The concept of humanist education from an islamic perspective and its application in the teaching and learning process (Al-Zarnuji)

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Abstract: Education is an effort to learn with the help of others to achieve goals. The purpose of humanist education is to determine the desired condition after individuals carry out learning activities, serving as the center of attention and directing all educational activities. Achieving this involves instilling true intentions, seriousness in education, good morals, and human potential development (humanization). This process involves straightening intentions and strong will to develop both physical and spiritual potentials. The foundation for producing quality human beings in education must be based on essential values from the Omniscient Essence and human nature (fitrah). Humanist education emphasizes creating a learning atmosphere free from oppression, coercion, hegemony of thought, and attitudes contrary to universal human values. Educators should prioritize love and affection in interacting with students, making them partners in learning and understanding their problems. There should be no superiority in the teaching and learning process, fostering a conducive learning environment.
Keywords: Humanist education, human characteristics, their potential, and their application in teaching and learning.

Abstrak: Pendidikan adalah upaya belajar dengan bantuan orang lain untuk mencapai tujuan. Tujuan pendidikan humanis adalah menentukan kondisi yang diinginkan setelah individu melakukan kegiatan belajar, menjadi pusat perhatian dan mengarahkan semua kegiatan pendidikan. Untuk mencapainya diperlukan penanaman niat yang benar, kesungguhan dalam pendidikan, moral yang baik, dan pengembangan potensi manusia (humanisasi). Proses ini melibatkan pelurusan niat dan kemauan yang kuat untuk mengembangkan potensi jasmani dan rohani. Landasan untuk menghasilkan manusia yang berkualitas dalam pendidikan harus didasarkan pada nilai-nilai esensial dari Dzat Yang Maha Mengetahui dan sifat dasar manusia (fitrah). Pendidikan humanis menekankan pada penciptaan suasana belajar yang bebas dari penindasan, pemaksaan, hegemoni pemikiran, dan sikap-sikap yang bertentangan dengan nilai-nilai kemanusiaan yang universal. Pendidik harus mengedepankan cinta dan kasih sayang dalam berinteraksi dengan peserta didik, menjadikan mereka sebagai mitra dalam belajar dan memahami permasalahan mereka. Tidak boleh ada sikap superioritas dalam proses belajar mengajar, menumbuhkan lingkungan belajar yang kondusif.
Kata kunci: Pendidikan humanis, karakteristik manusia, potensi yang dimiliki manusia, dan penerapannya dalam proses belajar mengajar.

Introduction

In the life of a nation, education has a very important and strategic role to ensure the continuity and development of the nation's life. In this case, education must be able to prepare citizens to face their future. Thus it is not wrong if people argue that whether or not the future of a country is determined by its current education. According to Imron Rosidi (Imrom Rosidi, 1438) states that, "Entering the global

era in the 21st century, the Indonesian nation faces challenges that greatly affect the educational life of students. Students began to be influenced by the outside world, for example promiscuity, the way of dressing, quickly penetrated into students' lives. The emergence of various information technology has brought a child to another world, a world that is considered modern, internationalized and humanizes humans with its sophistication. But sometimes it goes the other way, that is, many times technological sophistication causes the destruction of human values." Gus Dur (KH. Abdurrahman Wahid) stated that, "much of the social decay in this country is due to a misplaced emphasis on education" (Abdurrahman Wahid, 1426). Comments highlighting the quality of education have long been made by education observers. Although referring to different indicators, they agree that the quality of our education is still low. The discussion about the low quality of education has not and will not be finished, because of the many variables that affect the quality of education, looking for the problem seems like unraveling a tangled thread that is difficult to find the end and base. The relationship between humans and education can essentially be traced from the initial process of creating humans themselves, in Islamic teachings, the first human being was the prophet Adam as.

When this first human being was created, he was still in an "empty" state. He did not know anything at all. Subsequently, Adam, peace be upon him. Only gained knowledge from what Allah SWT taught him. This shows that the abilities and knowledge possessed by the prophet Adam as. came from teaching by Allah SWT. Everything comes from outside himself. According to Muhammad Abduh (Jalaluddin, 2016) that what is meant by Allah Swt. taught the prophet Adam all the names related to "the potential prepared for a caliph and his ability to know something that is not known". When born, humans also do not know anything. either about himself, or about something that is outside himself. It is stated in the Qur'an, which means:

"And Allah took you out of your mother's womb knowing nothing, and gave you hearing, sight, and a heart, that you may be grateful". QS 16: 78).

Allah SWT. bestowed three initial potentials to humans, namely hearing, sight, and heart or heart (qlab). In another statement, human potential includes *nafs, qalb, spirit*, and *aql* (Jalaluddin,12). First, the word *nafs,* refers to a variety of meanings, including the totality of human beings, as well as the potential that exists in humans. In totality, *nafs* refers to the inner side of man that has the potential for good and bad. *Nafs was* created in a perfect state and functions to accommodate, and encourage humans to fight for good and bad. *Nafs* can capture the meaning of good and bad, and can encourage it to do good and bad. Second: the word *heart,* is one of the two powers possessed by the spirit. The first power is the power of thinking called reason *(aql),* and the second is the power of feeling called the heart *(qalb)* centered in the chest The word *'aql* (Jalaluddin,12) whose original meaning is a rope and barrier, refers to something that captivates and prevents a person from falling into error and sin. In line with the words *tafakkur* and *tadabur* and their equivalents, *'aql* (reason) also implies leading to understanding and comprehension. In line with its meaning, which is reversal, the *qalb* has the potential to be inconsistent. *Qolb* (heart) is the container of teaching, compassion, fear, and faith Third: the word *ruh,* This word contains a variety of meanings and not all of them are related to humans. Particularly in relation to humans, *ruh* also has various meanings in various contexts, and it is difficult to determine its meaning and substance precisely and accurately. Therefore, in the view of M.Quraish Shihab (Jalaluddin,13) the wisest answer, is to return to the statement of Allah in his word, Meaning *:*

"Say: "The soul is the business of my Lord. You have been given no knowledge except a little" (QS. 17: 85).

Starting from these potentials, humans then develop themselves, by utilizing the senses of hearing and vision, humans can relate to the environment. Gathering information and treasures of knowledge. Then by using the heart he can understand everything that is recorded and stored in him (Al Aliyy,2003). Again, this set of potentials indicates that humans are creatures that have the opportunity

to be educated. In improving the ability of its potential, both as an individual, and as a social being. Education is a conscious activity and effort that is specifically designed.

The most important humanist education is to emphasize the aspect of character from childhood, because good character will cause a person to be happy, and he lives in the world in a state of **glory**, blessed by Allah Swt. loved by family and all humans. Meanwhile, bad manners will cause a person to be wretched, and he lives among people in a state of humiliation. So umar bin ahmad baradja, advised. "So behave yourself with good manners from your childhood with good manners, so that you grow up and get used to it in your old age, and good manners become your thabi'*at"* (Umar Bin Ahmad Baradja, 1954).

While the nature of education as a process of *humanizing people (humanization) is* often not realized because it is trapped in the destruction of human values *(dehumanization)* this is the result of the difference between the concept and implementation in educational institutions, this gap results in the failure of education in achieving its holy mission to elevate human dignity. So that education has not succeeded in humanizing students (Musthafa,2012). Islam as a holy teaching is very concerned about the wisdom of humanity throughout the ages. Islamic teachings provide protection and guarantee of human values to all people, every Muslim is required to recognize, maintain, and establish the honor of others, this demand is a way to realize the human side of humanity which is the main task in forming and sustaining the life of mankind. This is in line with Law No. 20 of 2003 on the National Education System, Article 3, which reads:

"National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (Law of the Republic of Indonesia,2003).

In the Islamic education system, according to Al-Zarnuji that: "The basic human moral nature is *good-interactive* or positive-active nature in the classification of Islamic educational thought (Maragustam Siregar). This means that humans are basically good, active/interactive and their action towards the outside world is a process of cooperation between the potential of nature and the educational environment. Namely, a person can be influenced by his natural environment in full or vice versa the outside world is influenced so that it is in accordance with his wishes. Or he and the outside world merge into a continuous attraction and mutual influence and cooperation process.

On the basis of the above potentials, humans are transformed into explorative creatures. Beings who are able to develop all the potential that already exists in themselves. However, in line with the stages of growth, the development of these potentials requires outside intervention, namely education. This condition confirms that humans have the ability to be educated. Through educational activities, humans can be developed into civilized beings.

This research uses a literature approach (*Library Reaseach*). The method used in this research is referring to the method developed by Jujun Suriasumantri, namely *descriptive critical analytical*. In accordance with the method used in this research, the main data sources are obtained from the Holy Qur'an, the opinion of az Zarnuji in the book *Ta'lim al-Muta'allim*, books, journals, magazines, articles and other scientific works as well as the opinions of Muslim experts relevant to this discussion.

Method

The research method for the title 'The concept of humanist education from an islamic perspective and its application in the teaching and learning process (Al-Zarnuji)' uses a descriptive qualitative approach with literature study and text analysis techniques as the main instruments. The research began with data collection from Al-Zarnuji's primary works, especially his famous book, 'Ta'lim al-Muta'allim,' as well as secondary literature discussing humanist education in Islam. The data were

analysed through the hermeneutic method to understand the concept of humanist education according to Al-Zarnuji and how this concept is integrated in the teaching and learning process. A historical-comparative approach is also used to place Al-Zarnuji's thought in its historical context and compare it with the concept of humanist education in other educational traditions, both in Islam and the West. The results of the research are presented systematically to show how Al-Zarnuji's principles of humanist education can be applied in the context of modern education, focusing on character building, ethics, and balanced intellectual development.

Results and Discussion

Islamic humanist education perspective according to al-zarnuji

The humanistic education paradigm views humans as creatures created by God with certain phenomena. As a living being he must sustain, maintain and develop life. As a borderline creature (between animals and angels), he has animalistic traits (low passions) and angelic traits (noble virtues), as a dilemmatic creature he is always faced with choices in his life, as a moral being, he wrestles with values; as a personal being, he has constructive and destructive powers; as a social being, he has social rights; as a servant of God, he must fulfill his religious obligations. There are several basic human values and attitudes to be realized through humanistic education, namely: (1) Humans who respect themselves as humans. (2) Humans who value other humans as much as they value themselves. (3) Humans understand and carry out their obligations and rights as humans. (4) Humans utilize all their potential according to their abilities. (5) Humans realize the existence of the ultimate power that governs all human life (Muis Sad Iman, 2004).

Education is to make a person become educated both in terms of physical or spiritual; therefore al-Zarnuji argues, "that initially a man and woman are not required to seek all knowledge, even al-Zarniji requires a person to seek and learn first the science of workers / *(ilmul hal)* namely the science of usuluddin and the science of fiqh" (Az Zarnuji, *Syarhu Ta'limul Muta'allim,)* . However, as for the word-by-word translation of al-Zarniji using the word "*al-Tarbiyah*", ᶜAz Zarnuji, *Syarhu Ta'limul Muta'allim,)*contained in page two eight two lines from the top of the rightmost position in the book *(ta'lim al- muta'allim).* Al-Zarnuji also named his book "*Ta'lim Al-Muta'allim" on* page four of the top row. So al-Zarnuji uses the words *al-tarbiyah* and *al-ta'lim* in the sense of Islamic education.

In the context of Islamic education, the terminology of Islamic education is known as, *"al-tarbiyah, al-ta'lim and al-ta'dib"*⁽ Muhammad As Said,2009) each of which has a characteristic meaning in addition to having compatibility in the understanding of education. Although there are actually several other terms that have similar meanings such as the words tabyin, tadris, and riyadhah, but the three terms above are considered representative enough in order to study the basic meaning of Islamic education (Moh. Shofan). All this is despite the existence of a prolonged polemic since the 1970s regarding whether Islam has a concept of education or not. The terms above refer to the well-known opinion of educational figures in Islam, that Islam has a concept of education.

1. **Al-Tarbiyah**

The term *tarbiyah is* rooted in three words, namely *rabba-yarbu* which means increasing and growing, *the* word *rabba-yarubbu* also means: fixing, controlling, and leading, guarding and maintaining. According to Umar Yusuf Hamzah, (Umar Yusuf Hamzah, 1996) the verb *rabb,* which means to educate, has been used since the time of the Prophet Muhammad, as in the Qur'an and hadith. In the form of a noun, the word *rabb is* also used for *"God"* perhaps because it is also educating, nurturing, maintaining and creating (QS. al-isra'/17: 24, QS. yusuf/12: 23, and QS. al-syu'ara/26: 18).

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (الاسراء-17-24)

Meaning: "*And humble* yourself *before them both with great affection and say: "O my Lord, love them both, as they taught me when I was a child"* (QS. Al-Isra'/17: 24).

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُركَ سِنِينَ (السعرء-26-18)

Meaning: *"Pharaoh replied: "Did we not bring you up among us when you were a child, and you lived with us for some years of your life"* (QS. Al-Shu'ara/26: 18).

The word *rabb is* not only limited to the meaning of nurturing and guiding, but it is much broader, namely nurturing and guaranteeing or fulfilling the needs of those it nurtures; guiding and supervising and improving them in everything; a leader who is the main driver as a whole, a leader whose power is recognized, authoritative and all his orders are heeded; and a king or owner (Umar Yusuf Hamzah). From this, it *is* clear that the word "*rabb"* derived from the word "*tarbiyah"* contains quite a number of meanings that are oriented towards improvement, repair, and refinement. Thus the word "*tarbiyah"* has a very broad meaning and varies in its use, and can be interpreted to mean "education, maintenance, repair, improvement, development, creation and majesty, all of which lead to the perfection of something in accordance with its position". Based on the above understanding, what is meant by *al-tarbiyah* is: *first,* education is a process that has goals, objectives, and targets, *second, the* real educator is God, because it is he who creates human nature and talent, and it is he who makes and enforces the laws of development and how nature and talent interact. and *third,* education requires the preparation of systematic steps that must be preceded in stages by various educational and teaching activities.

 2. Al-Ta'lim.

Etymologically, it comes from the verb *allama* which means to teach. *The* word *allama* gives the meaning of just telling, does not contain the meaning of personality development, because there is *very* little possibility in the direction of personality formation due to the provision of knowledge. The process of *ta'lim is* actually more universal than the process of *tarbiyah*, because *ta'lim* does not stop at outward knowledge, nor does it reach the knowledge of taklid, but *ta'lim* also includes theoretical knowledge, repeating the review verbally and telling to carry out knowledge, *ta'lim* also includes aspects of skills needed in life and behavioral guidelines *(QS. al-Baqarah/2: 31/32)*(Burhanuddin al-Zarnuji, 620 H).

وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِين (سورةالبقرة 2:. 31).

Meaning: *"And He taught Adam the names of all things, then revealed them to the angels and said: 'Name them to Me if you are the true ones'"* (al-Baqarah/2: 31).

قَالُوا سُبْحَانَكَ لا عِلْمَ لَنَا إِلا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيم (سورة البقرة 2:. 32)

Meaning: *"They answered: "Glory to You, we know nothing but what You have taught us; indeed You are the All-Knowing, the All-Wise"* (QS. al-Baqarah/2: 32).

In line with the above issues, the term *al-ta'lim* in the concept of Islamic education also has meaning; first, ta'lim is a continuous learning process since human birth through the development of the functions of hearing, sight and heart until the end of age (QS. al-nahl/16: 78).

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُون (سورةالحل 16:. 78).

Meaning: *"And Allah took you out of your mother's womb knowing nothing, and He gave you hearing, sight and a heart, that you may be grateful"* (QS. al-Nahl/16: 78).

Second, the process of ta'lim does not stop at achieving knowledge in the domain of cognition alone, but continues to reach psychomotor and affection. Thus, ta'lim in the framework of education does not only reach the intellectual domain, but also the issue of moral attitudes and actions as a result of the learning process.

3. Al-Ta'dib

It is the discipline of body, soul and spirit, the discipline that affirms the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials, the recognition and acknowledgement of the reality that knowledge and being are hierarchically organized according to their various levels and degrees and of one's proper place in relation to them and one's physical, intellectual and spiritual capacities and potentials. In *adab* will be reflected justice and wisdom, which encompasses both the material and the spiritual. For *adab implies* recognition and acknowledgment of one's living conditions, one's proper position and place, and self-discipline when actively and voluntarily participating in one's role. The emphasis on adab encompasses both charity and knowledge so as to combine knowledge and charity and adab in harmony. Education in reality is *al-ta'dib*, because as defined it includes both knowledge and charity (Muhammad Syed Al Naguib Al Attas). *Al-ta'dib* is one of the concepts that refers to the essence of the core meaning of education derived from the word *adab,* which means giving adab, educating by prioritizing moral development. *Adab* in life often means manners that reflect personality, a knowledge that prevents humans from errors of judgment. This term is considered to represent the main meaning of Islamic education.

Nevertheless, the majority of Islamic education experts seem to agree to develop the term al-tarbiyah (education, education) in formulating and compiling the concept of Islamic education rather than the terms al-ta'lim (teaching, instruction) and al-ta'dib (special education, for al-Attas), considering the scope that reflects it is broader, and even the term al-tarbiyah at the same time contains the meaning and intention contained in both terms (Muhammad As Said,2009).

Of the three educational terminology above, it can be used as a reference in defining Islamic education so that a comprehensive understanding is constructed. The definition of Islamic education is different from the definition of education in general, because in Islamic education there are special characteristics that distinguish between Islamic education with education in general. The special feature lies in the word "Islam" which distinguishes the meaning and color of a particular education that is patterned Islam.

According to Tohari Musnamar, (Muhammad As Said,2009). there are five differences between Western education and Islam, namely: "First, in general, in the west the teaching and learning process is not connected with God or religious teachings, based on a secularistic-materialistic western view of life, the motive and object of learning are all worldly problems, in contrast to the west. Islam teaches that learning and teaching activities are an act of worship, closely related to devotion to God. Second: In general, the western concept of education assumes that learning and teaching are solely human affairs, whereas Islam teaches that there are rights of God and other creatures for each individual, especially for those who are knowledgeable. They will one day be held accountable for how they have practiced their knowledge. Third: In general, the concept of western education does not address the issue of life before and after death; learning is only for the benefit of the present world. This is very different from the concept of Islamic education, learning is not only for the benefit of life in this world, but also for the happiness of life in the hereafter. Fourth: the concept of western education is generally not associated with reward and sin. Many Western scholars think that science is values free. So any means can be taken as long as the goal is achieved. Such a practice is of course unknown in the teachings of Islam, virtue and noble character are the main elements in Islamic education. Fifth: In general, the ultimate goal of the Western concept of education is to live prosperously in the world to the fullest, both as a citizen and as a member of society. Whereas the ultimate goal of Islamic education is the realization of a perfect person, whose formation is always in process throughout life "(Muhammad As Said).

The basis of humanist education from an islamic perspective according to al-zarnuji

Thinking about humanist education (Pendamba educational life that ennobles humans with all their potential), means that it cannot be separated from the things that lead humans to it. Therefore, in this

case al-Zarnuji argues, bring "the basis of education in the teaching and learning process" so that education can be successful and can ennoble humans *(humanization)* and can raise their degrees, and can develop the potential they have, must meet the following basics, namely: (1), Intention Intention is something that must be carried out in the process of teaching and learning (seeking knowledge), because the intention is the basis of all several behaviors and workers. Because the apostle of Allah saw said, as follows, meaning*:*

"Verily, everything depends on the intention"(Ahmad Sunarto,1989) (saheeh hadith). *"*The *Prophet also said: "How many of the labors (Aml) that are characterized by the labors of this world become the labors of the Hereafter because of good intentions, and conversely, how many of the labors that are characterized by the labors (Aml) of the Hereafter become the labors of this world because of bad intentions"(Az Zar-nuji,10).*

According to imam ash-Shafi'ai, the intention is صحة الاعما ل بالنية. " The validity and invalidity of a worker's work depends on his intention. According to the opinion of Imam Abiy Hanifah, the intention in the hadith is: "حكم الاعمال من الثواب والجزاء با لنية" : a labor / deed *(aml)* will get rewarded and rewarded depending on its intention. From the above hadith, it can be analyzed and concluded that human labor, whether drinking, eating, studying, if the basis is piety and worship with good intentions, it will produce good rewards and rewards from Allah SWT. From here al-Zarnuji illustrates that the intention is the basis *(asl)* of all labor, especially in the educational process, whether it is related to the teacher or related to the student. No different from his opinion al - zarnuji is the opinion of al- imam - as-sayyid alawi bin sayyid abbas al-malikiy al-husniy, in his book explaining, that the basis of education that can convey a person to his goal is intention, but sayyid alawiy adds sincere nature, then in the process of education according to sayyid alawiy must determine the intention, sayyid alawiy holds on to the hadith that came from sayyidina umar bin al khattab, the second urrasyidin caliph and he narrated three thousand lilma hundred and seven hadith, sayyidina umar said the following, meaning:

"From umar bin al-khattab (may Allah be pleased with him) who said: he heard the apostle of Allah (peace be upon him) say: "Verily, all labor depends on the intention, and verily, every person depends on his intention. So if a person hijrah for allah swt. and his messenger, then hijrah will convey him to allah swt. and his messenger. But if he hijrah for the world in order to possess it, or for a woman to marry, then his hijrah will convey him to what he is aiming for.(Sayyid Alawi,58) . (Mutafaqqun Alaihi)..,

(2), Bersungguh Sungguh / الجدAccording to al - zarnuji in the process of education learners should "Bersungguh - Seriously" because with earnest and effort he will get guidance from allah swt. in the course of his education, *(Fi Thalabul Ilmi).* In the Qur'an allah swt. explains as follows, meaning:

"and those who are earnest in seeking my knowledge (Allah Swt), then indeed I will show / guide these people to my paths"

Learners / people who seek knowledge in sincerity must have their own will in demanding knowledge, there is no force and oppression in their education, the practice of oppression and force lasts long enough in the world of education in Indonesia. This is what Paulo Freire once alluded to as a *banking education concept*, namely education that only consumes knowledge without an effort to foster the greatness of *curiosity (curiosity)* of students towards the knowledge they acquire. However, a student really needs a teacher who can guide him to a better path. Al-Zarnuji argues that students must choose the right teacher in their education. *First*: "Look for a teacher who is more knowledgeable than him *(Al A'lama),* so that he can gain knowledge from him. *Second*: who is more wara' so that he can guard himself from haram goods. The *third* is one who is more mature than him, so that he can gain maturity from him (Al-Zar-nuji,24)." Just as Imam abu Hanifah chose Muhammad ibn Abiy Sulaiman as his teacher after he had daydreamed and thought, so that Imam abu Hanifah grew and developed his knowledge by his side. From the information above al-Zarnuji makes the intention and earnest, as the main basis in the humanist education process, because with the right intention humans will be directed

by their desires and goals. With earnest he will achieve what he aspires to. All the bases expressed by al-Zarnuji, of course, are the main basis for obtaining knowledge / knowledge in the process of humane education and Islamic procedures, not as the basis for taking editorial sources / references.

According to Omar Muhammad al-Toumy al-Syaibani, Omar Muhammad al Toumy al-Syaibani,2016) there are five sources of value recognized in Islam, namely the Qur'an and Sunnah of the Prophet as the main source, then qiyas, public interest that does not conflict with the nash, ijma' ulama, ijtihad, and Islamic thinkers who are in accordance with the basic sources of Islam. The Qur'an and the Sunnah of the Prophet are the main sources of Islamic values. As an original source, the Qur'an has principles that are still global (*ijmali*), so that in the process of implementing education, ijtihad is open while adhering to the values and basic principles of the Qur'an and Sunnah of the Prophet. Thus it can be said that the source of value which is the basis of Islamic education is the Qur'an and the Sunnah of the Prophet which can be developed by ijtihad, al-maslahah al-mursalah, istihsan, and qiyas. Qur'an and hadith as the main source of reference, in line with the statement of the Prophet Muhammad PBUH. expressed in his words as follows, meaning*: "I have left you two things, if you hold fast to them, you will not go astray after me forever: the book of allah (the Qur'an) and the sunnah of the apostle (the hadith)" (muhammad ali fayyad, 1998:21).*

Objectives of humanist education according to al-zarnuji

Education is an effort to learn with the help of others to achieve its goals. The purpose of humanist education or learning / acquiring knowledge here is a certain condition that is used as a reference to determine the success of learning / education. In other words, the purpose of education / learning in the sense of micro education is the desired condition after individuals carry out learning activities. Purpose is what humans proclaim, put it as the center of attention, and for the sake of realizing it he arranges his behavior. The goal is very important because it functions as the end of all activities, directs all educational activities, is the starting point for achieving further goals from the first, benchmarks the success of a teaching and learning process, and gives value (nature) to all these activities. The quality of the goal itself is dynamic and develops in accordance with the development of the quality of human life. For example, the goal of education in elementary school is to be intelligent. The meaning of intelligent ten years ago is different from intelligent today (Muhammad Ali Fayyad). According to al-Zarnuji, the objectives of humanist Islamic education are as follows:

وينبغى أن ينوي المتعلم يطلب العلم رضا الله تعالى والدار الآخرة وازلة الجهل من نفسه وعن سائر الجهال وإحياء الدين و إبقاء الإسلام فأن بقاء الإسلام بالعلم. ولايصح الزهد والتقوى مع الجهل.

Meaning: *"A person who seeks knowledge should aim for the pleasure of Allah, seek happiness in the hereafter, eliminate ignorance both from himself and from others, revive religion, and preserve Islam. Islam can be preserved if its followers are knowledgeable. Zuhud and piety are not valid without knowledge (Maragustam Siregar,10)."*

Then al-Zarnuji said:

وينوي به الشكر على نعمة العقل وصحة البدن ولا ينوى به اقبال الناس ولا استجلاب حطام الدنيا والكرامة عند السلطان وغيره. قال محمد ابن الحسن رحمه الله تعالى لو كان الناس كلهم عبيدى لاعتقتهم و تبرأت عن ولائهم.

Meaning:*"A person who seeks knowledge should be grateful for the blessings of reason and health. He should not aim to be respected by people, nor should he aim to gain worldly wealth and be honored by officials and others (Maragustam Siregar,10)."*

As a result of someone who feels the deliciousness of knowledge and practices it, the learners will turn away from something that is owned by others. Such is the opinion of al-Zarnuji, as the following statement:

ومن وجد لذة العلم والعمل به قلما فيما عند الناس. انشد الشيخ الإمام الآجل الأستاذ قوام الدين حمادالدين ابراهم بن اسماعيل الصفار الأنصاري املآء لابي حنيفة رحمه الله تعالى شعرا :
من طلب العلم للمعاد * فاز بفضل من الرشاد فيالخسران طالبه * لنيل فضل من العباد.

Meaning: "*Whoever can taste the taste of knowledge and the pleasure of practicing it, then he will not be so interested in the wealth that others have." Sheikh Imam Hammad bin Ibrahim bin Ismail Assyafar al-Anshari recited Abu Hanifah's poem: Whoever seeks knowledge for the sake of the Hereafter will certainly be granted the gift of truth/guidance. And it is a loss for the one who seeks knowledge only because he seeks a position in society".*

The purpose of education according to al-Zarnuji is actually not only for the afterlife (ideal), but also worldly goals (practical), provided that this worldly goal as an instrument supporting religious goals. Like the following opinion of al-Zarnuji:

اللهم الاذا طلب الجاه للأمر بالمعروف والنهى عن المنكر وتنفيذ الحق واعزاز الدين لا لنفسه وهواه فيجوز ذلك بقدر مايقيم به الأمر بالمعروف والنهى عن المنكر. وينبغى لطالب العلم أن يتفكر في ذلك فإنه يتعلم العلم بجهد كثير فلا يصرفه الى الدنيا الحقيرة القلية الفانية.

Meaning:"*It is permissible for a person to acquire knowledge with the aim of gaining a position, if that position is used to enjoin the good and forbid the evil, to implement the truth and to uphold the religion of Allah. He should not seek to benefit himself, nor should he seek to indulge his passions (Maragustam Siregar,10)."*

The goals of the learner in the concept of al-Zarnuji, then eliminating ignorance from the learner, educating the mind, being grateful for the blessings of reason and health, are individual goals. Because with these three things will be able to affect changes in behavior, activity and will be able to enjoy the life of the world and towards the hereafter. The purpose of the learner seeking knowledge to eliminate ignorance from members of the community (educate the community), revive religious values, and preserve Islam is a social goal. These three goals are related to the life of the community as a whole, to the behavior of society in general.

From these social goals, al-Zarnuji sees that piety and intelligence are not only pious and intelligent for themselves, but must also be able to transform them into social life. While professional goals, related to the purpose of a person achieving knowledge is to master knowledge which has implications for achieving position. However, the position that has been achieved is for the benefit of the people as a whole. Obtaining a position in society is none other than with knowledge, and mastering it. Both individual, social and professional goals must be on the basis of obtaining the pleasure of Allah and the happiness of the hereafter (Syaibani al, Omar Mohammad al-Taumy, 1979). The goal also functions as the end of all activities, directs all activities, is the starting point for achieving further goals from the first, measures the success of a teaching and learning process, and gives value (nature) to all these activities. This goal is termed by Ali Abdul Azim as the greatest goal. As he says below:

وكان الهداف الأكثر للمعرفة في الإسلام هو الإتصال بالله سبحانه وتعالى هو المثل الأعلى للحق والخير والجمال.

Meaning: "*The most important and great goal of acquiring knowledge in Islam is for the learner to connect with Allah SWT. This goal is the most important thing to lead to truth, goodness and beauty (Syaibani al, Omar Mohammad al-Taumy ,9)".*

From the description above, it can be seen that these objectives, both ideal and practical, include Islamic ideal values, namely first*, the* dimension that contains the value of improving welfare in the world. This value encourages a person to work hard and professionally so that the benefits and pleasures of the world can be obtained as much as possible. Second, the dimension that contains spiritual and eternal values. This dimension requires learners not to be shackled by the chain of materealistic life in the world, but there are more distant and noble goals, namely life after death. The appreciation of this value makes the learners controlled from the lust of world/material pleasure. Third, the dimension that contains values that can integrate the worldly life (practical) and ukhrawi (ideal).

As an implication of al-Zarnuji's view of the purpose of education/acquiring knowledge, there is certainly a positive educational impact as an advantage of him and there is also a negative educational impact as a shortcoming. As for the positive educational impact, a very strong sense of responsibility has penetrated his educational thinking, and strengthened the sense of moral responsibility that has entered the humanist. His appreciation of the issue of Islamic education is very high, even judging it as a form of religious responsibility that is very noble. The task of teaching and learning is not just as a work profession and humanitarian duties but further than that, namely as a demand for religious obligations. Religious responsibility as a central point in Islamic education, in addition to humanitarian responsibility both in the construction of the conceptual level and the level of educational application. While the negative educational impact makes the *term al-ilm* (knowledge) which in the Koran and Hadith is absolute without limits to be limited only to religious sciences, and the tendency of spiritual achievement is more prominent. Because educational thought is centered on the frame of religion, the regulation of world life will be taken by non-Muslims. This also shows at the same time the powerlessness of Muslims to carry out amar makruf and nahi munkar in modern social reform and transformation.

Application of humanist education concepts in the teaching and learning process

The application of humanistic learning theory refers more to the spirit during the learning process that colors the methods applied. The role of teachers in humanistic learning is to be facilitators for students, teachers provide motivation, awareness of the meaning of learning in students' lives. Teachers facilitate learning experiences to students and assist students to obtain learning objectives. Students act as the main actors (student center) who interpret the process of their own learning experience. It is expected that students understand their potential, develop their potential positively and minimize their negative potential (Syaibani al, Omar Mohammad al-Taumy,9). The facilitator should pay attention to the creation of the initial atmosphere, group situation, or class experience, the facilitator helps to obtain and clarify individual goals in the classroom and also general group goals (Hadi Susanto,2015) .

He believes in the desire of each student to carry out goals that are meaningful to him, as the driving force, which is hidden in meaningful learning. She tries to organize and make available a wide range of learning resources that students can use to help them achieve their goals. She positions herself as a flexible resource for the group to utilize. The facilitator receives and responds to expressions within the class group of both intellectual and emotional attitudes. When the atmosphere in the classroom is conducive, the facilitator can gradually shift to the role of a participating student, a member of the group, and express her views as an individual, like the other students. He takes the initiative to participate in the group, his feelings and thoughts are neither demanded nor imposed, but as a personal contribution that may be used or rejected by the student. Students act as the main actors (student center) who interpret the process of their own learning experience. It is expected that students understand their potential, develop their potential positively and minimize their negative potential. Learning based on the theory of humanism is suitable to be applied to learning materials that are personality building, conscience, attitude change, and analysis of social phenomena. The indicators of the success of this application are that students feel excited, take the initiative in learning and there are changes in mindset, behavior and attitude of their own accord. Students are expected to become human beings who are free, brave, not

bound by the opinions of others and manage their own personalities responsibly without reducing the rights of others or violating applicable rules, norms, discipline or ethics.

Al - Zarnuji provides / suggests the fulfillment of six conditions, First: A student must be smart in the sense that he is quick in trying to understand his lessons. Second: istiqomah. Third: patience, in the sense that he is patient in facing his tests. Fourth: cost. Fifth: teacher. Sixth: long in seeking knowledge (Al Zar-nuji,2010).

It should be emphasized here that the quality of the teacher-student relationship has a strong influence in shaping students' behavior and achievement. For this reason, teachers are required to develop students according to their potential or abilities based on humanitarian principles as explained in the previous chapters. Some of the attitudes that must be implemented, especially by teachers as responsible for implementing learning in the teaching and learning process.

Conclusion

The concept of humanist education al-Zarnuji strongly emphasizes compassion Intention is something that must be carried out in the process of teaching and learning (seeking knowledge) that is humanist, because intention is the basis of all several behaviors and workers, in humanist education certainly cannot be separated from humans, humans are valued as creatures capable of conquering nature, but can also degenerate into the lowest of the low. Therefore, it is humans who must set their own attitudes and determine their own ultimate fate. In Islam, there are three terms of education that are popular among Islamic educators: *al tarbiyah* which is oriented towards improving, coaching, repairing, and perfecting quality; *al ta'lim* which is a theoretical transfer of knowledge and a continuous learning process through the development of the functions of hearing, sight and heart; and *al ta'dib* as an education that emphasizes moral development. All Islamic education activities have an ideal basis in the form of the Qur'an, Sunnah of the Prophet, and the results of ijtihad, as well as an operational basis which includes historical, social, psychological and philosophical foundations. So that the purpose of Islamic education will be more clear and directed, namely an education system built on unity (integration) between *qalbiyah* and *aqliyah* education, which will produce Muslim humans who are intellectually smart and morally praiseworthy. This is not separated from the purpose of the creation of man; khalifah and Abdullah.

al-Zarnuji in determining the purpose of learning / education is oriented towards ideal goals and practical goals, although more emphasis on ideal goals. Because he believes that the ideal goal will be able to color the learner's self so that practical goals, such as the goal of seeking knowledge to gain a position must be empowered to the goal of seeking Allah's pleasure and life in the hereafter.

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