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## Expression of Humanitarianism Education in Madrasahs in Cilacap Regency

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**ABSTRACT:** The urgency of this research is to lead to an educational paradigm that upholds humanitarianism in Madrasah when there is rampant violence in education and violence in the name of religion. The purpose of the study is to see the extent of the role of educators in implementing humanitarian-minded education in madrasahs. Research with this phenomenological approach took loci in public and private Tsanawiyah Madrasah in Cilacap Regency-Central Java Province-Indonesia. Research results: 1) The educational process is not only carried out in the scope of the family, educational places and society, but also in the digital world (nitizens society) as a medium of wide social interaction through the medium of application and digital devices; 2) Humanitarianism education in Madrasah is based on the thoughts of NurkholisMadjid and AbdurahmanMas'ud and religious moderation in Indonesia through the cultivation of humanitarian principles in learning; 3) The concept of humanitarianism education in Madrasah is carried out by restoring human understanding in the holistic educational process—physical and behavioral (*ahsanitaqwim*) and knowledge (*ululbab*); 4) Humanitarianism education praxis focus on revamping aspects of educators, materials, methods, students and educational evaluation.

**KEYWORDS** - Expression, Education, Humanitarianism, Teachers, Madrasahs

### I. INTRODUCTION

The discourse of religious violence and education is a serious signal to the national filter in Indonesia<sup>1</sup>, the causes: First, changes in socio-community conditions due to globalized digital association<sup>1</sup>, the catalyst of identity political frictions, national leadership and integrity, identity crisis and cultural agitation, social awareness of society eroded and loss of national identity<sup>1</sup>. Second, the purification of textual religious interpretations that move away from *Maqosidu as-Sharia* universal society<sup>1</sup>, the presence of trans-national religious ideology and the doctrine of absolute truth interpretation of divinity<sup>1</sup>, the obscuration of history<sup>1</sup> and claims of ownership of individual piety<sup>1</sup>. Third. It is suspected that there is a fabrication of radicalism in education<sup>1</sup> Third. It is suspected that there is a fabrication of radicalism in education<sup>1</sup> there is a weakening of character education and insight of the nation, violence in the educational process<sup>1</sup>.

Previous research conducted on the realm of inclusive theological thought NurcholishMadjid by Dede Ari Sopandi and Mohamad Taofan (2019)<sup>1</sup> viewed religious inclusiveness as a way to open up a space of unity for cultural and religious entities of implicit group perspectives; open attitude; tolerant; It is the meeting point of all religious groups. Research by BahrurRozi (2017)<sup>1</sup> emphasizes the statement of CakNur Inclusive Islamic Theology as an open and tolerant understanding, as a form of courage to dismantle dogmatic traits that are deeply embedded in every human religion to implement basic Islamic values rather than just religious symbols. Research on the concept of humanism according to Abdurrahman Mas'ud through research Ida Nurjanah (2018)<sup>1</sup>, offers a paradigm of religious humanism education (the concept of humanizing education), the development of potential intellectual aspects of students based on religious values. As well as research by Abdullah Musa (2010)<sup>1</sup>, the paradigm of religious humanism carried out by living learning devices (educators, students, materials and evaluations) adjusts the conditions of students to achieve maximum competence.

The difference with these studies is in the point of view of the flexibility of the educational process area in the family, association, community culture and the emotional reaction of the crowd as a real educational laboratory. In constructing the learner's social-approach understanding and educator's point of view significantly towards mindsets, beliefs, backgrounds and social-reactions. So it is interesting to know the position and role of educators, educational institutions and governments in reducing violence in behavior and thinking in the era of openness, as well as theoretical and praxis confirmation of various inhumane events experienced by students. And preventive efforts taken by Madrasah Tsanawiyah in Cilacap Regency to foster the humanism side of students as an outcome madrasah education.

The urgency of this research, provides a new understanding to educators and educational institutions in view of the exclusivism of self-efficacy in diversity. In order not to be directed at radicalism, the highest class hegemony in the pyramid of society that triggers social violence, belief and education as it is today<sup>[1]</sup>. Education as the realm of humanitarian consciousness is expected to arouse and build human consciousness on an inevitability of difference, make room for differences, develop together in differences, there is no dominance of the majority and the mindset of difference is not to be disputed. Researchers are based on the theoretical foundation of the fusion of the concept of inclusive theology NurkholisMadjid and the education of humanism Abdurrahman Mas'ud as a bridge to unravel the problems of humanism in education, violence, doctrine of extremism and perspectives of event analysis.

Research was carried out with a phenomenological approach, on the phenomenon of the role of educators and the implementation of humanitarianism education in Madrasah Tsanawiyah in Cilacap Regency, namely MTs Darussalam Nusawungu, MTs NegeriNusawungu, MTs Al-HidayahNusawungu and MTs Plus Al-Madinah Kroya. Data is collected by observation techniques and interviews from relevant sources (head of madasah, teachers, students and curriculum and learning documents). Furthermore, the data obtained is sorted according to the needs of the humanism education research theme in Madrasah. The results of data processing are then analyzed and taken conclusions of research presented narratively according to phenomenological research rules.

## II. RESEARCH AND DISCUSSION RESULTS

### 1. Meaning of Humanism Education

Periodic redevination of religious paradigms to harmonize the substance of Islamic teachings that are complete and dynamic according to the times. As the Islamic core values of universal humanitarian teachings (education) are based on justice, pluralistic, inclusive and egalitarian<sup>[1]</sup>, displaying the face of culture-high values<sup>[1]</sup>. So that the front-face displayed is social piety as the essence of Islam rahmatanlil' alamiin. Humanism (Latin: humanus) is the root of the word homo (human) meaning human (in accordance with human nature). In the dictionary of philosophy<sup>[1]</sup> means: (a) Rational perspective; (b) view the individual as the highest value (c); It is aimed at the creative and moral development of the individual in a meaningful and rational manner rather than supernatural. In terminology, humanism means the dignity and self-worth of man or the initial effort in upgrading himself to his natural abilities in full both physically and non-physically. Aristotels, Plato and Socrates defined humanity as a process of attaining eudaimonia (happiness of life) through a continuous process of thinking to understand the environment by its own behavior. Ali Shari'ati's view, humanism as a school of philosophy has a central purpose for human salvation and perfection. According to the author of humanism, a belief in equality without differences in human dignity, savagery and justice and willingness to be as happy as possible.

Humanism is shared by Mario Bunge can parted:<sup>[1]</sup> (a) Secular humanism. The tendency to see humans and society in terms of rationality and influenced by situations and conditions (times); (b) Religious humanism. Looking at people and society based on moral values (ethics) as well as religious practices that accommodate cultural ethics, unitarianism, and universalism. Given the vast devinition of humanism, researchers limit in perspective Islamic education fosters the spirit to explore the potential of the individual self in order to achieve themselves in the realm of divinity and the ability to solve social problems.

Humanitarian is an attitude and behavior born of sincerity, selflessness and empathy for all creatures of God without discriminating background (tribal identity, religion, race, customs, economy and other attributes that allow for differences in both physical, thought and socio-culture)<sup>[1]</sup>. Whereas in Islam the meaning of humanitarian is based on the behavior of taqwa so that there is a responsibility to love god creatures.

### 2. Historical Point of View

Humanism was born out of the traditional and empirical cultures of the ancient Romans who developed the principle of rationalist thinking through scientific work—empirical calculation and experimentation—in explaining the symptoms of nature. In the dark days of Europe church doctrine curbed empirical traditions, freedom of thought, creativity, human autonomy, the absolute power of the church and truths tended to be anti-scientific. Thus causing revolutionary resistance by scientists as an antipative-reactionary attitude to church dogma<sup>[1]</sup> known as renesainsee. Dederot, Voltaire, Baron D'Holbach, David Hume pioneered the scientificification of knowledge, law, ethics, political theory and humanism. This is what causes humanism in the west to have an atheistic and agnostic look—rationality and based on empirical reality. Tends to highlight the methodical, scientific, rational aspects and reflected reactionary attitudes towards other different and religious-based understandings that are considered non-empirical.

Philosophy divides Humanism into<sup>[1]</sup>: (a) Marxism. Human equality by eliminating all forms of oppression and injustice, alliance and dehumanization; (b) Pragmatism.Tends to be anthropocentric about human needs; (c) Extensionism.The single world of man who regards man as the world itself and the central position of man in

concrete subjects; (d) Religion. Freeing man from order in achieving salvation and perfection according to the path of religious teachings.

### 3. NurkholishMadjid's Thoughts on Theological-Inclusive Humanism Education

NurkholishMadjid's concern about the threat of diversity amid the reality of Indonesia's multicultural society by certain groups (exclusive-religious radicals) due to the view of belief in the name of God where the forces of good and evil, the power of God and Satan are fighting each other in the world. So as religious people they were called to take part in the war, because they considered themselves as soldiers of God. So that it becomes a justification for acts of violence in the name of religion, called apocalypticism<sup>1</sup>. This basic idea became the embryo of inclusive theological thought of Nurkholish Masjid, is the essence of exploration of the basics of understanding the teachings of samawi religion (Islam, Judaism, and Christianity). In the Torah, Zabur, Gospel and Qur'an that boils down to the concept of the Tradition of Ibrahim monotheism.

Inclusive theology is interpreted as an effort to awaken self-awareness to the reality of differences as an inevitability of God (circumcision)<sup>1</sup>, the existence of openness and appreciation for differences for the formation of civil society. Through the effort to give birth to the recognition of "truth" against different religions as a form of respect for differences by maintaining feelings, respecting the choice of divinity by not blaspheming its worship (Q.S. al-Kafirun, 109:1-6)<sup>1</sup>. CakNur's thinking goes to perennial philosophy and Q.S. Ali Imran (4:19) as the basic building<sup>1</sup>, its characteristic of the meaning of the term Islam as universalism—relying everything on Allah swt not as an entity (true religion)—as well as the example of the Prophet and Apostle.

CakNur theological epistemology is a universal human theological concept in which theology is a recognition of human similarity as a godly being, but free to express God (choose worship) according to his beliefs. It became the foundation of CakNur over al-nafywal-itsbat (elimination and confirmation, negation and confirmation)<sup>1</sup>. Where there is a firm boundary between servitude and recognition of the One God, negates the absence of worship other than Allah swt but also firmly declares that Allah swt is the only God who must be worshipped. Therefore, the definition of religion presents the message of universal humanity as an essence of inclusionism<sup>1</sup>. This potential was built by CakNur in *kalimahsawa*<sup>1</sup> based on the teachings of openness and the grand vision of Islamic teachings *rahmatan lili 'alamin*.

It boils down to the dimension of equivalence as the essence of religious morals in religious tolerance, the dialogue efforts of its adherents, and cooperation in social and humanitarian issues. Promoting religious inclusiveness, mutual respect and respect for differences as human beings and the existence of open recognition of groups between religious groups. To create harmonization of human existence is a form of respect for pluralism and multiculturalism. Manifestation of the concept of the values of the Charter of Medina that removes the barriers of social-interaction as human beings, by creating awareness of the unity of views, actions and deeds.

Herlambang and Hamidun<sup>1</sup> stated that CakNur provided an alternative to traditionalists (tend to be conservative) and modernists (tended to be liberal) to mediate. TafsirNurkholishMadjid also dissected about the renewal of the paradigm of Islamic thinking in Indonesia. The idea of renewing Islamic education CakNur is said to be a thought of Islamic education typical of Indonesia characterized by Islam Nusantara. NurkholishMadjid's principles of renewal thinking are oriented towards an open, flexible, critical attitude in thinking, ideas about democracy, desacralization or secularization, and the ideals of a tolerant and plural civil society. The renewal of Islamic education was built through a set of rational thinking methodologies, which with the realization of the establishment of Paramadina University as a result of the educational renewal thoughts that he threw out.

### 4. Abdurrahman Mas'ud's Thoughts on Religious Humanist Education

Abdurrahman Mas'ud views the discourse of actual community diversity on vertical diversity, the levelness of ritual expression, the unrealized social piety in society, the development of educational potential is not proportional, the unfaithful achievement of student independence and response to the environment<sup>1</sup>. So that the point of view of equality on the position of man (humanism), based on the unification of the pillars of humane religion and the ideal of restoring the spirit education of Islamic Education. So that religious humanism education is interpreted as contextualizing religion over the repositioning of human nature by placing humans as human beings through efforts to humanize the sciences, be responsible to God and man as a man of faith.

Abdurrahman Mas'ud's thought as worldview: a) The concept of modern humanist (secular) dichotomous religious dimension with humanist education. As an offer to the pattern of moderate education—the position between secular and fundamentalist humanist patterns—so that the pattern of relationship perfects the two which is Islamic wisdom as a subset of eastern wisdom that is identical with values, spiritual and cultural (soft culture) and at the same time western creativity called material culture (reason, technique, and civilization). According to him, the purpose of Islamic education has a scope of social aspects, spiritual aspects, aspects of reason, physical aspects become inevitable. b) The tendency of education with the concept of *'abdullah*

(servitude) is considered to eliminate the potential of human creativity as a fitrahnya. And then offer the concept of *khalifatullah* as an educational solution in preparing creative, independent, strong-spirited and independent souls.

Mas'ud's religious humanist education concept<sup>[30]</sup>: (a) Human Concept: *ahsanul taqwim* (a free but responsible *insankamil* who has an attitude of responsibility towards god and fellow human beings); (b) A non-dichotomous educational system, no more dichotomous revelation and nature, revelation and reason; (c) The foundation of education, revelation and reality; (d) Humanist educational patterns of divinity, humanity, and concern for nature; (e) The purpose of education: to seat man in the position of man with all his potential, responsible to god and man, 'abdullah as well as *khalifatullah*, integrative science science and religion oriented to the world and the afterlife; (f) Program: Common sense, individualism towards self-reliance and responsibility, thirst of knowledge, pluralism education, functional chemotheticism, and reward and punishment; (g) Method: reward and punishment with the dominance of reward actions; (h) The foundation of reward and punishment: patience, tenacity, stubbornness, forgiveness, love and love.

The view of Islamic normativism puts humanism at the top pyramid after divinity, based on (Q.S. Bani Israil, 5:17)<sup>[1]</sup> that Allah (swt) determines the appreciation of man and humanity directly. As well as the mandate of caliph fi al-ard and at the same time carrying out obligations as 'abdullah to man is referred to as: a) *Taklif*. The burden of human responsibility and obligations is unlimited as long as it is still in the jangkuan and space of its actions in cultivating this world. b) *Taldif*. Awareness of the ability and of human humanity itself is on responsibility and duty. As the basic cosmic meaning characterizes Islamic humanism and distinguishes it from western humanism as in the Qur'an Surat al-Baqarah (2:22,180); an-Nisa (4:7-12,22-24); an-Nur (24:32); al-Mumtahanah (60:10-11), where the existence of responsibility as a principle of balance.

The essence of humanism is indeed outward and *bathiniyah* independence within the limits of divinity including devotion ('abdullah) and laughter in its position before Allah swt (Q.S. al-Hujarat, 49:13). And the humanitarian limits on freedom of choice as a human being are the first and last statements. Moral conception as acceptance of the position of high human dignity, but also recognizing the fact that man has an obligation to the creator to submit and act in accordance with the guidance of religion, and the obligation to man to actual representation in the form of concrete actions. As well as the relationship between science and charity as a representative of the consequences of divinity to realize universal harmony (humility, solidarity, equality, respect, be fair, behave honestly, protect the weak).

This means that Islam does not separate god and man, spiritual and worldly life, does not alienate absolute monotheism by giving humanity space to develop virtue, as well as the recognition of the balance between man and the teachings of God known as universal humanism. Which is the basic consensus in building humanitarian and godly relations, implementing Islamic flexibility against changing times and becoming a productive and constructive Islamic declarator.

##### 5. The concept of humanitarian education in Madrasah

The position of man in carrying out tawhid, humanism and the universe became the basis of this research thought. Based on the inclusive theological thinking of CakNur and the educational thought of Humanism Abdurrahman Mas'ud. Tawhid, Humanism and the Universe have strong adhesive power, the building of piety as the foundation of faith is manifested to be sublime towards fellow humans and the environment is depicted in an equilateral right triangle. As Suwito explained<sup>[1]</sup> on the meaning of the triangle of the relationship between god, man and society-nature as a unit of natural entities, man and god. Its footing on the equality of human values before God is also a form of inclusive recognition as a creature. Equality includes the right to life, the practice of social and religious creatures in society.

In the concept of education in MTs Darussalam Nusawungu, MTs Negeri Nusawungu, MTs Al-Hidayah Nusawungu and MTs Plus Al-Madinah Kroya, the implementation of praxis *hablun min Allah* as a theological meaning is analogous to a vertical line, and *hablu min an-fate* means humanism with horizontal ideology. Meet at one point that forms an angle of 90 as the meaning of the concept of *ahsanul taqwim*. When each end of the corner is drawn a line to connect the ends of the line (hypotenusa) that form an equivalent angle (45), it is a praxis of community religious (social piety, i.e. socio-religious and socio-ecology). As an outcome character education, namely *ululbab*—in Q.S. Ali Imron (3:190) is divided into two activities, namely: (a) Thinking and implemented on natural phenomena and Social Phenomena; (b) Dhikr is implemented on transcendental vertical and social horizontal relationships<sup>[1]</sup>—and *insankamil*. Where the values of education contained are the squares of the addition of the values of the essence of divinity and humanity.

Humanitarian education breaks down the background gaps of students, the social strata of students, the hegemony of religious entities and the practice of humane education by madrasahs. According to the author of enforcing educational humanism as an educator's obligation in order to carry out the essence of God's teachings as well as understanding human nature. Through the process (creating human beings) in the context of character respect, respect and realize the equality of students<sup>[1]</sup>. Then in the realm of freedom of expression, respect for beliefs, gender equality, anti-racist and stay away from bullying as an educational consensus in the era of disruption. Yudhie Haryono<sup>[1]</sup> emphasizes humanism education by cultivating self-awareness of god

(martyrdom), practicing sharia and praxis character as an actual religious human being on every behavior and interacting in the educational process. By cultivating awareness of human values in valuing human beings in theological understanding.

The educational system and process in Madrasah is the main pillar of building a modern rational humanist society (humanitarian)<sup>11</sup>. Facilitating educational processes to achieve independence as a human being, sensitive to the conditions of the times, cultured and love of peace. Independence means equality and fulfillment of the rights to develop in education (inclusion)<sup>11</sup> in obtaining educational services for all students with all their shortcomings (physical, psychological and sociological).

Madrasah Tsanawiyah in Cilacap Regency (MTs Darussalam Nusawungu, MTs Negeri Nusawungu, MTs Al-Hidayah Nusawungu and MTs Plus Al-Madinah Kroya) is the organizer of theological education services of inclusive humanism education, which is an Islamic religious education institution that organizes education that accommodates and does not distinguish the shortcomings of students on the basis of humanitarian-oriented cultivation of divine values. So that the implementative essence of inclusive education in Madrasah cannot generalize equivalence, but focus on the proportion of values of justice and equal rights, staying away from violence in education<sup>12</sup> that has the potential to harm physical and psychological students. Based on the results of an interview with the Head of MTs in Cilacap Regency, the implementation of humanism education in Madrasah Tsanawiyah is based on the condition of students by paying attention to aspects: (a) Ethnic background, economy, family, religion, race, class, customs and others; (b) Limitations of the physical condition of learners; (c) Obtaining student education services. Likewise, the humanitarian education esesnsi in Madrasah Tsanawiyah Cilacap Regency is: (a) the educational process (teachers, students, teaching methods, communication patterns of teachers and students, practicing the meaning of educational values, the process of influencing students, the methods used, achievement indicators, and evaluation); (b) educational output (attitude of learners as implementative, character of students in facing problems, socio-society built, implementation of cultural culture of learning and religion, and achievements obtained in learning; and (c) educational outcome (continuing education to favorite institutions, *insankamila*, *ahsanitaqim*, achievements up to the international level, activeness in social-community activities).

Humanitarian education can develop well, if in compiling humanitarian education programs in the educational process (learning, habituation, curricular, extra-curricular, co-curricular and Madrasah programs) adhere to the elements:

### 5.1 Student Environment Role Synchronization

Education as *at-ta'dib* (knowing) means the educational process towards *tafakur*<sup>11</sup>. As a process that can be done anywhere, anytime, various conditions are not only in the classroom. Substantively experiencing a shift in meaning, space, time and conditions towards the idea of the three pillars of education Ki Hajar Dewantoro. In the manifestation of the environment as a real laboratory praxis of realistic-holistic learning. Contextualization of the variety of science obtained by students in formal education, implemented in real associations in the community. As well as a means of confirming and even obtaining the novelty of information based on real experience inspired by the experience of its predecessor.

Based on observations and interviews, it was concluded that there are direct cultural implications of society in the personality of students. Especially in the midst of family education problems which is the first place to instill human values (social-humanism) in association. When students have not been involved and active in the community as well as a confirmator of substantial values of education. As an illustration of the condition of an educated family that creates harmony, teaches mutual respect and respect. So in association in society his children tend to have positive behavior and good character in community association, and vice versa<sup>11</sup>.

According to researchers, educational problems occur due to shifts in patterns and new social spaces: First. Real society (people society), its position and role as a confirmator and explanation of techniques that have not been obtained from formal educational institutions. For example, confirmation of science learning in the context of implementation in everyday life. Theoretical science is not easily understood contextually by learners, so perception appears as if the material obtained is not directly related to the events experienced by students in everyday life.

People society's view, towards the output and outcome of education is not on the attitudes and character of students, the role in association, the conformity of behavior to applicable norms, family conditions and races as measured by charters and/or awards as prevailise and legitimize the universal success of education traveled.

Second. Digital society (nitizens society). Exerting a significant influence on the character of association through social media<sup>11</sup> which is applied in the concept of socializing in real life. Social media has become the "second society" for almost all people in Indonesia there are 202.35 million or (76%) with various platforms / media used (source: Tribunews.com, 2022). So it deserves to be called a society<sup>11</sup> because there is a life in togetherness, getting along for a relatively long time, communicating and making rules, having awareness of social integration that is established, socializing continuously in the global world. While sociologists Paul B. Horton and Chester L. Hunt<sup>11</sup> explained the criteria of society, namely (a) Independence; (b) Together for a

relatively long time; (c) Be in a specific region; (d) Have cultural similarities; (e) Carry out activities in it. If the transformation into global conditions and digital-based associations (internet) is still relevant, because in fact there is only the movement of interaction space, globalized regions and the transfer of economic activities on digital platforms.

This means the role of social media in building patterns of public relations in general (people society), based on communication buildings, human entities based on feelings and similarities of experience, values built, commitment and consequences, and the enactment of norms. Simply put, nitizens society is identical to people society, but there are differences in the context of interaction spaces that are entitable according to the platform used. Another fact is that digital space can also provide social judgment as people society. Even the sanctions received by violators are more severe, criminal acts and social sanctions at once. So that the pattern of association of nitizens society is more vulnerable and risky, while people society associations tend to be direct relationships (physical contact) and closeness that give birth to real family.

The association of nitizens society is also based on the closeness of content as the identity of the presence of a person in the circle of the digital world, then the choice becomes a trend setter (*uswatunhasanah*) or follower<sup>11</sup>. In the real world the trend setter is determined oligarchic circles and slow recognition, while in cyberspace it is very open for everyone to a viral content has implications for the income reward of the content.

The significant impact of virtual society (nitizens society) is characterized by the appearance of symptoms: a) mass tic; b) social unrest; d) sociogenic education. In humanitarian education, the environment as a place of residence for students greatly affects the educational process of families, educational institutions, communities and nitizens society<sup>11</sup>. All three occur due to the effect of nitizens society brought to the real environment (family, place of education, and society). So, according to researchers nitizens society has created a new interaction space as an educational environment, in the realm of confirmative theoretical, practical, and information sources in spreading digital socio-humanity as another alternative to interaction and self-efficacy.

## 5.2 The Role of Teachers and Madrasah in the Implementation of Humanitarian Education

### 5.2.1 Anti-violence education

Violence is synonymous with radical attitudes such as anti-criticism, imposing personal/group will, refusing to respect culture, rejecting differences, disrespecting the beliefs of others, loss of awareness of sociocultural continuity. Violence in education is divided into<sup>11</sup>: (a) Religious radicalism. Through doctrine, deeds, thoughts and calls to anti-cultural religious understanding<sup>11</sup> the mode of action is the imposition of ideology and politicization of religion. In school institutions / madrassas ride *Rohis* activities, *halaqoh*, religious month, and other activities. Dissemination through educational institutions is done by inserting religious science in the form of argumentative cognitive information to disrupt students. For example, the doctrine of the violence of jihadi texts, punishment and war the extreme actualization of the actions of legitimate countries.

(b) Praxis of the educational process. Conducted teachers to students or vice versa or between students in the category of verbal, physical or both at once. An example of a verbal form, in the learning process teachers call students not as the name implies<sup>11</sup>. The provision of physical punishment as a method of disciplining students, seniority ospek applies a model of physical and verbal punishment (bullying). Or also sexual violence by teachers and vice versa that often occurs at the end of this.

So that the application of religious moderation education is a solution in overcoming these events. Madrasah in Cilacap Regency carries it out in a varied manner, and can be categorized in: a) strengthening the activities and role of IPNU-IPPNU as an Intra Madrasah institution; b) Control of religious activities carried out by organizations outside official organizations and intra-madrasah organizations; c) Strengthening religious moderation in each learning; and d) Praxis kebaragamaanwasatiyah (strengthening the understanding of Aswaja) through the Subjects of Islamic Religious Education and Nahdlatul Ulama Organizational Thought.

### 5.2.2 Weak Student Character due to Theoretical-Abstract Education

The theoretical-abstract education of human building is measured by the achievement of numbers in prioritizing the superiority of cognition, and forgetting the essence of the process of sharpening the physical-spiritual, cognition-affective, character-culture, art-science, religious-empirical rational process. Supported by the era of modernization which is represented by gadgets as part of human life, the character and integrity of students are provided due to life competition and cultural agitation by foreign cultures based on acculturation. Modernity gives birth to egoism (selfie; me-an) which measures everything based on self-proportion so as to force others to like it. The birth of pseudo-empathy that builds concern for labelling, negative efficacy and self-image, for the events that occur around it without taking any real action. Just shout on social media and instead make social media content to get likes and shares.

Strengthening the role of teachers as affirmators and trendsetters in education is indispensable, the concrete actions taken by teachers and madrassas as institutions are by: a) Taking part and role in organizational activities in the Community; b) Play an active role in humanitarian activities and become an agent of environmental concern; c) Organizing charitable activities in Madrasah such as blood donation, free takjil distribution activities

for residents around madrasah, distribution of zakat and infak to the poor around madrasah, and other social activities; d) Lifting the arts and products of local wisdom culture as extracurriculars for example: kentongan and janengan / rhanajawa (MTs Al-Hidayah Nusawungu); bamboo crafts (MTs Darussalam Nusawungu); utilization of household plastic waste into goods worth using and making batik (MTs Plus Al-Madinah Kroya).

### 5.2.3 The Character of Humanitarian Education

Open spaces of freedom of opinion, expression of religion and culture, and the digital era as a form of human expression of ideas and ideas to realize the continuity of entities and cultured individuals. Freedom of speech is a major variable in spreading freedom of expression of religion and culture in digital times, thus allowing everyone to choose information as they wish. Partial information that is not digested properly builds basic perception and understanding, making it susceptible to misinterpretation. And open space for acts of violence against different understandings, as a result of which there is bullying in cyberspace, the spread of hoaxes, misuse of social media content.

Realizing the character of humanism education<sup>11</sup> is carried out in stages: (a) Developing Common Sense (common Sense) provided that students have interests and enthusiasm for learning; (b) Training Individuals towards Independence, through a trusted attitude to foster a responsible attitude and students in learning; (c) Thirst for Knowledge. Attachment to science through habituation of researches trains sensitivity to the problems of life and the environment; (d) Teaching Pluralism Education; (e) Balance of Reward and Punishment; (f) Freedom limited by the independence of others and the will of god; (g) Responsible; (h) Functional contextualization. Sit down every humanitarian problem according to its proportions, and then give meaning in every action that leads to human rights as a form of functionalism in the context of universal humanity.

So that the character of humanitarian education applies outcome:

#### 5.2.3.1 Moderate Religious Attitude

Religious moderation is built from the moderate understanding of teachers in addressing all forms of problems and conducting conflict resolution and providing information that builds the identity of students in accordance with the values of Pancasila and the 1945 Constitution of Indonesia<sup>11</sup>. Moderate in religious thinking and praxis becomes an inevitability, amid the turmoil of the nation and the cultural background of the Multicultural and plural Indonesian nation. Madrasah as an ambassador of the ministry of religion in spreading the values of moderation and becoming a praxis of religious moderation education with the values of national awareness in the midst of a multicultural, multi-ethnic and plural society. The values of universal humanism as a form of human equality are grown in the habituation of respect for others, respect for differences, respect for culture, respect for opinions, respect and respect for others.

The benchmark for the successful implementation of religious moderation education is Humanity, Commitment agreement, non-extreme understanding. So that it can be seen in the attitude of young people in everyday social media, and in religious life, the nation and state community that implementatively applies the values of Pancasila and awareness of cultural wealth and a single-diversity nation. Moderation is very erat with the de-radicalization program, in education the concept of de-radicalization focuses on building the concept of thinking and views of students towards nationality, diversity, society, religion and social life of society.

#### 5.2.3.2 Instilling Prophetic traits in Students

Four characters of the prophet Muhammad saw as role models in the process of education and capital to wade through life. The characters of *Siddiq*, *Tabligh*, *Fatonah*, and *Amanah* are widely translated in education which is interpreted in the form of implementative education in Madrasah. With the implementation of the 2013 curriculum that emphasizes the essence of the balance of cognitive, psychomotor and affective education. Then try to cultivate religious values built on each learning carried out by starting the process of *at-ta'dib* (thinking) in the religion of God's creation that can be used as a topic of problems that are in accordance with the learning material being taught. Prophetic characters form humans in the *ruhaniah* and affective dimensions and are expected to develop social consciousness to form the soul of humanism as expected.

#### 5.2.3.3 Humanitarian Awareness

Building awareness of humanity is to introduce to the limitations of the self as a being which is the implication of the pledge and recognition of god's perfectness. Awareness of self-weakness breeds mutual respect, respect, and love, not imposing the will and interpretation of its truth. So that Islam can be read in the quality of his personal mind and glory. As a matter of godhead awareness (*rububiyah*)<sup>11</sup> reflected in the attitude of willingness and conformity in god's consciousness to do: (a) Justice, the spirit of realizing the balance of tolerance and modernization as Q.S. an-Nisa' (4:22,123-124) that Allah is objective to those who do good rewards, and that evil acts get rewarded according to what he does. (b) Faith, all the deeds done by the estuary are only expected to be the pleasure of Allah swt.

### 5.2.4 Curriculum in Madrasah

Curriculum is the rule of education process of universal humanist education in MTs Darussalam Nusawungu, MTs Negeri Nusawungu, MTs Al-Hidayah Nusawungu and MTs Plus Al-Madinah Kroya. Featuring an introduction to the basics of understanding humanist education through the meaning of ethnicity, culture, and



plurality. It is a foothold in the preparation of the concept of humanist education in MTs Darussalam Nusawungu, MTs NegeriNusawungu, MTs Al-HidayahNusawungu and MTs Plus Al-Madinah Kroya simultaneously according to the Qur'an Surah al-Hujarat (49:13) and as a mode of humanitarian-based education in the future<sup>11</sup>.

Implementation in education in MTs Darussalam Nusawungu, MTs NegeriNusawungu, MTs Al-HidayahNusawungu and MTs Plus Al-Madinah Kroya is by taking steps to implement:

- 5.2.4.1 Multitietnik learning. A basic strategy of technical learning, the goal is to create harmony in various ethnicities and cultures and customs. Its implementation: (i) Reflection on the implementation of KTSP, practice in learning and habituation, introducing the scope of diversity in Madrasah; (ii) Observe and understand the causes of uniform and distinct actions of an ethnic group; (iii) Prepare students by equipping with experience and knowing the advantages of each ethnicity; (iv) Stay away from ethnic bias in the implementation of curriculum, learning, situations and conditions in Madrasah, and its practices; (v) Similar views on human equality and the uniqueness of each ethnicity.
- 5.2.4.2 Studying international culture. Carried out by presenting cultural-based integrative education such as ethnomatics, cultural arts (dance and international songs).
- 5.2.4.3 Multicultural learning. Getting to know peers, making visits to each peer's home, group work in unstructured and structured tasks.
- 5.2.4.4 Acknowledge your identity. Know the background in ethnicity, religion, race and cultural customs that have differences and different physical forms and intelligence. In order to appreciate the position of others as fellow human beings and appreciate the background and shortcomings of others.
- 5.2.4.5 Cultural relativism. To avoid cultural superiority and attitudes dominate the culture of others, madrasahs organize cultural activities in turn or organize cultural activities with random participants to show cultural equality.
- 5.2.4.6 Learning model strategy: (i) Ethnic studies on history lessons and integrated Social Science at MTs Darussalam Nusawungu, MTs NegeriNusawungu, MTs Al-HidayahNusawungu and MTs Plus Al-Madinah Kroya with material adjustments; (ii) Multi-language learning (English, Indonesian, Arabic and Javanese); (iii) Human rights-based classroom management. Provide flexibility for students to choose a seat, conduct class deliberations, compile organizational structures, divide tasks in class; (iv) Synthesis of pluralistic group relations with the formation of heterogeneous groups in classes, visits of different religious groups, tribes, cultures and customs, contains mini-research on daily culture and village culture in the Nusawungu State MTs, MTs Darussalam Nusawungu, MTs Al-HidayahNusawungu and MTs Plus Al-Madinah Kroya. Certain cultural discussions that are understood by students are based on existing literacy both in learning and in other activities.
- 5.2.4.7 Perform praxis and exercises. In this step, exercises are performed: (i) Self-analysis. Record the knowledge, understanding and role of students in the community. By providing a paper report assignment on activeness in the organization in the community, the activeness of activities in their respective villages and the role in helping the environment where they live. (ii) Human rights. Record, analyze and map various types of rights and obligations and violations in society. Reflecting past events or cases or experiences related to human rights from online / television media and the positive attitude of the incident. (iii) Application of Communal theory. Participating in the activities of mosque youth / musholla, study groups (madrasah diniyah) in the community to learn to interact socially. (iv) Study of self-activity. It is done by visiting different tribes, cultural groups, religions to find out the differences.
- 5.2.4.8 Adjust to the competence and objectives of each lesson. Because the curriculum used still uses KTSP, it is very open for Madrasah to take advantage of its autonomy in the preparation of learning competencies and learning goals in every subject based on multicultural and humanitarian awareness.
- 5.2.4.9 Structuring on[16]: (i) Educator Aspect. Madrasah teachers become *tauladan* and trendsetters (*uswatunhasanah*) inside and outside the classroom, committed to akdemist activities (reading, discussing, researching, writing), religious social activities in everyday life; qualified affectionately (enthusiastic, sincerely listening and answering questions, keeping feudal and emotional attitudes away (irritable and irritable); mastering the material and enthusiastic in education, pursuing an interactive dialogical climate in the classroom; students as subjects not objects; self-education (self-study, reading ability, critical thinking). (ii) Method Aspects. Efforts to improve learning are carried out comprehensively by stimulating and directing the development of creativity, sharpening conscience, strengthening students' religion, and fostering the social sensitivity of students. By establishing relationships and interpersonal communication patterns of teachers and students [56]. (iii) Learner Aspects. Teachers have not awakened the pent-up factors that students have: passion, capital, sufficient time, tenacity, intelligence, and following the teacher's instructions. (iv) Material Aspects. Learning has not touched the creativity of students; Morals or morality; methods of punishment in learning; A lot of material load and long learning time (learning overload). (v) Evaluation Aspect. Only done on

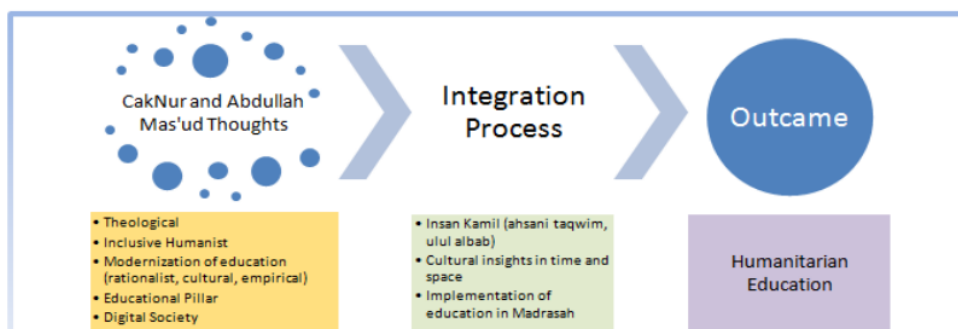
cognitive and psychomotor, lasting one direction that is the learner becomes the main object in the evaluation, teachers should also be evaluated by students about the patterns of teaching carried out and the patterns of relationships built with students. So that the process is more valuable than the results.

#### 5.2.5 Construction of universal humanist education in Madrasah

Based on reviews and theoretical and praxis basis implementative of universal humanism education discourse is interpreted on the concept of human education on a wider scale [46] not only on the meaning of religious education alone or in certain religions but correlative and implementative in all educational models. Because in fact education is a vehicle to build the concept of nationality, the context of Indonesia is related to the worldview of the implementation of single-diversity education in the Pancasila corridor as the basis of the Unitary State of the Republic of Indonesia. Education becomes a window of information as well as the door to the formation of the nation's generation in seeing themselves as a cultured nation as a benchmark for a nation's civilization.

The influence of inclusive humanism and religious humanism in this study provides a more universal sense of thinking, in view of humanitarianism education applied in madrassas as a religious homogenous society. The emphasis of humanism education in madrasahs on the side of human formation (the concept of human beings kamil), namely the concept of *ahsanitaqwm* outwardly and the behavior and thinking of *ululbab* in the context of cognition. Cultural insight in the corridor of looking at customs that occur in a moderate religious perspective, as well as cultural principles is a characteristic of the nation that must be preserved as long as it does not conflict with Islamic values<sup>11</sup>.

Curriculum rules as an application and then breakdown in learning, implemented by teachers in the classroom according to their learning. It is generally described in the diagram as follows:



Picture 1. Humanitarianism Education Model

### III. CONCLUSION

This research provides an understanding of the urgency of humanitarian educational understanding in viewing humans as Abdullah, caliph and *ululbab* character as a creature *ahsanitaqwm*. The era of openness as the significance of the flexibility of the implementation of education anywhere, anytime and by anyone, both people society and in citizens society. The culture of education that tends to be open makes irregularity to acquire knowledge, so the role of madrasah in this situation is as a confirmator of knowledge. And technically provide an education that fosters an awareness of equality towards the existence of other human beings. Technical understanding sits humans as fitrah, as the best creatures created. Done with humanitarian education as a process of creating humans into full human beings (insankamil) As an outcome of culturally minded, moderate and ethical education in association in society.

This research offers the contribution of thinking to revive the role and preventive function of the world of education as an important part of society, namely academic and methodological confirmations in addressing the problem of violence in the world of education that has recently been rife. Which is manifested in the cultivation of the character of moderate religious awareness in people's lives. The approach used is humane education (humanist) which includes holistic education requirements in accordance with the mandate of educational objectives in the 1945 Constitution and Law No. 20 of 2003.

Of course, there are still many shortcomings in this study because of the limited focus of space, time and themes taken, namely the importance of applying humanist education in the era of disruption. Because in the present is a very vulnerable time because of the access to open<sup>2</sup>, global connection, the issue of freedom that is easily accessible to students by doing independent learning. Researchers hope that there will be a continuous tone of exploration in the next research to fill the empty spaces left by researchers in this study. So that it becomes a complete piece of information space in the theme of humanism education as expected.

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