HUMANISTIC LEARNING THEORY IN ISLAMIC RELIGIOUS EDUCATION WITH A COOPERATIVE LEARNING APPROACH

Irmayanti

Sekolah Tinggi Agama Islam Al-Haudl Ketapang, Indonesia
[1]Contributor Email: irmayanti.hilal@yahoo.com

Abstract

The purpose of this study is to describe and analyze the Islamic religious education learning with humanistic learning theory with a cooperative learning approach in schools. Learning with humanistic theory aims to foster students' social attitudes and cooperation. The research method used is qualitative with the type of literature. The data sources in the study were taken from journal references, relevant books. The results of this study indicate that the concept of humanistic theory with a cooperative learning approach in Islamic Education learning has significant implications for aspects of student behavior in developing social aspects, cooperation, avoiding bad competition, caring for each other in providing learning assistance at school.

Keywords: *Humanistic Learning Theory, Islamic Religious Education, Cooperative Learning*

A. Introduction

The aim of national teacher education is required to be more professional in developing the potential of students by paying attention to the learning model and material contained in the subject. However, in reality today education tends to be seen as a pragmatic, not a living thing. As a result, the practice of special education in the formal environment, especially in the formal environment such as running schools, does not pay attention to the position and humanity of the students. For example, teachers often prioritize their cognitive potential, even though students as humans are created by Allah SWT who have certain uniqueness and potential.(Sanusi, 2013).

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Education is basically an effort to direct students into the learning process so that they become the best according to their potential. According to Abraham Maslow as quoted by Ahmad Jainuri (Said, Nurman, & Mustami, 2018) that education is a process of "self-actualization" (self actualization) to convince that everyone should try to reflect on all that can be done in life. Thus education should pay attention to the individual conditions of children because they are the ones who will learn.

According to Arbayah (Sumantri & Ahmad, 2019), education systems in humanization originate from humanistic ideas. In accordance with the fundamental understanding of humanistic ideology as human education. The Islamic education system which is structured on the foundation of human values from the very beginning of its birth is in line with the essence of Islam as a humanistic religion. Islam positions the human aspect as the direction of education. Education and the learning process in school is seen as less democratic. Lack of places for students to develop their imagination and creativity with their point of view. In fact, creative power and critical competence in thinking are valuable assets for children to be able to overcome challenges and be more competitive.

Several factors influence the activities that cause the learning process, namely: (1) students do not have the ability to formulate opinions, (2) students lack diversity in expressing opinions, (3) students do not have the courage to express opinions. In essence, learning is a process characterized by changes in a person. Changes as a result of the learning process can be indicated in various forms such as changes in knowledge, understanding, attitudes, life skills and abilities and attitudes. Learning is a complex student action and behavior. As an action, learning is only experienced by students themselves.(Putra, 2017b).

Many humanistic learning models have been applied, including experiential learning, where the goal of learning is that students have transfer of learning skills, so they are expected to transfer knowledge in real life .(Said et al., 2018). Attractive learning carried out by the teacher to transfer knowledge to students, a learning model is needed. One of the learning models is cooperative learning. According to (Pudjiastuti, 2020)

the group investigation type cooperative learning model is one type of cooperative learning model in the form of learning activities that facilitate students to learn in small, heterogeneous groups, where high-ability students join low-ability students to learn together and solve a problem assigned by teacher to students.

To instill an understanding of Islamic religious education in students, various approaches are needed in the teaching and learning process. Such as the understanding of the meaning of Islamic religious education is a conscious effort to prepare students to believe in, understand, appreciate and practice the Islamic religion through activities of guidance, direction or training by paying attention to demands for respect for other religions in the relationship of harmony between religious communities in society to create national unity.(Suyadi, 2014). Thus, based on the results of the above background, this study aims to describe and analyze humanistic theory in Islamic Religious Education learning with a cooperative learning approach in schools.

B. Method

This research method uses literature review research. The approach in discussing the core of the author's problems refers to the literature review approach, both the literature that is directly related to the problem (primary literature), as well as the literature that supports this writing study (secondary literature). The data obtained are then analyzed carefully through relevant literature in assessing humanistic theory in Islamic Religious Education learning through a cooperative learning approach in schools.

C. Finding and Discussion

The Concept of Humanistic Theory of Islamic Religious Education Learning

According to Malik Fadjar (Fakhruddin, 2016), education has a strategic role as a means of human resources and human investment. That is, education, in addition to being aimed at developing a better life, has also colored and has become a moral and ethical foundation in the process of empowering the nation's identity.

Departing from the importance of this education, it is natural that the essence of education is a humanization process. Humanization for Malik Fadjar has implications for the educational process with an orientation to the development of aspects of human humanity, namely physical-biological and spiritual psychological aspects. This spiritual-psychological aspect is what we try to mature and cultivate through education as an element with a positive outlook in the development of a civilized life. This is in line with thinking Abdurraman Mas'ud,(Afifah, 2008) that humanism in education is an educational process that pays more attention to aspects of human potential as religious beings: `` abd Allah and the khalifah of Allah, as well as as individuals who are given the opportunity of God to develop their potentials as well as being responsible for their deeds in the world and in the hereafter. Humanism by Abdurrahman Mas'ud is defined as the strength or potential of individuals who are constantly developing themselves under divine guidance, to be responsible for solving social problems.

Learning in a humanistic approach is understood as learning that leads to the humanizing process. Humanizing education is the process of guiding, directing and developing the basic human potential, both physical and spiritual in a balanced manner with respect for other humanistic values. Humanistic is part of one approach to learning. The humanistic approach to education emphasizes positive development. An approach that focuses on human potential to seek and discover the abilities they have and develop these abilities. This includes social interpersonal skills and methods for self-development aimed at enriching oneself, enjoying life as well as society. This positive self-building skill or ability is very important in education because of its association with academic success.(Moh. Umar, 2018).

Thus, humanistic education (Islam) intends to form a human being who has a true humanitarian commitment, namely a human being who has awareness, freedom and responsibility as an individual human being, but is not lifted from the factual truth that he lives in society. So that he has a moral responsibility to his environment, in the form of his calling to devote himself to the benefit of his community.

According to Lukman, (Said et al., 2018), the concept of implementing humanistic Islamic Religious Education is an effort of educators to apply Islamic religious learning to place humans as humans, as the perspective of Islamic teachings itself. In its application it is also an effort to humanize the sciences with full faith accompanied by the relationship between humans and Allah. and human-human relations or Hablun min Allah and hablun min al-nas.

This was confirmed by (Jumarudin, Gafur, & Siti Partini Suardiman, 2014)." The religious humanist view is a combination of two concepts regarding respect for human nature as well as that nature is a creation of God Almighty ". The religious humanist view emerges as a result of human freedom which is not dictated by dogmas, as well as a criticism of the increasingly dehumanized practices of life. The practice of dehumanization is characterized by the creation of humans as machines, having the mastery of knowledge only for unlimited material possessions, which in turn makes humans exploit natural resources continuously to oppress other humans and to endanger themselves.

Characteristics of learning theory according to humanism Yudrik Jahja, (Solichin, 2018) closely related to existentialism, where its characteristics are as follows: (1) human existence, there are two kinds of which are within and exist for oneself, (2) freedom in choosing to study, freedom to develop potential, and freedom to create something new , (3) three, consciousness, consciousness enables humans to imagine what might happen and what they can do.

Based on some of the above theories, the humanistic concept in learning Islamic Religious Education in schools provides a considerable contribution in developing socialist aspects for children's mental development. This is evident that the teachings of the Islamic Religion have existed in the instructions of the Al-Quran and hadiths, thus life at the time of the prophet Muhammad SAW provided lessons and educational concepts today.

Implications of the Cooperative Learning Approach in the Concept of Humanistic Theory in Islamic Education Learning

The Islamic Religious Education learning strategy provides certain concepts in transferring knowledge. Teacher creativity is one solution in responding to the challenges of education in the current era. Teacher creativity in learning includes using a learning approach, innovating, updating in increasing knowledge, communicating and having a lot of data about the world of education.

According to Hamzah B. Uno (Solichin, 2018), for humanistic theorists, the learning process must originate and end in humans themselves. This theory emphasizes the importance of the "content" of the learning process. In fact, this theory talks more about education and the learning process in its most ideal form. In other words, this theory is more interested in the idea of learning in its most ideal form than in learning what it is, like what we usually observe in everyday life. Any theory can be used as long as the goal is to "humanize human" to achieve self-actualization and so on can be achieved.

Meanwhile, according to Muhaimin (Suprihatin, 2017), The development of an Islamic religious education curriculum is carried out by teachers / lecturers by involving students, for example in determining objectives and selecting thematic learning Islamic religious education. There is no standard curriculum, there is only a minimal curriculum which in its implementation is developed together with students. The content and learning process are always changing according to the interests and needs of students and the contextual. Therefore, the humanistic approach in developing an Islamic religious education curriculum is more suitable to be applied in the context of deepening and appreciating and experiencing the values of Islamic faith and morals to be aware of the function and purpose of his life as his caliph on earth. Islamic values and morals are developed through a process of integrating knowledge, feeling or appreciation, and action, so that students have the character of a Muslim and a pious believer.

According to Arbayah (Qodir, 2017), Humanistic learning views students as subjects who are free to determine the direction of their lives.

Students are directed to be fully responsible for their own lives and also for the lives of others. Several approaches that are feasible to use in this method are dialogical, reflective, and expressive approaches. The dialogical approach invites students to think together critically and creatively. The teacher does not act as a teacher who only provides the material intake needed by the students as a whole, but the teacher only acts as a facilitator and dialogue partner.

In addition, the main characteristic of cooperative learning is that students teach each other. This is because in cooperative learning an attitude of structured group cooperation is formed in carrying out learning activities, where the success of the group is strongly influenced by the involvement of each member of the group itself. The implementation of this learning model sees that success in learning must not only be obtained from the teacher, but also from students who are involved in the learning process through the small groups formed. Therefore, in cooperative learning emphasizes learning together, helping one another in learning and ensuring everyone in the group achieves the goals or tasks that have been determined.(Fiteriani & Suarni, 2016).

The implications of humanistic learning theory for Islamic Religious Education include (1) humanistic learning on Islamic Education learning in learning refers to the spirit or spirit during the learning process which colors the methods applied in the science learning process which emphasizes more on the nature of the method. Such as the question and answer method, discussion method, problem solving method, and demonstration method. So that the position of the teacher becomes a facilitator, motivator, and stimulator, (2) the teacher only facilitates the learning of their students to achieve learning goals. In this lesson the teacher provides directions where all the facilities have been prepared and students immediately practice learning in school to be applied in the community. The learning that students get at the school provides students with how students get along in society and (3) in Islamic education students learn a lot about worship, both prayer, fasting, zakat, of course students can develop it in society or indirectly for the students themselves.

Based on some of the above theories in accordance with the opinion (Rofiq, 2010,Wibisono, Gusniarti, & Nurtjahjo, 2016) Cooperative Learning method has several principles including; applied through small groups in all subjects and age levels adapted to the conditions and learning situations. Group membership consists of students who are heterogeneous in terms of academic ability, gender and ethnicity, social and economic backgrounds. In terms of academic ability, the Cooperative Learning learning group usually consists of one high-ability person, two moderate-ability people and one other from the academically deficient group. Cooperative Learning aims to communicate student learning, avoiding competitive attitudes and a sense of student individuality, especially for students with low and high achievement, relative teaching (the facilitator creates the right strategy so that all students have high motivation in undergoing the learning process), and learning which is fun and does not present a pressing atmosphere for students.

Learning Islamic Religious Education highly appreciates and treats humans according to their human nature who have a spiritual tendency and crave joy by playing, joking and joking as long as they are in accordance with Islamic law and do not deviate from existing ethics, especially for young children. who has a tendency to play in order to use up the energy that has accumulated in him.(Putra, 2017a).

D. Conclusion

The importance of learning Islamic Religious Education in fostering the character values of students in schools requires a humanist learning theory with a cooperative learning approach. Learning with a cooperative learning approach has many implications in fostering a high sense of social and a sense of kinship built from the existence of this learning model. The principle of the cooperative learning approach in learning Islamic religious education fosters a sense of intimacy, good cooperation, no competition and helping each other in terms of learning at school.

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