

The Concept of Humanist Education: A Qur'anic Perspective

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Abstract

Human beings possess legal rights, preferences, and philanthropic endeavors, which provide the foundation of the concept of humanizing education under humanist learning theory. Nevertheless, numerous educators in Indonesia continue to eschew a humanist approach in their pedagogy, thereby constraining the development of students' capabilities through authoritarian regulations. This study highlights these issues and emphasizes the necessity of humanist education in fostering constructive interactions between educators and learners. The humanist method prioritizes teacher empathy, fostering an effective and inclusive educational environment. The article examines the notion of humanism in Islam by analyzing Qur'anic passages. This research is descriptive qualitative, employing a philosophical method and *maudhu'i* interpretation. The findings indicated that the Qur'an encompasses humanist principles that advocate for a comprehensive approach to education. This research enhances the comprehension of humanistic education within Islam by demonstrating the alignment of humanistic values in the Qur'an with the tenets of Islamic education. The recognition of moral responsibility, commitment to lifelong learning, and reverence for human dignity constitute the fundamental principles for a comprehensive and development-focused education of the entire individual, aligned with Islamic teachings.

Abstrak

Manusia memiliki hak asasi, rasa, dan karsa, membentuk dasar konsep pendidikan yang memanusiakan dalam teori belajar humanis. Namun, banyak guru di Indonesia masih belum menerapkan pendekatan humanis dalam mengajar, membatasi ruang pengembangan kemampuan murid dengan aturan otoriter. Penelitian ini mengidentifikasi permasalahan tersebut dan menggarisbawahi urgensi pendidikan humanis dalam membangun hubungan positif antara guru dan murid. Pendekatan humanis menekankan empati guru, menciptakan suasana belajar efektif dan inklusif. Artikel juga membahas konsep humanisme dalam Islam

melalui analisis ayat-ayat Al-Qur'an. Jenis penelitian ini adalah kualitatif deskriptif dengan pendekatan filosofis dan tafsir maudhu'i. Hasil penelitian menunjukkan bahwa Al-Qur'an mengandung nilai-nilai humanisme yang mendukung pendekatan holistik dalam pendidikan. Penelitian ini memberikan kontribusi dalam memahami konsep pendidikan humanisme dalam Islam, dengan menunjukkan kesesuaian nilai-nilai humanisme dalam Al-Qur'an dengan prinsip-prinsip pendidikan Islam. Kesadaran akan tanggung jawab moral, pembelajaran sepanjang hayat, dan penghormatan terhadap martabat manusia merupakan fondasi utama bagi pendidikan yang holistik dan berorientasi pada pengembangan manusia secara menyeluruh sesuai dengan ajaran Islam.

Keywords: Education, Humanism, Al-Qur'an

INTRODUCTION

Humans have basic rights, feelings and will (Kanas, 2020). Because of this, learning with the concept of humanizing humans is something that must be carried out continuously, this is used as a basic principle in achieving educational goals to educate the nation's life. In essence, humanization of humans is the goal of learning humanist learning theory. (Menzin et al., 2020). Therefore, if students know their environment and themselves, the learning process can be called effective. In other words, during learning activities, learners are required to try to obtain as much self-actualization as possible (A. Rasyid, 2019). Teachers are expected to understand the importance of humanistic education, in order to create a good relationship between students and teachers. The reality in the field is that there are still many teachers who are not humanistic in teaching their students. Teachers limit the space for developing the abilities of their students. Teachers require their students to follow the rules that have been made by the teacher in an authoritarian manner. For example, teachers assign their students with a lot of homework, without thinking about the study time that students have at home. Students are taught not to deny what is given or ordered by the teacher. If students do not carry out or have not completed the tasks that have been given, then punishment is ready to wait. This situation has become a culture for most teachers when they are on duty teaching at school (Sarnoto & Muhtadi, 2019).

Inhumane education in Indonesia until now has become a separate note that must be fixed by both teachers and educational institutions. This is evidenced by the many incidents of teachers giving so many assignments that are very burdensome for students. And again, there are not a few incidents of violations against students using physical contact (violence) (Rizka, 2022). With the many problems in the realm of Indonesian education, we should study and emulate how teachers in Finland teach and the system used. It turns out that in this country, humanistic learning has been successfully carried out by teachers and students, which allows students' potential to develop well. If successfully implemented, it will

improve the quality of education received by students (Adha, Gordisona, Ulfatin, & Supriyanto, 2019).

Humanism teaches teachers to have greater empathy for students during learning activities. Humanistic education is a form of humanizing humans themselves, where humans have their own nature that has been determined by Allah SWT. which nature can be developed more optimally (Barudin, 2019). The theory of humanist learning tries to provide an understanding that learning is seen from the perspective of the observed student (Sulaiman & Neviyarni, 2021). The implementation of humanist learning theory emphasizes the essence of learning activities, with the aim of improving student abilities. The use of humanist learning theory in learning activities, teachers emphasize students to think inductively, learn from experience, and involve students so that they are not passive during learning. This can be applied by students exchanging ideas, forming a group to discuss a problem, so that students can convey their arguments in front of other students and teachers. If students do not understand the information taught, they are given the opportunity to ask questions by the teacher. Learning based on humanist theory can be used for subject matter that includes the development of positive attitudes, soul, changes in behavior and attitudes, and investigations related to social facts (Perni, 2018).

From a humanist learning perspective, humans are seen as free and independent subjects to choose their own path in life. Humans have full responsibility for their own lives and those of others. The importance of interpersonal interaction and communication between individuals and between individuals and groups in the school community is emphasized by humanist education. If they base this relationship on compassion, it will grow rapidly and have educational benefits. (Qodir, 2017). Only in an atmosphere of unwavering love, a compassionate heart, and strong interpersonal bonds can individuals develop optimally without any significant obstacles. (Hasnah, Ginting, & Hasibuan, 2021).

Abraham Maslow, regarded as the pioneer of humanist psychology, has a concept regarding humanist education. Maslow posits that individuals are motivated to comprehend and accept themselves to the fullest extent. The idea proposed by Maslow, known as the Hierarchy of Needs idea, remains extensively utilized today. Maslow asserted that individuals are motivated to satisfy their fundamental needs. This hierarchy of needs spans from the fundamental (physiological) to the most intricate (self-actualization). Maslow's hierarchy of needs identifies five categories of drives inherent to individuals: physiological drives, drives for peace and well-being, drives for love, drives for dignity, and drives for self-actualization. Consequently, these five needs must be incorporated into humanist education (Aqib, 2018). This article aims to explore the essence of humanist education, incorporating teachings derived from Islam as presented in the verses of the Qur'an. The author intends to investigate "The Concept of Humanist Education in the Perspective of the Qur'an" in

this article to assist educators in appreciating the significance of humanist education, fostering harmonious interactions with their students, and ultimately enhancing the educational standards in democratic Indonesia.

METHOD

This research employs a qualitative approach utilizing a descriptive method. This research employs a philosophical methodology that utilizes linguistic and conceptual analysis (Kurniawan, 2015). This study examines the concept of humanist education. Humanism arises from philosophical inquiries pertaining to education (Hikmawan, 2017). A linguistic analysis was conducted on the verses of the Qur'an to ascertain the concepts articulated within them. This study utilizes primary and secondary data sources. The principal data utilized consists of verses from the Qur'an pertaining to humanist education, interpreted through the texts Al-Misbah, Al-Jalalain, and Ibn Kathir, which elucidate verses associated with humanism. The secondary data utilized is derived from publications, books, journals, and websites pertinent to humanist education. This study use literature review as a data collection approach. The analysis employs the maudu'i interpretation method, which involves aggregating verses from the Qur'an that pertain to humanist education based on a common theme..

RESULTS AND DISCUSSION

The research findings obtained, in accordance with the primary and secondary data studied and analyzed regarding the concept of humanist education in the perspective of the Qur'an, produced the following results.

Table 1. Naqli Arguments on Humanism

No.	Verses & Letters	Theme
1.	Al-Hujurat [49] verse 13	The command for us to socialize
2.	Al-Hajj [22] verse 54	Implementation of education is worship
3.	Al-Isra' [17] verse 7	The command to do good
4.	An-Nur [24] verse 22	The command to forgive and be tolerant
5.	Al-Fath [48] verse 29	The command to be merciful towards fellow human beings

Interpretation of Quranic Verses Related to Humanist Education

1. Al-Hujurat [49] verse 13

Verse 13 of the Al-Hujurat letter states that Allah created humans from various nations and tribes so that they would know and respect each other, not be proud of and belittle each other. This verse emphasizes that the most noble criterion in the sight of Allah is piety, not skin color, origin, or gender. According to the interpretation of Al-Misbah by M. Quraish Shihab, this verse contains the values of humanist education: 1) Respecting diversity and pluralism as a blessing from Allah, not as a threat or enemy; 2) Cultivating a sense of knowing each other and learning from the

experiences of others, not distancing and being hostile. 3) Maintaining common sense, independence, responsibility, and high knowledge as capital to increase piety to Allah. 4) Balancing between reward and punishment, function and symbol, contextual and textual in understanding and practicing Islamic teachings (Shihab, 2013a).

According to Ibn Katsir's interpretation, this verse contains several concepts of humanist education, namely: 1) Human nobility based on piety, not based on origin, skin color, or wealth; 2) Equality of human beings before God, without distinguishing between tribes, nations, or religions; 3) Recognizing and respecting differences between humans, as a blessing and wisdom from God; 4) Cooperating and doing good to fellow humans, as a form of obedience to God (Katsir, 2004b). Surah Al-Hujurat verse 13 teaches us about the values of humanism and multiculturalism in education, which are based on piety to God and brotherhood between humans. This verse shows that nobility, equality, recognition, cooperation, recognition, appreciation, communication, and solidarity are principles that must be upheld by every human being, without discriminating or being hostile to others because of differences in origin, skin color, wealth, culture, language, or religion. The teaching of relating to people around us without judging them based on their nationality, religion, tribe, or place of origin is one of the main directives that stands out in Q.S Al-Hujurat: 13. It can be said that one of the tasks imposed on humanity by Allah SWT is to live in society, which is closely related to the idea of the relationship between humans as individuals, the smallest unit in the construction of society.

2. Al-Hajj [22] verse 54

According to Ibn Kathir's interpretation, this verse explains the purpose of the revelation of the Qur'an, namely: 1) To provide knowledge to humans about the truth, justice, and wisdom of Allah; 2) To invite humans to believe in the Qur'an as the word of Allah and to follow its teachings with submission; 3) To show that Allah is the leader and guide for those who believe in the straight path (Katsir, 2004b). According to the interpretation of al-misbah, this verse contains several concepts of humanist education, namely: 1) Humanist education is education that is oriented towards developing human potential as rational, faithful, and moral beings; 2) Humanist education respects human freedom and creativity in seeking, finding, and conveying the truth, without coercion or pressure from other parties; 3) Humanist education instills universal values that originate from the Qur'an, such as honesty, justice, compassion, tolerance, and solidarity (Shihab, 2013b).

This verse states that everything that happens in learning activities, both the process of learning activities and learning evaluations, is solely for worship aimed at Allah SWT. Surah Al-Hajj [22] verse 54 teaches us about the goals and values of humanism in education, which are based on knowledge, faith and obedience to Allah. This verse shows that the Koran is a source of truth, justice and wisdom that humans must follow freely and creatively, without coercion or pressure. This verse also instills universal

values originating from the Koran, such as honesty, justice, compassion, tolerance and solidarity.

3. Al-Isra' [17] verse 7

According to Al-Jalalain's interpretation, this verse explains that Allah gave the Children of Israel the choice to do good or evil, and that the recompense or consequences of their actions would return to themselves. Allah also reminded them of the punishment that had befallen them twice, namely when they were destroyed by Nebuchadnezzar and Titus, who destroyed Baitul Maqdis and killed many of their people. This verse contains the lesson that humans must be responsible for their actions, and that Allah is All-Knowing. Knowing and Seeing everything (Al-Mahalli & As-Suyuthi, 2003). According to the interpretation of al-misbah, this verse teaches that Allah gives humans the freedom to choose between good and evil, but also gives the consequences of that choice. Allah also gives a warning to the Children of Israel not to repeat their mistakes that have caused disaster and destruction for them. This verse contains humanist values, namely respecting human dignity and rights, prioritizing reason and morals, and avoiding violence and oppression (Shihab, 2013c).

Verse Al-Isra' [17] verse 7 Allah SWT teaches us about the responsibilities and consequences of our choices and actions. Allah SWT gives freedom to humans to do good or evil, but also gives rewards or consequences for those actions both in this world and in the hereafter. Allah SWT also gave a warning to the Children of Israel not to repeat their mistakes that had caused disaster and destruction for them. This verse also contains humanist values, namely respecting human rights and dignity, prioritizing reason and morals, and rejecting violence and oppression. This verse is one of the verses that teaches us about humanist education that is in accordance with Islamic teachings. In essence, every good behavior that done by someone provides benefits for both the doer and the intended recipient. This means that if an individual behaves well towards another individual, then the good thing that is done will have a good impact on him/her too, and vice versa.

4. An-Nur [24] verse 22

According to Ibn Kathir, this verse contains a very strong recommendation to be compassionate and gentle towards relatives, the poor, and the Muhajirin who migrated in the way of Allah. This verse also teaches us to forgive and be open-minded towards people who have done us wrong or hurt us, because by doing so we will receive Allah's forgiveness and mercy (Katsir, 2004a). According to Al Misbah, this verse teaches high humanist values, namely respecting and appreciating the dignity of humans as noble creatures of God. This verse also shows that people who have excess and ample wealth should not be arrogant and feel better than others, but should share and help people in need, especially who have a kinship with them. This verse also reminds us to always hope for Allah's forgiveness and mercy by being kind and fair to fellow human beings (Shihab, 2013b).

In Q.S An-Nur: 22, we can understand the command to have good relations with people who are considered weak and have economic difficulties in their lives. Especially if they have a very strong brotherhood status. Surah An-Nur [24] verse 22 teaches us about the high values of humanism in Islam, namely respecting and appreciating the dignity of humans as noble creatures of Allah, being compassionate and gentle towards relatives, the poor, and the Muhajirin, and forgiving and being generous towards people who have done us wrong or hurt us. By being kind and fair to fellow human beings, we will receive Allah's forgiveness and mercy.

5. Al-Fath [48] verse 29

According to Ibn Katsir's interpretation, this verse explains the history of the Children of Israel, who have caused damage on earth twice and were tortured by their enemies. This verse also contains a warning for Muslims, not to follow in their footsteps and to remain steadfast in the law of Allah and His Messenger (Katsir, 2004b). According to the interpretation of al-misbah, this verse teaches the concept of humanist education in Islam, namely education that respects and appreciates human dignity as a noble creature of Allah, who loves Allah and His Messenger, who fights in the way of Allah with enthusiasm and courage, but also has noble morals and is polite with fellow human beings. This verse also emphasizes the importance of education that develops human potential and talents, like a plant that grows and develops well, so that it can provide benefits and goodness for itself, society, and religion (Shihab, 2013a). Surah Al-Fath [48] verse 29 teaches us about the concept of humanist education in Islam, namely education that respects and appreciates human dignity as a noble creature of Allah, who loves Allah and His Messenger, who fights in the way of Allah with enthusiasm and courage, but also has noble morals and is polite with fellow human beings. Humanist education in Islam also develops human potential and talents, like a plant that grows and develops well, so that it can provide benefits and goodness for itself, society, and religion. From the explanation of the verse, we know that Allah explains how the Prophet and his companions who had a loving nature but were harsh towards infidels, always prayed and worshiped to seek Allah's pleasure.

Humanism as an Educational Concept

According to language, the word "humanism" comes from the Latin "humanitas", which means "human education". The term "humanism" refers to a philosophy that claims that human welfare and perfection are its main goals (Muhibbin & Fathoni, 2021). As stated by Edword, "Humanism is a devotion to the humanities or literary culture" (Edwards, 2008). Loyalty to others or a particular culture can be seen as humanism. The existence of the theory of humanism cannot be separated from the philosophy of humanist education which prioritizes affective results, studying how to develop one's potential (Syarifuddin, 2022). This theory

emphasizes the urgency of the process in education. Humanist theory is often used in learning activities to develop students' potential to understand themselves. According to this theory, educators position themselves as facilitators who motivate students to learn (Kusumawati & Maruti, 2019).

The development of skills and learning potential is the result of the important role of humanism theory (Suprihatin, 2017). In the realm of education, educators and students must communicate effectively in order to foster concern between educators and students (Sidik & Sobandi, 2018). Students have the right to understand previously unknown knowledge to enrich their knowledge. Educators have an obligation to direct students during learning activities. Educators who are parents at school anticipate that their students will be able to understand themselves, maximize their good potential, and reduce their bad potential. (Dewi, 2018). Learning activities based on humanism theory about personality development, conscience, attitude transformation, and analysis of social phenomena are very applicable today (Putri, 2018). Forming student character must be considered because it will be useful for students. The hope is for students to be able to solve a problem with their opinions without being limited (Taufik, 2020). Especially when the matter discussed is related to the realm of education, humanism is considered a solution that can be applied (Lockey, Conaghan, Bland, & Astin, 2021). Of course not, because when we talk about education, we are really talking about who we are as humans. In that case, humans are discussed as tools and topics of education (Muhtadi, 2019). The type of education known as humanist education discusses the relationship between education and humanity. It is so named because this type of education hopes to develop humans into potential educational beings, both as subjects and objects of education (Adryan, 2021).

Humanist education, as an educational approach that highly upholds human values, aims to position humans as multidimensional beings with a myriad of potentials, all of which have the potential to be realized (Sarnoto, 2018). The thing that is considered in humanism is how we define humans and how we place them (K. H. Yanti, 2021). According to humanism, humans are the most honored creatures. (Izzan & Hasanudin, 2022; Mualim, 2017). Humans are aware of their existence in the world and have the capacity to seek the facts of life to survive. This understanding refers to the goal of constructing human existence and society in accordance with the rules and laws of logic (Maliki, 2018). The humanist perspective on education upholds the idea that everyone should have the freedom to fulfill their potential as an individual (Hariyadi & Imronuddin, 2021). There are at least two primary personalities in the goals of education that are currently developing, starting in the Middle Ages, which means that education is held to be able to strive and advance humans so that humans become complete humans according to their nature (Idris & Tabrani, 2017). This humanist education aims to create a perfect balance between body and soul (Azhari, 2021). Intellectual and spiritual development will

create a perfect unity between body and soul. According to the pattern of human individual development, all educational activities are focused on personality development, which involves cognition, initiative, and creativity (Sitika, 2019). Building humanist Islamic education requires structuring teaching that can help Muslim students develop their critical thinking skills so that they do not become rigid people by only accepting the culture that currently exists and applies in their environment. (Adryan, 2021). However, they are also able to communicate with the development of an era that is increasingly alienated by the spread of technology and the rapid progress of science in all directions (Idris & Tabrani, 2017).

Every student in the modern world must be aware of this truth (Purnawanto, 2017). Learning ideas must be in accordance with growth. Because if not, society will be left behind and alienated in the future. Learning methods in many schools, such as oral learning, whose criteria are only dictation, memory, dialogue that leads to memory, and assessments that are only based on written tests, need to change immediately (Muhtadi, 2019). Because if so, education only functions to maintain the existing status rather than educating students to be able to understand and think sharply in analyzing the values contained in the content taught (Riyadi, 2021). Meanwhile, in Islam, understanding the core material is the basis for educational values, with consequences for students' attitudes and actions in everyday life (Suryadi, 2018). This understanding guides students so that they can live in the era of technological development (Botma, 2020). The humanistic paradigm makes humans aware of the values of human dignity as spiritual beings. Spiritual ethics are the foundation for humans to have responsibility for life (Iwan, 2018). The term "humanism" was originally taken from the educational curriculum known as "humanities," "humanities studies," or "humanities" (Guney & Al, 2012). With a focus on respect for the person and the assumption that each individual is an important core of human values as a reaction to belief, this educational program is a collection of ideas taken from the opinions of Cicero (106-43 BC). At that time, religion seemed to be very restrictive of independence and binding people (Priatna, 2020).

Philosophical Humanism defines humanism as a term based on pragmatism developed by Charles S. Peirce and William James, namely since both of them interpreted pragmatism as a school of thought that believes that human goals are Actions, and all efforts of thought have been linked to humanity and humans themselves (Ayer, 1982). On the other hand, the term humanism is used as one of the systems for the pragmatism school, although in certain areas it does not correspond to the understanding and motivation of humanism (Hidayatulloh, 2012). In that perspective, humanism is defined as the tendency to exploit very narrow aspects of interaction patterns, such as protecting families from limited groups, to increase one's self-esteem. Humanity can reach a perfect state if the image of loyalty, sympathy, mental service, and love is associated with all humans rather than just certain groups (Muhtadi, 2019). The essence of

education in this case, humanization, is often neglected because it falls into the destruction of human values (Ikmal, 2021). This is caused by the disparity between ideas and how they are implemented in educational institutions. Because of this disparity, education is unable to fulfill its fundamental obligation to improve human dignity. Therefore, education cannot be said to be successful in humanizing students (Yemwardotillah, 2019). So far, learning activities in schools have been seen as less democratic (Rosyad & Maarif, 2020).

This can be seen from the lack of opportunities for students to imagine and express themselves creatively according to each student's point of view (Subahri & Nuha, 2022). In fact, creativity and critical thinking skills help children build their capital so that they can overcome obstacles and compete more competitively (Qodir, 2017). This statement has a strong basis (Al-Fadhil, 2016). Students are still used as objects. Students are placed as individuals who do not have knowledge and are pitied, therefore they are indoctrinated and brainwashed every day (Arbayah, 2013). Children are still seen as empty vessels. Children have been forced to memorize facts for decades without having the opportunity to explore and express themselves creatively (Arbayah, 2013).

Therefore, to obtain both of these strengths, an effective type of education is needed. Starting from the problem above, students should not be assessed as empty vessels that need to be filled, and should not be indoctrinated in learning activities (Arbayah, 2013).

Humanist Education Orientation

Education plays an important role in the development and growth of humans who are always growing and developing both physically and mentally (Ueda, 2021). Education can be said to be a place where all human potential can be realized (Fahruddin & Mukodi, 2011). In addition, education is important for human existence because it not only shapes a person's personality but also affects their social status (Rahmah, 2019). Substantially, there is a difference between those who have knowledge and those who do not, Islam truly respects differences, in line with the Qur'an, Surah al-Mujdilah [58] verse 11 (Ministry of Religion of the Republic of Indonesia, 2017). It is not specifically mentioned in Surah al-Mujdilah [58] verse 11 that Allah SWT. will raise the status of knowledgeable people. However, they claim to have degrees, which places them above those who only have that opinion. He avoids using the phrase "raise" as an indication that his elevation in status is largely a function of the information he has, not the result of things unrelated to that knowledge (Shihab, 2013a).

Thus, the verse categorizes believers into two groups: those who only do good deeds and are faithful, and those who do good deeds, are faithful, and are knowledgeable. The status of these two groups increases not only as a result of the value of the information they have, but as a result of the deeds and instructions they give to others, both verbally and in writing, and through personal example. (Shihab, 2013a).

Humanism as an Educational Paradigm

As a strategic tool for investing in human resources, education becomes important (Ahsan, 2016). This means that education has been formed and developed as the utilization of a nation's identity as a moral and ethical foundation, in addition to functioning as a method to create a better life (Subaidi, 2017). Apart from the importance of education, it makes sense that the core of education is the process of humanization (Subaidi, 2017). According to Malik Fadjar, humanization has consequences for education with a focus on the development of the physical-biological and spiritual-psychological aspects of human humanity (Fadjar, 2005). Through education, people strive to grow spiritually and psychologically, which is an important step towards creating a civilized lifestyle. According to this thinking, education is one of the deliberate efforts as an intention to maintain and develop human nature and abilities in order to create a perfectly developed human person (*insan kamil*). (Yemmardotillah, 2019). Islam always offers a solid framework for the implementation of education (Mundiri, 2014). Islam emphasizes that education is a religious need and that obtaining and conveying information is important for human existence. The initial revelation containing the mandate to read, write, and teach underlies this (Minarti, 2022). As stated in verses 1-5 of Surah Al-'Alaq (Ministry of Religion of the Republic of Indonesia, 2017). Second, as stated in Surah Al-Hajj verse 22, the entire implementation of education is a worship to Allah SWT (Ministry of Religion of the Republic of Indonesia, 2017). Education as worship means that we all have a responsibility to do it. Third, the Islamic values of academics, scientists, and people who have high degrees, as stated in Surah Al-Mujadalah [58] verse 11 are elevated in rank by Allah SWT (Ministry of Religion of the Republic of Indonesia, 2017).

Fourth, Islam establishes the principle that learning must continue until we die (Wahyuddin, 2016). As the Prophet Muhammad SAW said in his hadith that we are required to seek knowledge from childhood until death (M. A. Rasyid, 2020). The legacy of the jewels of Islamic intellectuals from the time of the Prophet to the Middle Ages reaching global splendor is an understanding of the importance of education with a conceptual-normative basis (Halimi, 2018). Abdurrahman Mas'ud stated that Islam triumphed in the 7th to 11th centuries AD with the Prophet Muhammad as a role model who could change the ignorant Arab society for the better (Purnomo, 2020). Fazlur Rahman said that the achievements of the Muslim community at that time were successes based on the development of very good ways of thinking (Rahman, 2020). The theory of humanist learning is a theory that emphasizes the human side and suggests ways to humanize students in the hope that students can achieve their full abilities (Dinata, 2020). According to this idea, humans are free to choose how to live their lives. Humans fully bear everything for themselves and other human beings. (Efendi, 2016).

This theory contributes to education as an alternative called humanistic education (M. Yanti, Hermawan, & Natalia, 2022). Through practical learning, humanistic learning aims to develop the whole person. The paradigm of humanistic learning focuses on fostering emotional, social, mental, and intellectual elements as well as career-related abilities (Dinata, 2020). Learning from a humanistic perspective always encourages appreciating one's own potential to become better, in this case, all the good potential possessed by each person (Mayasari, 2017). The way we learn is always evolving to meet the needs and expectations of the times. This idea is appropriate for understanding how to encourage the growth of attachment, namely the human drive to get positive feedback or good responses from others (Dinata, 2020).

Quranic terms related to Humanism

Humanizing humans is the definition of Islamic humanism, considering its position as the caliph of the earth (Nurjanah, 2018). Humans are referred to in the Qur'an as *basyar*, *an-nas*, *bani adam*, and *al-insan* depending on the context mentioned in the Qur'an, the four phrases have various meanings. (Aziz, 2020).

1. Al-Basyar

The term *Basyar* (بشر) means something good and beautiful. Then the term *Basyarah* appears which means skin. Humans can be called *basyar* because human skin can be seen clearly and has a difference with animal skin. Therefore, the term *basyar* in the Qur'an refers to the human body and nature (Qoimah & Muntaqo, 2019).

2. An-Nas

The term *An-Nas* (ناس) is often associated with the duties or functions of rational humans, namely as social beings. Of course, humans must prioritize good relations with society because they are social beings. (Wirastho, 2020). Society began with one man and one woman, namely the Prophet Adam and Eve, who then had children and spread throughout the world. Humans must protect each other and avoid hostility, this is the true concept of *an-nas* (Ministry of Religion of the Republic of Indonesia, 2017).

The word of God in the Qur'an, Surah Al-Hujurat [49] verse 13, serves as a description of how humans are social beings (Ministry of Religion of the Republic of Indonesia, 2017). Verses 13 and 14 of Surah Al-Hujurat (49), state that "... We made you from male and female as a message ...". Men and women have the same human essence because we are all developed from men and women. The last part of this verse, "... Indeed, the most noble among you in the sight of Allah is the most pious among you ..." refers to the conclusion made in the introduction. To be the most noble in the eyes of Allah, strive to increase your level of piety.

3. Bani Adam

The Qur'an mentions *Bani Adam* seven times. The Qur'an states that "*Bani Adam*" is used to describe humans as logical creatures (Budiyanti, Aziz, Suhartini, Ahmad, & Prayoga, 2020). The term *Bani Adam*

emphasizes human practices while indicating the location and mode of activity (Nasution & Gunawan, 2022). When considering people from the perspective of their ancestors, the terms *bani adam* and *zurriyat Adam*, which mean children of Adam or descendants of Adam, are used to characterize them. As in Surah al-Baqarah [2] verses 31 and 58 of the Qur'an, which is the word of Allah (Ministry of Religion of the Republic of Indonesia, 2017).

4. Al-Insan

Almost all parts that use the term "human" refer to humans as extraordinary creatures, unique morally and spiritually. Other animals do not have such privileges (Mahfudzi, 2019). The word "uns", which means tame, harmonious, and visible, others link the term "human" to the Arabic word "nasiya", which means "to forget". Ibn Abbas, for example, stated that the reason humans are called humans is because they often break their vows. However, from the perspective of the Qur'an, the assumption that *Insan* comes from the term *Uns*, which means submission, harmony, and visible, is more appropriate than the belief that the word comes from the phrase *Nasiya* (forgetting), and *Nasa Yanusu* (trembling) (Haris, 2018). Most of the time when the word "human" is used in the Qur'an to describe something, it refers to the psychological nature of humans. The Qur'anic letter *Az-Zukhruf: 15* reveals its meaning (Ministry of Religion of the Republic of Indonesia, 2017).

CONCLUSION

The Qur'an's perspective on humanist education is exemplified through the interpretation of specific verses, including *Al-Hujurat* [49] verse 13, *Al-Hajj* [22] verse 54, *Al-Isra'* [17] verse 7, *An-Nur* [24] verse 22, and *Al-Fath* [48] verse 29. These verses impart humanist principles, including the tolerance for diversity, the equality of individuals, mutual understanding, collaboration, altruism, and the upholding of human rights and dignity. This concept emphasizes that education should cultivate human potential comprehensively, honoring dignity and rights while promoting freedom, creativity, and fairness. Islam underscores that education constitutes worship, and every individual bears the need to pursue lifelong learning. Islamic humanist education promotes knowledge of moral, spiritual, and social responsibilities. The humanist approach to education underscores the need of cultivating students' abilities, character, and self-awareness, in accordance with Islamic principles that prioritize justice, liberty, and freedom of expression. This study underscores the significance of Islam as a conceptual framework for educational implementation, asserting that learning constitutes worship and that Islamic ideals should lead academic pursuits. In this respect, Islam asserts that knowledge and academic qualifications acquired with noble motives can enhance one's standing. Islamic humanist education underscores the principle of lifelong learning, in accordance with the teachings of the Prophet Muhammad SAW. This book offers a thorough understanding of

humanist education in Islam, demonstrating that the humanistic values articulated in the Qur'an align with the principles of Islamic education. The recognition of moral responsibility, commitment to lifelong learning, and reverence for human dignity constitute the fundamental principles of holistic education, aimed at the comprehensive development of individuals in alignment with Islamic teachings.

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