value is local, ablative, and temporal.

### **c. Humanist Concept**

The Humanist concept in Islam is to humanize humans according to their role as caliphs on earth. Ali Syariati argues that humanism is an expression of a set of religious values that exist in humans, which are religious instructions in human culture and morals, which modern ideologies cannot prove due to their denial of religion (Syariati, 1996). According to Syariati, education aims to form an ideal human being, namely a human being with three attributes or human traits: self-awareness, free will, and creativity. To realize humans into human beings in the true sense (not *basyar*), education must be directed to guide humans in developing their intellectual and creative potential. In addition, the instruction requires man towards his divine nature and prevents man from falling into humiliation so that he can carry out his duties and functions as a caliph on this earth.

While Achmadi argues that Islamic humanists are theocentric humanists, namely the view of humanity (humanists in Islam), but within the framework of faith in God Almighty (*Tauhid*), therefore, theocentric humanists become the core of the value of the entire value system in Islam. Theocentrism in Islam is "*Tauhid*," which means the whole life is centered on Allah, the One God. Allah is *ghayatul hayat* (purpose of life). The concept of *tauhid* as Islamic *aqidah* contains doctrinal implications that the purpose of human life is the worship of Allah (QS. Al Dzariyat: 56) and assuming the mandate as the caliph of God on earth (QS. al-

Baqarah: 30), Yunus: 14, al-An'am: 65. Further implications of the concept of Tawhid are the fundamental values of the entire value order in Islam as norms and guidelines for life, especially religious life or religiosity of a Muslim (Achmadi, 2019).

#### **d. Religious Concept**

According to Gazalba (1987), religion, or religion in general, has rules and obligations that must be obeyed and carried out by its adherents. They bind groups of people about God, their fellow human beings, and the surrounding nature. Meanwhile, according to Shihab, religion is a relationship between beings and *khalik* (God) manifested in worship carried out in daily attitudes (Ghufron & S., 2017). Thouless defines religion as an attitude toward the world that includes references that indicate a broader environment than the physical environment bound by space and time – the spatiotemporal physical world - (in this case, the spiritual world) (Thouless, 1971).

From the terms about religion or religion mentioned by the figures above, according to researchers, humans need religion in everyday life because, in religion or religion, there are obligations that we must carry out. Besides, there are ways of behaving ethically towards fellow humans and the environment. To reveal religiosity theoretically, Glock & Stark's theory that religiosity consists of five dimensions: (1) religious belief; (2) religious practice; (3) religious feeling; (4) religious knowledge; (5) religious effects (Robbins et al., 1966). The formulation was adapted by Nashori and Mucharam where Islamic religiosity consists of five aspects, namely (1) ideological (aspects of creed); (2) ritualistic (aspects of worship); (3) experiential (*ihsan* aspect); (4) intellectual (aspects of science); and (5) consequential (aspects of religious impact) (Nashori & Mucharam, 2002). These five aspects should be integrated into a Muslim.

From some of the opinions above, according to the author, religiosity is a unity of several aspects: (1) aspects of creed; (2) aspects of worship, (3) aspects of Ihsan, (4) aspects of science, and (5) aspects of the religious impact that must be possessed by a person in carrying out his beliefs as a servant of God, some of these aspects must be a unity of belief and action in human life in religion. Mas'ud linking humanist and religious is a religious concept that places humans as humans, as well as efforts to humanize the sciences while still paying attention to responsibility for the expressions *hablumminallah* and *hablumminannas* (Adikaputri & Pasmadi, 2020).

Religious humanism is a belief in action. The action here is an act to do something to obtain a goal for the benefit of humanity. Humanists say to humans, whatever their views on the universe, what kind of world responsibility is now and where we live remains their

responsibility as human beings. Another view expressed by Sodik A. Kuntoro where religious humanist education contains two educational concepts that want to be integrated, namely humanist education and religious education. Humanist education that emphasizes individual independence is integrated with religious education to build an individual-social life with freedom, but by not abandoning religious values (Hibana et al., 2015).

From some of the views above, the author can underline that. Humans cannot escape from religion. Religious humanists will become united if humans can place themselves as *Khalifatullah* and *Abdullah* on this earth. Grounding religious humanist values can be done through Islamic education by the rules set in the Qur'an.

#### **e. The Concept of Religious Humanist Value Education in the Qur'an**

According to Ali Ashraf, several things can be used as an effort to revive and place the world of Islamic education in its proper role, namely humanizing humans or humanization while rearranging the paradigm of Islamic education so that it is again active-progressive, namely:

1. Put all educational activities (*talab al-ilm*) back under the religious framework of work.
2. There is a balance between religious disciplines and intellectual development in the educational curriculum. One of the main factors of marginalization in Islamic education is the tendency to focus more on religious studies and not give a balanced portion to the development of non-religious sciences, even rejecting non-religious studies. Therefore, balancing religious and non-religious materials in the world of Islamic education is necessary if you want the world of Islamic education to survive again in society.
3. It is necessary to give freedom to the academic community to carry out maximum scientific development because, during the period of Islamic decline, many barriers and forbidden areas for debate and dissent were created, resulting in a narrow area of intellectual development. If it does not eliminate, at least reopen, barriers and places that have been forbidden for debate, then the size of academic development will be more comprehensive, which will undoubtedly open more ample opportunities for scientific development in the world of Islamic education in particular and the Islamic world in general.
4. Start trying to implement a down-to-earth educational strategy. The system is adjusted to the situation and environmental conditions in which the educational process is executed. In addition, the materials provided are also adapted to existing problems and needs. At least, there is always material that is applicable and has a relationship with existing factual reality. With this strategy, it is hoped that Islamic education will be able to produce

resources that are genuinely able to face the challenges of the times and are sensitive to the environment.

#### **D. CONCLUSION**

Education Model of Religious Humanist Values in Madrasah, namely 1) The educational model of religious humanist values in Madrasah, both state madrasah and private Madrasah, is an intergalactic education system. While in the educational process contained in the hidden curriculum. Education of religious humanist values in Madrasahs, both State and Private madrasahs have carried out the educational process including the following: a) The process of instilling religious humanist education values in Madrasahs has been outlined in the form of meaningful learning; b) Transformative learning; c) Dialogical learning; d) Growth towards the formation of the Character of self-esteem; e) The realization of learning experiences; f) Freedom to learn human/student potential towards physical, intellectual and ethical development; h) Education that pays attention to aspects of divinity (*habl minallah*) as *abd Allah* and humanity (*habl min al-Naas*) as the caliph of Allah; and i) Education that not only aims to shape students to spiritual pretext, but also to form social harmony. The offer of developing a religious humanist value education model is described by determining learning objectives as a translation of Basic Competencies into indicators in the form of a set of essential competencies that students must master, which include cognitive, psychomotor, and affective competencies.

2) To achieve these goals, use learning strategies in the form of organizational, delivery, and management strategies. While the learning models that can be used are a) the learning models developed contextual (CTL) and Quantum Learning; b) The methods applied are lectures, demonstrations, resource persons, questions and answers, and discussions and recitations; c) The learning media varies according to learning objectives, learning materials, learning methods, availability of existing media. Material media, audiovisual (projection media and three-dimensional objects), and modeling are generally used. While the learning resources are books, magazines, newsletters, and the internet, bringing in sources (perpetrators). The evaluation adheres to the principles of comprehensive, continuous, and oriented toward achievement indicators and learning experience.

Implications of the religious humanist value education model in Madrasah, namely 1) implications for teachers (educators) with a change in orientation that used to be teachers as the only source of learning shifted to teachers as facilitators, catalysts, and guides towards the development of potential possessed by students, creating meaningful learning that is student-

centered; 2) implications for students, active participation of students through learning contracts that are clear, honest and positive. Students' ability to develop their potential and learn on their initiative Students can be sensitive to critical thinking and interpret the learning process independently. Students can freely express opinions, choose their own choices, do what they want, and bear the risks of behavior shown responsibly. Students can progress according to their talents, interests, and pace. Obstacles to the application of the humanist value education model, namely 1) lack of teacher understanding of the concept of religious humanist value education and the quality of teachers in Madrasah; 2) It takes active participation from parents in supervising students in their respective environments outside of school, namely in the environment of daily life outside school hours.

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