Humanistic Education Perspective of the Qur'an and Hadith

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Abstract: One model of education in Indonesia is humanistic which focuses on communication and is more humane. If implemented correctly, this will certainly help shape students' identities for the better. The purpose of this study is in order First, to find out the humanistic education perspective of the Qur'an and Hadith. Second, to know the characteristics in terms of humanistic educational patterns of general theory then the perspective of the Quran and Hadith. The method that the author uses in this study is a qualitative method or commonly called literature study. The characteristics of humanistic education include (1) Providing learning materials systematically, which contains Qs. Al-Maidah: 67 and HR. al-Bukhari, Muslim, al-Turmuzi and Imam Ahmad. (2) Provide an attitude of affection and gentleness, which is contained Qs. Ali Imran: 159 and HR. al-Bukhari. (3) Provide students with freedom to learn while in class, which has Qs. Al-Baqarah: 31 and HR. Al-Bukhari. (4) Provide motivation during the learning process, which is Qs. Al-Mujadilah: 11 and HR. Muslim. (5) Give a fair attitude, which is found Qs. Al-Maidah: 8 and HR. An-Nasa' and Al-Baihaqi. (6) Give awards for the achievements that have been obtained, which are Qs. Al-Qasas: 84 and H.R. Bukhari.

Keywords: Qur'an, Hadith, Humanistic Education.

Introduction

Currently, Humanistic education is very important to be studied to be understood by every educator, so that the pattern of interaction between teachers and students becomes more harmonious.¹ In the view of humanistic theory, it is the main alternative that prioritizes human values. Thus, education plays an important role in the formation of identity with the potential of a student. Where, the main concept of humanistic thought is respect for human dignity and dignity. This means that in the concept of humanistic education respects and respects the differences that exist around it both in terms of social, economic, cultural, and religious.² Because, humanistic education is education that recognizes the values of one's personality to be developed through educational activities. This pays more attention to aspects of human potential as divine, humane, and individual beings who are allowed to develop all their potential. In general, this concept of education emphasizes the importance of the content of the learning process, in fact also that this theory talks more about education.³

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¹ Nini Aryani & Molli Wahyuni, *Teori Belajar Behavioristik Dan Implikasinya Dalam Pembelajaran* (Sleman: Bintang Pustaka Madani, 2019).

² Emilda Sulasmi, *Konsep Pendidikan Humanis Dalam Pengelolaan Pendidikan Di Indonesia*, *Presiden Republik Indonesia* (Yogyakart: CV. Bildung Nusantara, 2020); Ahmad Izzan dan Sarif Nur Hasanudin, 'Konsep Pendidikan Humanistik Dalam Al-Qur'an Surat Al-Hujurat Ayat 13 Kajian Ilmu Pendidikan Islam', *Masagi*, 1.1 (2022), 339–44 <https://journal.stai-musaddadiyah.ac.id/index.php/jm/article/view/109> [accessed 24 May 2023].

³ Mohammad Muchlis Solichin, 'Teori Belajar Humanistik Dan Aplikasinya Dalam Pendidikan Agama Islam: Telaah Materi Dan Metode Pembelajaran', *Jurnal Studi Islam*, 5.1 (2018), 1–12; Ulin Nihayah & Hadziq Muhibbuddin Dewi Mahardika, 'Implementasi Konsep Teori Humanistik Dalam Kesehatan Mental Pada Masa Pandemi', *Ghaidan:*

Various literature that examines humanistic education includes: *First*, is the perspective of the Qur'an which affirms that Islam guides every ummah through the Quran by advocating to uphold divine values, human values, and the value of harmony to achieve peace.[4] *Second* is related to humanistic education, the perspective of hadith, which formulates that the relevance of humanist education, the perspective of hadith in the development of character education, namely the same spirit between the goals of humanist education and character education.[5] *Third* humanistic education in Islamic education which results that humanistic education has the aim of humanizing humans as humanly as possible. The learning process is considered effective if students understand themselves and the surrounding environment.[6;7;8] Several studies have discussed humanistic education, but none have combined the perspectives of Qur'an and Hadith, Where previous researchers only separated separately and had not collaborated between the two. Thus, this research certainly has differences with previous research which raised the theme of humanistic education from the perspective of the Qur'an and Hadith.

Literatur Review

a. Al-Qur'an and Hadith as an Educational Resource

Al-Qur'an is the first source of Muslims to understand their religion. Originality al-Qur'an supported by religious doctrine makes it easier for al-Qur'an permeates every soul of Muslims.[9] al-Qur'an, As a basic guideline for Muslims is a book in which includes an explanation of all human affairs. Both about man's relationship with his fellow man, man's relationship with God, as well as human relations between living beings of His creation.[10] As a source of education, al-Qur'an has the main principles that become a reference for producing theories in education. These principles are tawhid and the Divine treatise. Theories of education in al-Qur'an can be learned through verses al-Qur'an, which is referenced in the content of the verse al-Qur'an it is that Allah has given the five senses as the main capital.[11] The existence of hadith as the second source of Islamic law after al-Qur'an There can be no doubt. However, however, the process of transmitting hadith is different from the process of al-Qur'an.[12] Therefore, the position of Hadith in Islamic life and thought is

Jurnal Bimbingan Konseling Islam Dan Kemasyarakatan, 5.2 (2021), 62–76 <https://doi.org/10.19109/GHAIDAN.V5I2.10333>.

[4] Dewi Ratnawati and Ahmad Zainal Abidin, 'Implementasi Konsep Pendidikan Humanistik Dalam Perspektif Al-Qur'an Surat Al-Isra' AYAT 70', *Ta'allum: Jurnal Pendidikan Islam*, 7.2 (2019), 337–57 <https://doi.org/10.21274/taalum.2019.7.2.337-357>.

[5] Chusnul Aqib, 'Pendidikan Humanis Dalam Perspektif Hadis (Kajian Kitab Shaḥīḥ Al-Bukhārī)', *Studi Multidisipliner: Jurnal Kajian Keislaman*, 5.2 (2018), 111–35 <https://doi.org/10.24952/MULTIDISIPLINER.V5I2.1109>.

[6] Tri Puji Agustina, 'Pendidikan Humanisme Religius: Telaah Model Pendidikan Pondok Pesantren Syafi'i Akrom Kota Pekalongan', *Jurnal Penelitian*, 13.2 (2016), 225–40 <https://doi.org/10.28918/JUPE.V13I2.1201>.

[7] Noor Amirudin, 'Pendidikan Humanisme Dalam Perspektif Islam (Konsep Dan Implementasinya Dalam Pengelolaan Kelas)', *Tamaddun*, 4 (2017), 1–25 <https://doi.org/10.30587/TAMADDUN.V0I0.74>.

[8] Solichin, 'Teori Belajar Humanistik Dan Aplikasinya Dalam Pendidikan Agama Islam: Telaah Materi Dan Metode Pembelajaran'.

[9] Miftah Khilmi Hidayatulloh, 'Problematika Kajian Alquran Di Era Modern: Studi Pemikiran 'Abīd Al-Jābirī', *Journal Of Qur'Ān And Hadīth Studies*, 7.1 (2018), 25–41 <http://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith> [accessed 1 June 2023].

[10] Hasanudin.

[11] Aas Siti Sholichah, 'Teori-Teori Pendidikan Dalam Al-Qur'an', *Edukasi Islami : Jurnal Pendidikan Islam*, 7.01 (2018), 23 <https://doi.org/10.30868/ei.v7i01.209>.

[12] Maftah Rozani, 'Hadist Ditinjau Dari Kualitas Sanad Dalam Proses Istimbath Hukum', *Samawat: Journal Of Hadith And Quranic Studies*, 3.2 (2019), 73–82 <https://jurnal.staiba.ac.id/index.php/samawat/article/view/242> [accessed 1 June 2023].

very important because, in addition to strengthening and clarifying various problems in al-Qur'an, it also provides a more concrete rationale in terms of the life and life of Muslims.[13]

b.   Humanistic Theory

Humanistic theory emerged with a mission to place and view humans as free beings with various potentials that exist within them.[14;15] The framework in this theory needs to be addressed carefully so that in the implementation of education it still touches on the educational values that have been aspired to.[16] In a humanistic perspective, educators should pay more attention to the needs of compassion. Humanistic theorists suggest that individual behavior they can perceive from themselves and the surrounding world.[17] Humanistic implementation in education contributes to forming students who have positive character or traits and care for others.[18] Multiculturalism which contains humanistic values is an ideology that is considered capable of solving various problems related to society, social, and culture.[19] Thus, humanist education becomes a foundation in teaching behavior that humanizes humans to appreciate and treat according to their respective characteristics.[20] Because the main purpose of humanistic theory is that educators help students to develop themselves and know themselves as human beings in realizing the potentials that exist within them.[21]

c.   Humanistic Education Orientation

In humanistic education provides opportunities for students to explore and develop self-identity awareness.[22] Where an educator conveys his knowledge by organizing and creating a learning environment and by using various methods that suit the needs of students.[23] Teachers or educators who apply humanistic theory will prioritize teaching results in the form of positive abilities possessed by students. Humanistic is part of one approach to learning, where this approach focuses on the potential of humans to seek and discover abilities and develop what they have.[24] Because the main purpose of the learning process in the view of humanistic theory is to be able to develop themselves in students, which is to help each individual to recognize themselves to help

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[13] M. Akmansyah, 'Al-Qur'an Dan Al-Sunnah Sebagai Dasar Ideal Pendidikan Islam', *Jurnal Pengembangan Masyarakat Islam*, 8.2 (2015), 132.

[14] M Jamhuri, 'Humanisme Sebagai Nilai Pendekatan Yang Efektif Dalam Pembelajaran Dan Bersikap, Perspektif Multikulturalisme Di Universitas Yudharta Pasuruan', *Al-Murabbi: Jurnal Pendidikan Agama Islam*, 3.2 (2018), 317–34 <https://jurnal.yudharta.ac.id/v2/index.php/pai/article/view/1138> [accessed 3 June 2023].

[15] Nora Susilawati, 'Merdeka Belajar Dan Kampus Merdeka Dalam Pandangan Filsafat Pendidikan Humanisme', *Jurnal Sikola: Jurnal Kajian Pendidikan Dan Pembelajaran*, 2.3 (2021), 203–19 <https://doi.org/10.24036/sikola.v2i3.108>.

[16] Secondra Hudaya dan Achmad Supriyanto, 'Pendidikan Humanistik Holistik Sebagai Arah Konsep Pendidikan Merdeka Belajar Di Indonesia', *Seminar Nasional Arah Manajemen Sekolah Pada Masa Dan Pasca Pandemi Covid-19*, 2020, 292–99 <http://conference.um.ac.id/index.php/apfip/article/view/428> [accessed 3 June 2023].

[17] Syarifan Nurjan, *Psikologi Belajar* (Ponorogo: CV. Wade Group, 2015).

[18] Nailil Maslukiyah and Prasetio Rumondor, 'Implementasi Konsep Belajar Humanistik Pada Siswa Dengan Tahap Operasional Formal Di SMK Miftahul Khair', *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi*, 25.1 (2020), 97–110 <https://doi.org/10.20885/psikologika.vol25.iss1.art8>.

[19] Mohammad Ahyan Yusuf Sya'bani, 'Dinamika Dan Kontekstualisasi Pendidikan Agama Islam Berbasis Inklusif Dan Humanistik Era Globalisasi Revolusi Industri 4.0', *TADARUS: Jurnal Pendidikan Islam*, 10.1 (2021), 60–70.

[20] Agustina.

[21] Bunyamin, *Belajar Dan Pembelajaran: Konsep Dasar, Inovasi, Dan Teori* (Jakarta Selatan: UPT Uhamka Press, 2021) <www.uhamkapress.com>.

[22] Winarno, 'Evaluasi Program Implementasi Pendidikan Humanistik Pada Siswa Madrasah Ibtidaiyah Menggunakan Model Context Input Process Product (CIPP)', *Jurnal Ilmiah Pendidikan TRISALA*, 2.14 (2019), 156–69 <https://smpn1salatiga.sch.id/trisala/index.php/trisala/article/view/113> [accessed 4 June 2023].

[23] Bima Fandi Asy'arie, Suci Zuhri Nurfadila Rahma, and Zainul Fuat, 'Exploring the Impact of Humanistic Theory on Arabic Language Learning at MIN 2 East Lampung', *Al-Jawhar : Journal of Arabic Language*, 2.1 (2024), 30–45 <https://doi.org/10.69493/ajoal.v2i1.38>.

[24] Moh. Umar, 'Pendekatan Humanistik Dalam Proses Pembelajaran Program Pendidikan Kesetaraan Paket C', *Jurnal Pendidikan Nonformal*, 13.2 (2018), 70–77 <https://doi.org/http://dx.doi.org/10.17977/um041v13i2p70-77>.

realize and develop the potential that exists in themselves.[25] Thus, the concept of this theory is more interested in the idea of learning in its most ideal form than learning as it is, as we usually observe in everyday life. In educational practice, this theory embodies the approach so that the learning process becomes more meaningful.[26]

The aim of this research is first, to understand humanistic education from the perspective of the Koran and Hadith. Second, to find out the characteristics of the humanistic educational style in terms of general theory and then from the perspective of the al-Qur'an and Hadith. This research method uses a qualitative approach with types of literature. Where, the data collected in this research was obtained from various books, e-books, journals, proceedings, websites, and the like.[27] Then the researcher used the Maudhu'i interpretation method. At least this interpretation has a discussion to discuss it thoroughly in one particular letter, including providing an explanation of its meaning, and relates to various relevant issues. Then this tafsir discussion collects a number of verses from various letters that either discuss or are related to this issue.[28] One of the primary and secondary source data collection techniques used is to collect documentation from various research sources, such as journals, books, websites, proceedings, al-Qur'an and Hadith sources. First, researchers conducted a search to obtain data relevant to this research "Kemenag Qur'an", "Tarbawi Hadith" "Google Scholar" and "ScienceDirect". This is to support humanistic theory. Second, researchers examine verses from the Qur'an that are relevant to humanistic theory. Next, the researcher reviewed the sources obtained to ensure the credibility of the data according to the discussion category. After the researcher obtains the data found, then reports the research results as the findings obtained. The data obtained is then analyzed to verify and draw conclusions. After the analysis stage, the researcher combines all the data to produce a findings report on this research topic.

Results and Discussion

A humanistic educational system approach that emphasizes the establishment of human dignity that is free to choose and hold their own beliefs The development of the realm of taste is very important in this system and must be integrated with the learning process of the development of the realm of creation. In humanistic education, the teacher acts more as a guide than a giver of knowledge to students. As for the characteristics of humanistic education according to Solichin includes (1) Providing learning materials systematically, (2) Giving an attitude of affection and gentleness (3) Givingstudents freedom to learn while in class (4) Providing motivation when learning process, (5) Providing a fair attitude, (6) Giving awards for achievements that have been obtained. [29] For more details will be presented in the table as follows:

Table 1. Characteristics of Humanistic Education Perspectives Al-Qur'an and Hadis

No	Humanistic Forms of Education	Source Al-Qur'an	Source Hadis
1	Provide learning materials systematically	Qs. Al-Maidah: 67 See Qur'an Kemenag	HR. al-Bukhari, Muslim, al-

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[25] Erman Syarif dan Hasriyanti, *Belajar Dan Pembelajaran Geografi* (Jawa Tengah: CV. Eureka Media Aksara, 2022).

[26] Rizki Noura Arista, 'Konsep Pendidikan Menurut Al-Ghazali Dan Relevansinya Dalam Pendidikan Di Indonesia', *Jurnal Tawadhu*, 3.2 (2019), 883–92.

[27] Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research) Kaajian Filosofis, Teoritis, Aplikasi Proses Dan Hasil* (Depok: PT Rajagrafindo Persada, 2022).

[28] Abd. Al-Hayy Al-Farmawi, *Metode Tafsir Maudhu'iy* (Jakarta: PT Raja Grafindo Persada, 1994).

[29] Mohammad Muchlis Solichin, *Humanistic Approach to Learning* (Malang: CV. Nusantara Abadi Literacy, 2019).

		https://quran.kemenag.go.id/quran/per-ayat/surah/5?from=67&to=67	Turmuzi dan Imam Ahmad. (In the book "Tarbawi Hadith: Islamic Education in Review of the Prophet's Hadith" hlm. 143).
2	Give an attitude of affection and tenderness	Qs. Ali Imran: 159 See Qur'an Kemenag https://quran.kemenag.go.id/quran/per-ayat/surah/3?from=159&to=159	HR. al-Bukhari. (In the book "Tarbawi Hadith Anthology: Prophet's Message about Education", 237).
3	Give students freedom to learn while in class	Qs. Al-Baqarah: 31 See Qur'an Kemenag https://quran.kemenag.go.id/quran/per-ayat/surah/2?from=31&to=31	HR. Al-Bukhari. (In the book "Hadis Tarbawi: Analysis of Educational Components from a Hadith Perspective", hlm 290).
4	Provides motivation during the homework learning process	Qs. Al-Mujadilah: 11 See Qur'an Kemenag https://quran.kemenag.go.id/quran/per-ayat/surah/58?from=11&to=11	HR.Muslim. (In the book "Textual and Contextual Hadith Study Education: Efforts to Study the Hadith of the Prophet Muhammad SAW", hlm. 161).
5	Give a fair attitude	Qs. Al-Maidah: 8 See Qur'an Kemenag https://quran.kemenag.go.id/quran/per-ayat/surah/5?from=8&to=8	HR. An-Nasa' dan Al-Baihaqi. (In the book "Tarbawi Hadith: Education from a Hadith Perspective", hlm. 80).
6	Give awards for achievements that have been obtained	Qs. Al-Qasas: 84 See Qur'an Kemenag https://quran.kemenag.go.id/quran/per-ayat/surah/28?from=84&to=84	H.R. Bukhari. (in the article "Reward and Punishment

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Islamic
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the Perspective
of Bukhari and
Muslim
Hadith", hlm.
187).

From the processing of the data, the researcher then explained it in the view of interpretation and some theories and previous research related to humanistic education perspective Al-Qur'an and Hadis. As for the explanation as follows:

a.   Provide learning materials systematically

In providing learning materials systematically contained Al-Maidah: 67. *First,* This is made clear in "Tasir Ringkas al-Qur'an Al-Karim: Jilid 1, hlm.135" by Kementrian Agma RI. That in this verse Allah explains the duties of the Messenger of Allah, among which is to convey the teachings of Islam to them. That is, the teachings of Islam through revelation from your Lord become your duty or obligation. Your job is only to convey the teachings of Islam and not to make them believers, so that their disbelief is not your responsibility.[30] *Second,* hadith HR. al-Bukhari, Muslim, al-Turmuzi and Imam Ahmad, The purpose of what has been described is that when giving lessons to the Companions, the Prophet (peace be upon him) always paid attention to the right time and conditions and adjusted to their time and conditions. This he did so that they did not feel bored or bored. The Prophet (peace be upon him) also always tried to maintain goals and balance in his learning process.[31]

This concept is reinforced by research Nadira et al., that the way the Prophet delivered his message was through da'wah and the dissemination of Islamic teachings. In this context, the definition of da'wah includes conveying, where da'wah also means science and learning *(ta'lim)*. This clearly includes the learning and teaching process. In the world of education, people who preach are called educators. Educators have the ability to convey messages or material in the learning process.[32] Then for systematic delivery of material, it is necessary to first adjust the curriculum. Because the curriculum is a tool used to achieve educational goals and curriculum development that is systematically arranged for students, it certainly gets a lot of convenience during the learning process. So this includes a humanistic approach, which in this concept is based on the idea of humanizing humans in accordance with their potentials Allah Give it to every human being so that students are able to develop the potential that exists in themselves and develop by their nature and become servants Allah who have faith and piety.[33]

Humanistic education has an important role for educators in providing learning materials systematically. Because this approach puts students at the center of attention in the learning process, appreciating their uniqueness and potential. In humanistic education, a teacher is faced with the task of thoroughly understanding students. This involves getting to know the personality, interests, and talents of individual students. With a teacher's understanding when designing relevant

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[30] Kementerian Agama RI, *Tasir Ringkas Al-Qur'an Al-Karim: Lajnah Penthihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI Jilid 1* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2016).

[31] Alfiah, *Hadist Tarbawi (Pendidikan Islam Dalam Tinjauan Hadist Nabi)* (Pekanbaru: Kreasi Edukasi, 2015).

[32] Rahma Nadira and others, 'Penerapan Perintah Belajar Dan Mengajar Berdasarkan Q. S. Al-Maidah : 67 Dalam Tafsir Al-Misbah', *Hibrul Ulama : Jurnal Ilmu Pendidikan Dan Keislaman*, 5.1 (2023), 30–37 <https://doi.org/https://doi.org/10.47662/hibrululama.v5i1.505>.

[33] Lola Fadilah & Tasman Hamami, 'Pendekatan Subjek Akademis Dan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam', *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 8.2 (2021), 345–56 <https://doi.org/10.32678/GENEOLOGIPAI.V8I2.4947>.

learning materials according to student needs. In addition, humanistic education encourages a teacher to create a positive and inclusive learning environment. Teachers must give full attention to students, build empathetic relationships, and create an atmosphere that supports student growth and development. A teacher can optimize students' learning potential through humanistic education, helping them develop the necessary knowledge, skills, and attitudes in life. With this approach, a teacher can systematically deliver learning materials that not only meet academic needs, but also shape the holistic personality of students.

b.   Give an attitude of affection and tenderness

In the learning process, it is very necessary for an educator to have an attitude of compassion and gentleness. Where there is Ali 'Imran: 159. *First,* this is clarified in *"Tafsir Ibnu Katsir Jilid 2 hlm. 172"*. The meaning of the verse is that Allah (swt) spoke which was shown to the Holy Prophet, reminding him of the gifts that had been given to him and the believers, when Allah made his heart meekly for his people who followed his commandments and prohibitions. As signed by 'Abdullah bin A'mr, "He saw the nature of the Holy Prophetsa who never spoke harsh words and was not stubborn, did not like to shout, never repaid evil with evil and he always apologized to anyone.[34] *Secondly, the* hadith confirms that the Holy Prophetsa always taught his companions in a gentle and compassionate manner. In this case that as educators must have a sense of courtesy to each learner, so that in the learning process It will certainly bring a sense of harmony.[35] From this nature of affection will arise the nature of patience in dealing with students and this affection needs to be realized as in "Sahih Al-Bukhari no.5539". Parents in loving children or educators, need to realize their affection in the form of concrete actions.[36]

Then this concept is also reinforced by Anam's research, that gentleness must also be carried out in every educator to provide a good attitude towards students. With this meek attitude, this can bring good things, so that a gentle person is part of the nature possessed by Allah Swt.[37] This was also conveyed by Ibn Khaldun who drew from research Ari, Fauzi, Susandi An educator must have a gentle nature and compassion for students. Because how to educate children with violence can have bad consequences for students, let alone the age is still young or small, so that later students grow up with coercion and oppression. Then it can make him unable to grow well, this can also make him often lie, lazy and other actions.[38]

Humanistic education plays an important role for an educator in forming an attitude of compassion and gentleness. This approach encourages a teacher to respect and care for the emotional needs of students, creating a strong bond between teacher and student. In humanistic education, a teacher is faced with the task of building empathic relationships and mutual understanding to students. Teachers must deliver learning materials attentively, listen patiently, and respond with gentleness. This attitude creates a comfortable and supportive environment for students. With humanistic education, a teacher can teach and show affection to students. In addition, teachers are also able to help students develop empathy, appreciate differences, and build positive relationships. This gentleness and compassion strengthen the bond between teacher and student, creating a pleasant learning environment.

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[34] Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh - Penerjemah M. Abdul Ghoffar dan Abdurrahim Mu'thi, *Terjemah Lubaabut Tafsiir Min Ibni Katsiir* (Bogor: Pustaka Imam asy-Syafi'i, 2003).

[35] Anjani Sriwijbant, et al, *Antologi Hadits Tarbawi: Pesan-Pesan Nabi Tentang Pendidikan* (Tasikmalaya: Edu Publisher, 2020).

[36] Liliek Channa, *Hadis Tarbawi: Relevansi Hadis-Hadis Tarbawi Dengan Teori Pendidikan Modern* (Surabaya: Nuwailah Ahsana, 2022) <https://www.nuwailahahsana.com>.

[37] Hoirul Anam, 'Risalah : Jurnal Pendidikan Dan Studi Islam Sifat-Sifat Pemimpin Pendidik Dalam Perspektif Al-Qur'an Surah Ali Imran Ayat 159', *Risalah: Jurnal Pendidikan Dan Studi Islam*, 8.4 (2022), 1249–63 <https://doi.org/https://doi.org/10.31943/jurnal_risalah.v8i4.344>.

[38] Ari susandi A.Fauzi, Devi Habibi Muhammad, 'Konsep Pendidikan Humanistik Perspektif Ibnu Khaldun', *Jurnal Pendidikan Dan Konseling (JPDK)*, 4.1 (2022), 149–58 <https://doi.org/10.31004/JPDK.V4I1.3488>.

c.   Give students freedom to learn while in class

In giving freedom to students who are Qs. Al-Baqarah: 31. *First,* this is clarified in *"Tafsir Al-Mishbah"* by Quraish Shihab, He said that man is truly endowed Allah the potential to know the names and characteristics of objects and their respective functions. Humans are also endowed with language. That is why teaching children does not begin with teaching "verbs," but first knowing names, (for example, this is father, mother, pen, book and so on), because by teaching the names it will make it easier for children to remember something.[39] *Second,* Hadith from (HR. Al-Bukhari) explained that the learning process must be made easy and fun so that students are not psychologically depressed and do not feel bored with the atmosphere in class, as well as what is taught by the teacher. In a learning must also use the right method. adapted to the situation and conditions, especially taking into account the circumstances of the person to be studying. Seeing the development of the times has grown, teachers need to integrate information technology in the classroom, able to also give students freedom and new experiences to students to be able to introduce the use of technology to help them solve the problems they face in real life.[40]

Thisteaching concept is also reinforced by Baktiar Leu, which states that Allah has taught various concepts and understandings and introduced to the prophet Adam a number of names of natural objects as a source of knowledge, which can be expressed through language. The prophet Adam (as) was taught to grasp concepts and transfer them to others. So that the Prophet Adam at that time had mastered symbols as a means of thinking and analyzing. With that symbol he can communicate and receive the transformation of knowledge, knowledge, internalization of values and at the same time conduct scientific studies.[41] In fact, currently Merdeka Belajar is a policy of the Minister of Education and Culture that aims to encourage students to master various sciences to enter the world of work. In the view of humanism, freedom of learning provides opportunities for students to learn autonomously or independently and be responsible for themselves. The involvement of students in various activities at school can provide learning experiences as a provision for facing life and life in the future.[42]

Humanistic education pays great attention to giving freedom to students to learn while in class for a teacher. This approach encourages teachers to provide space for students to express opinions, ask questions, and take initiative in the learning process. In humanistic education, a teacher acts as a facilitator who provides guidance and support, while giving students freedom in exploring and discovering knowledge. Teachers provide opportunities for students to actively participate, collaborate, and take responsibility for their own learning. Students' freedom in learning provides space for creativity, critical thinking, and the development of independence. In addition, guru can support students in developing their interests and talents, so that they feel motivated and involved in the learning process. By giving students freedom in learning, a teacher creates an inclusive, democratic, and fun classroom environment. This provides an opportunity for each student to reveal themselves uniquely and develop into individuals full of potential.

d.   Provides motivation during the homework learning process

It is necessary for an educator to motivate students to learn, this is contained in Qs. Al-Mujadilah: 11. *First,* this is clarified in "Tasir Ringkas al-Qur'an Al-Karim: Jilid 2, hlm.750" by Kementrian Agma RI. In this verse, Allah commands Muslims to perform acts that promote

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[39] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2005).

[40] Lalu Muhammad Nurul Wathon, *Hadis Tarbawi: Analisis Komponen-Komponen Pendidikan Perspektif Hadis* (Lombok Tengah: Forum Pemuda Aswaja, 2020).

[41] Baktiar Leu, 'Komparasi Kurikulum Merdeka Belajar Dan Al-Quran Surat Al Baqarah Ayat 31', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 11.2 (2022), 113–28 <https://doi.org/10.54437/urwatulwutsqo.v11i2.598>.

[42] Susilawati.

brotherhood in all meetings. In various forums or occasions, so that people can enter the room the way to the assembly. In the forum or council, Allah will also appoint those who are given knowledge, because the knowledge he has gained will be an argument that enlightens the people, several degrees compared to people who are not knowledgeable. Indeed, Allah SWT is very careful about the intentions, methods, and purposes of what you do, both the problems of the world and the hereafter.[43] *Second,* In hadith HR. Muslim, that Rasulullah Saw using a functional approach. This approach is an effort to provide learning material by emphasizing the aspects of usefulness for students in everyday life. He motivated the learning of his friends (people) by expressing the benefits, advantages and facilities that will be obtained by everyone who tries to follow the learning process. Although he did not use the word command, this expression can be understood as a command.[44]

This concept is reinforced by research Nurmila & Rahman, that educators must have a good plan in carrying out the learning process. In addition, educators and students are required to have a proactive or responsive nature in the learning process. Teacher education must motivate them so that they are enthusiastic when implementing the learning process so that the motivation given by teachers to students can produce useful works of science.[45] Humanistic education pays attention to teachers as facilitators to provide ease of learning and various qualities of facilitators. This humanistic theory implies that education must pay attention to all intellectual abilities and motivate students. In this concept, learning is successful if the student understands his environment and himself. Students in the learning process must strive so that gradually they can achieve self-actualization as well as possible. So, motivating the student learning process can make students become enthusiastic about learning and make students become spurred encouraged to do something.[46]

Humanistic education plays an important role for teachers in providing motivation in the learning process. Through this approach encourages a teacher to inspire and motivate students to achieve learning goals. In humanistic education, a teacher seeks to understand the interests, needs, and expectations of students. Teachers provide learning materials that are relevant, interesting, and meaningful to students. A teacher encourages motivation by actively engaging students, providing appropriate challenges, and providing constructive feedback. Humanistic education also enables teachers to create a positive, inclusive, and supportive classroom environment. Teachers provide encouragement and emotional support to students, building confidence and a sense of involvement in the learning process. With this approach, a teacher can create sustainable motivation, helping students develop passion, perseverance, and responsibility towards their learning.

e.   Give a fair attitude

In providing a fair attitude towards students. Where there is Al-Maidah: 8. *Pertama,* hal ini diperjelas pada *"Tafsir Ibnu Katsir Jilid 3 hlm. 8"*. The point of the interpretation of the verse is not to hate a people until you do not do justice, because actually doing justice is a matter of duty to everyone towards others under any circumstances. Some scholars also argue that "As long as you are treated from people who do not like you in their dealings with Allah Almighty, then you will

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[43] Kementerian Agama RI, *Tasir Ringkas Al-Qur'an Al-Karim: Lajnah Penthihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI Jilid 2*, Badan Litbang Dan Diklat Lajnah Penthashihan Mushaf Al-Quran (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2016).

[44] Umi Kultsum, *Pendidikan Dalam Kajian Hadits Tekstual Dan Kontekstual (Upaya Menelaah Hadits-Hadits Rasulullah Saw)* (Tangerang Selatan: Cinta Buku Media, 2018).

[45] Ai Suryati, Nina Nurmila, and Chaerul Rahman, 'Konsep Ilmu Dalam Al-Qur'an: Studi Tafsir Surat Al-Mujadilah Ayat 11 Dan Surat Shaad Ayat 29', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4.02 (2019), 216–27 <https://doi.org/http://dx.doi.org/10.30868/at.v4i02.476>.

[46] Sulaiman Sulaiman & Neviyarni, 'Teori Belajar Menurut Aliran Psikologi Humanistik Serta Implikasinya Dalam Proses Belajar Dan Pembelajaran', *Jurnal Sikola: Jurnal Kajian Pendidikan Dan Pembelajaran*, 2.3 (2021), 220–34 <https://doi.org/10.24036/sikola.v2i3.118>.

still do justice to what they have done".[47] *Second,* Hadith HR. An-Nasa' and Al-Baihaqi, The content of the hadith is unequivocal that the Holy Prophetsa had commanded his companions (people) to do justice to his children. In the context of education, learners are children of an educator. So, educators are obliged to apply in various ways to their students.[48]

This concept is confirmed by research Yulianti, Hayati & Sobarna. A fair educator will certainly preserve love, can soften hearts, raise disputes and give birth to togetherness or tranquility. Thus, educators with fair character have many lovers and defenders and are liked by students.[49] Teachers must be able to know every characteristic that students have is different, but in applying to students should not discriminate because a teacher must give equal treatment to his students.[50] The concept of learning carried by humanism is to humanize humans, emphasizing the process rather than the results of learning. Some strategies teachers use in implementing humanistic learning in students, namely by giving a positive response to good students and acting fairly, make students feel comfortable by not giving threats or criticisms to students, so that students feel free to express themselves in learning.[51;52]

Humanistic education plays an important role in providing a fair attitude for a teacher in the context of learning. This approach encourages teachers to value and treat each student fairly, without prejudice or discrimination. In humanistic education, a teacher seeks to understand the individual needs of each student. Teachers recognize differences in learning styles, speed of understanding, and student interest. Taking into account the uniqueness of each student, the teacher can adjust the teaching method and provide appropriate support. In addition, teachers also strive to create a conducive classroom environment and respect diversity. They avoid favoritism and unfair treatment, and provide equal opportunities for every student to participate and develop. With a fair attitude, a teacher in humanistic education creates a safe and supportive climate, ensuring that every student feels valued and given equal opportunities to learn and grow.

f.   Give awards for achievements that have been obtained

In the learning process, it is very necessary for an educator to appreciate the achievements that have been obtained by students. Where there is Qs. Al-Qasas: 84. *First,* this is clarified in "*Tafsir Ibnu Katsir Jilid 6 hlm.305*", that a person willget a reward from Allah in the form of good deeds for those who bring good, because Allah will multiply the reward by many folds as a favor and gift from Him. However, those who come with evil are not rewarded by those who have done evil, but (in balance) with what they used to do.[53] *Second,* hadith HR. Bukhari, The content of the hadith relates that the Holy Prophetsa praised Abu Hurairah for his zeal for the hadith and gave gifts in the form of answers to questions to the Prophet of Allah SWT. The method of reward used by him in this hadith is that the Prophet gave praise to Abu Hurairah.[54] Related to the world of Islamic education, teachers can apply rewards in the form of praise, when teachers see good and

[47] Mu'thi, *Terjemah Lubaabut Tafsiir Min Ibni Katsiir.*

[48] Bukhari Umar, *Hadis Tarbawi: Pendidikan Dalam Perspektif Hadis* (Jakarta: Imprint Bumi Aksara, 2012).

[49] Lia Yulianti, Fitroh Hayati, and Ayi Sobarna, 'Nilai-Nilai Pendidikan Islam Berdasarkan Al-Qur'an Surat Al-Ma'idah Ayat 8', *Bandung Conference Series: Islamic Education*, 2.1 (2022), 13–20 <https://doi.org/10.29313/bcsied.v2i1.1657>.

[50] Anna Nofita, 'Sikap Adil Pendidik Dalam Prespektif Hadits', *Hawari: Jurnal Pendidikan Agama Dan Keagamaan Islam*, 3.2 (2023), 154–60 <https://doi.org/10.35706/hw.v3i2.7191>.

[51] Maslukiyah and Rumondor.

[52] Anharul Ulum and Bima Fandi Asy'arie, 'Islamic Religious Education in Forming Muslim Identity in the Modern Era', *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 9.1 (2024), 1 <https://doi.org/10.32332/riayah.v9i1.8498>.

[53] Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh - Penerjemah M. Abdul Ghoffar dan Abdurrahim Mu'thi, *Terjemah Lubaabut Tafsiir Min Ibni Katsiir* (Bogor: Pustaka Imam asy-Syafi'i, 2004).

[54] Cintia Rinjani, 'Metode Reward Dan Punishment Dalam Pendidikan Islam Perspektif Hadis Bukhari Dan Muslim', *Ruhama: Islamic Education Journal*, 4.2 (2021), 185–204 <https://doi.org/10.31869/ruhama.v4i2.2918>.

commendable signs done by students, teachers can give praise to students so that when given praise, students can be more motivated and excited.

This concept is reinforced by research Firdaus & Khambali, That teachers should reward or reward students as a strategy to influence the success of students, because they have completed something from what has been done. So, students will feel happy if educators give appreciation for the achievements they have achieved. [55] Students can acquire democratic thinking through humanistic education. In any situation, whether it is pleasant or unpleasant, an educator must accept the behavior of his students. Because this concept is a way to give a form of appreciation to students' abilities, so that they have the opportunity to progress and develop in learning. In addition, educators must have a sense of trust in their students and understand what is expected of their students, as well as consider what they have done as an achievement for what they have gained.[56;57]

Humanistic education always emphasizes for a teacher to prioritize appreciation for the achievements that students have achieved. In this approach, a teacher can give a form of appreciation and recognition for their efforts in creating an inspiring and effective learning environment. Humanistic education encourages teachers to celebrate their success in helping students achieve learning goals. Teachers are awarded for their innovation and creativity in delivering interesting and relevant learning materials. In addition, in humanistic education, collaboration and reflection become important. A teacher is allowed to share experiences, learn from peers, and develop themselves continuously. By rewarding student achievement, this can provide motivation, strengthen commitment, and encourage student professional development to provide enthusiasm for optimal learning.

Conclusion

Humanists argue that humans have potential, and students have the right to harness that potential. In humanist education, understanding each individual's human nature is essential. Relationship with humanistic education in perspective Al-Qur'an and the Hadith has given many examples that educators can implement. Humanistic education today is still considered as education that ignores humanity, which results in the loss of human identity. The characteristics of humanistic education include (1) Providing learning materials systematically, which are Qs. Al-Maidah: 67 and HR. al-Bukhari, Muslim, al-Turmuzi and Imam Ahmad. (2) Gives an attitude of compassion and gentleness, which is present Qs. Ali Imran: 159 and HR. al-Bukhari. (3) Give students freedom to learn while in class, contained Qs. Al-Baqarah: 31 and HR. Al-Bukhari. (4) Provide motivation when learning process, which is present Qs. Al-Mujadilah: 11 and HR. Muslim. (5) Give a fair attitude, which is Qs. Al-Maidah: 8 dan HR. An-Nasa' dan Al-Baihaqi. (6) Give awards for achievements that have been obtained, which are Qs. Al-Qasas: 84 and HR. Bukhari.

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[55] Fujiastuti Firdaus & Khambali, 'Nilai-Nilai Pendidikan Dari QS. Al-Qasas Ayat 84 Tentang Reward Dan Punishment Dalam Pendidikan', *Prosiding Pendidikan Agama Islam*, 2021, 263–66 <https://doi.org/10.29313/.v0i0.30930>.

[56] Devy Habibi Muhammad, 'Implementasi Pendidikan Humanisme Religiusitas Dalam Pendidikan Pendidikan Agama Islam Di Era Revolusi Industri 4.0', *Edumaspul: Jurnal Pendidikan*, 4.2 (2020), 122–31 <https://doi.org/10.33487/EDUMASPUL.V4I2.581>.

[57] Bima Fandi Asy'arie, 'Strategy For Islamic Religious Education Teachers in Growing Aqidah Towards Students in Batanghari, Lampung Timur', *Jurnal Diskursus Islam*, 11.3 (2023), 267–84 <https://doi.org/10.24252/JDI.V11I3.40885>.

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