Analysis of Religious Humanized Values in Madrasah Ibtidaiyah Textbooks

Agus Riyan Oktori¹

¹Agus Riyan Oktori, IAIN Curup Bengkulu, Indonesia email: *riyanoktori@gmail.com*

Corresponding Author:
Agus Riyan Oktori, IAIN Curup Bengkulu, Indonesia email: *riyanoktori@gmail.com*

Abstract

The community's wealth of good values is presented in every continuity of interreligious life in educational institutions and everyday community activities. It's just that until now, various phenomena have become increasingly widespread and this has seriously tarnished religion, especially Islam, which is known as a religion that is *rahmatan lil alamin*. This phenomenon can be observed by the increasing number of corruption cases in Indonesia involving government officials, cases of beatings of educators and students, sexual abuse of minors, groups of fighters acting in the name of religion, and so on. Of course, this phenomenon is enough material for reflection regarding the increasing erosion of human values in humans. Educational institutions should be able to become a locomotive to minimize problems that harm the good values taught. Therefore, this study aims to understand more deeply how the lesson texts contain religious humanist values, especially the texts of aqidah morals lessons in madrasah ibitidaiyah which contain democratic values, brotherhood values, tolerance values, and justice values. The research method used is library research *using* a philosophical approach. Meanwhile, the main object that will be studied in this research is the textbook on akidah akhlaq in madrasah ibitidaiyah in the 2013 curriculum by using content analysis in order to be able to find out in detail the extent to which religious humanist values are contained *in* the subject matter of aqeedah akhlak. The results of the research that the author found in the moral aqidah lesson text which contains features, rubrics and material descriptions are 41 features with the results of the study of 17 features containing 28 religious humanist values. In the textbook on moral beliefs, there are 225 rubrics with a total of 35 containing religious values. Finally, the material description contains 15 religious humanist values.

Keyword: *Religious Education, Content Analysis, Ibtidaiyah Curriculum, Value Erosion, Educational Tolerance*

Introduction

Religion is an important element which becomes one of the sensitive matters when referring to the discussion of tolerance. Such a basic power and rich in emotional content can shape the personality and behavior of its adherents (Bustanul Agus, 2006, p.15). From the perspective of Indonesian society itself, diversity is believed to be something called destiny, something that is not asked for and is a gift from God as the creator that should be accepted and not to be bargained for (take *for granted*). Indonesia is a country with a diversity of tribes, cultures, languages, beliefs and ethnicities that almost nothing in the world can match. Based on 2013 data released by the Central Statistics Agency in collaboration with the Institute of Southeast Asian Studies, there are approximately 633 large ethnic groups in Indonesia (Ministry of Religion Research and Development and Training Agency, 2019, p.3).

Muslims are the majority population in Indonesia, and have long been incorporating values in religious teachings into educational institutions, especially the teachings of Islam itself. Various processes are presented to instill Islamic religious values in education, such as Al-Qur'an study groups, taklim groups, religious education in schools, and religious education in Islamic boarding schools. Every policy implemented in Islamic religious education in schools is very likely to be influenced by the socio-political dynamics that exist in our country. It becomes something urgent because education is able to have a major influence on all aspects of life (Imam Tolhah et al, 2016, p. VI).

In addition, current educational institutions should return to basics as institutions that humanize humans, because according to the analysis and hypothesis of the present author that education is currently still so far from actual expectations. the concept of education which is still in the emphasis on "what" is education, rather than focusing on "why" is necessary and the importance of education. We can find the reality from various phenomena that so often occur, such as cases of violence against students, neglected minors, and harassment of students towards teachers. In addition, corruption cases are still trending *among* government *stakeholders*, as well as legal imbalances that result in discrimination against individuals and groups. This indicates that there is still a lack of instilling human values in the human person himself, especially through educational institutions (Abdurrahman Mas'ud).

Examining a little about the various phenomena that are popping up nowadays, that humans in Indonesia are divided into thinking people and acting people, where the government is a thinking person while the people are acting people. The foundation of our cultural education is already so solid, but in fact it has not yet taken root so that it has collapsed under the storm of a multidimensional crisis. This is the new reality that should be the thought of rebuilding the foundation of our nation's civilization through the world of education (Darsono & Joko Susilo, 2010, p. 2). One of the most fundamental criticisms of the world of education in Indonesia is the reality that the world of education is getting farther away from human values. The behavior of students in reality is increasingly filled with dehumanistic nuances. Love, togetherness, honesty, hard work and fundamental basic values are increasingly marginalized. One of the reasons for this kind of condition is that educational orientation pslaces more emphasis on cognitive aspects.

Education is not only a process of forming a human being, this process should form a human person. The collapse of human values, the weakening of religious enthusiasm, the blurring of human values, and the loss of national cultural identity are the most climactic or in other words peaking human concerns in the arena of global struggle. The order of human life has undergone a fundamental change. This is because the cultural colonization was so powerful and systematic that it hit them. The most *trendy* and *best-selling* weapons are informatics tools, so that every crevice of our lives, even those that are very closed and secret, can be entered. Every aspect of life has been touched by what is called the globalization of informatics (Baharuddin & Muh Makin, 2007, p. 17).

Islam is a sacred teaching that pays close attention to human wisdom throughout the ages (M. Youseef Moussam 1379 H, P. 60). Islamic teachings provide protection and guarantee human values that apply to all people. Every Muslim has a demand to acknowledge, maintain, and determine the self-respect of others. This demand is a step to realize the human side of humanity which is the main task in shaping and carrying out human life. Education which is a process of humanizing humans (humanization) originates from humanistic thinking. This is in line with the basic meaning of humanism as education that humanizes humans (Musthofa, n.d, p. 161-178). From a linguistic point of view, the term humanism comes from the Latin word humanus and has the root homo, which means human. Humanus means human nature or according to human nature (Mangunhardjana, 1997, p. 93). A similar term is the Latin word humilis, which means simplicity and humility.

The opposite of the meaning of the term was originally other created creatures that were not humans (animals and plants) and also included the order of all that exists, extraterrestrial creatures and gods (deus/divus, divinus) (Tony Davies, 1997, p. 2-3). In the Middle Ages, scholars and clerics (Catholic clergy) were influenced by the philosophical and theological views of Augustine and Thomas Aquinas who viewed humans as not just natural creatures but also divine creatures, by developing a distinction between divinities, and humanity. Humanism means being open to the principles of others, regardless of their status. This means that we are required to be caring and sensitive to other people's difficulties and to express compassion that goes beyond primordial lines or other social boundaries. Humanism rejects injustice because unfair treatment can never be justified. This attitude also applies to strangers outside our community and even to enemies. Humanism images balance (*fairness*) and love of justice (Frans Magnis Suseno, n.d p. 212).

Humanism, both as a movement and as a school of thought, holds fundamental ideals and efforts to position and treat human beings in a more humane manner. There is a humanization process to be pursued in this process, the existence of religion becomes important to reflect on, because it is generally believed that religions have similar ideals. However, reflecting on the existence of religion in the humanization process turns out to be a matter that is not simple. Religious humanism emerged from cultural ethics, unitarianism and universalism. Nowadays, there are many unitarian-universalist groups and all of society's cultural ethicists who describe themselves as humanists with a modern nuance. The most ironic criticism is addressed to modern humanism which lacks a religious dimension (Abdurrahman Mas'ud, 2007, p. 129). In Islam, religious humanist education is intended as an educational process that aims to develop students' potential so that it is actualized more optimally in the realities of life. The religious humanist paradigm in Islamic education is intended as a process of developing human innate potential as social creatures who interact with the environment and humans as Abdullah and Khalifatullah on earth.

Before discussing the nature of religious humanism more clearly at once in the various views of several Muslim and non-Muslim thinkers, the author will first describe what is meant by religious so that the relevance of each essay can be seen. Religious is another term for religion, the words religion (English) and relgie (Dutch) are derived from the main languages of the two main languages, namely the Latin "religio" from our root "relegare" which means to bind (Ishomuddin, 2002, p. 29). In the dictionary, the popular term religious is defined as obedience to religion, worship, and faith (Prima Pena Team, 2006, p. 406). Religious is identified as the extent of knowledge, how strong the belief is, how well the worship and rules are carried out, and how deep the appreciation of the religion one adheres to is. For a Muslim, religiousness can be determined from the extent of knowledge, belief, implementation and appreciation of the Islamic religion (Fuad Nashori & Rachmy Diana, 2002, p. 71).

Religion is a form of human relationship with the creator through religious teachings that have been internalized within a person and are reflected in his attitudes and behavior on a daily basis. Ontologically, the religious humanist education paradigm views humans as "humans", namely God's creation with certain traits. As a living creature, it has the right and responsibility to carry out, maintain and develop the potential and basic nature given by God as a gift that must be grateful for. As a unique and complex creature compared to animals and angels, he also has animalistic qualities (lusts) and angelic qualities (noble virtue). Humans are always faced with choices in life; as a moral being, he struggles with values; as a personal being, he has the power of construction and destruction; as a social being, he has social rights and is even obligated to fulfill social obligations; as a servant of Allah, he must fulfill his religious obligations (Ali Maksum & Luluk Yunan, 2004, p. 187).

In Islamic teachings it has been clearly stated that brotherhood (*al-ikha'*) and equality (*al-musawwah*) are true religious teachings based on human commitment. In this brotherhood, humans are taught the meaning of respecting each other, and not making each other the object of satisfying their interests. In this brotherhood, there is a demand for someone to treat others not on the basis of social and economic status. Talking about tolerance, the attitude of allowing people to have other beliefs and accepting those beliefs is because it recognizes everyone's right to freedom regarding the beliefs of their hearts. In a pluralistic society, where there are various beliefs and religions, tolerance is a condition for living together in peace and harmony. Tolerance can range widely from an attitude of simply holding back and letting it pass (passivity), to respecting adherents of other faiths, even if they don't accept their teachings, even to respect for the spiritual elements and feelings contained in other religions, which can It also helps to deepen one's own beliefs.

The development of national character, which has been attempted in various forms, has not yet been implemented optimally. In the realm of democracy, for example, Indonesian people who are accustomed to being polite and courteous in behaving and carrying out deliberations to reach a consensus in solving problems, have local wisdom that is rich in plurality, and are tolerant and cooperative begin to tend to turn into hegemony of groups that beat each other and behave dishonestly. Democracy in education has a broader meaning than the definition of democracy related to government. Democracy is a form of social life that prioritizes aspects of mutual influence on each other which are systematized in the role and voluntary participation of each individual involved (Indraningsih, n.d). In connection with this phenomenon, the author has an interest in conducting studies related to religious humanist values, but places more emphasis on the textbooks on aqidah morals at the Madrasah Ibtidaiyah level.

The research study was carried out with the initial assumption that textbooks are learning guides that are used as guidelines by students in educational institutions. Moreover, the relevance between textbooks and student behavior is something that is very likely to influence, because textbooks are also able to shape student behavior in their daily lives. Therefore, textbooks need to be studied comprehensively to find an understanding of the extent to which they contain religious humanist values, more precisely textbooks on aqeedah akhlaq. The selection of textbooks for the subject of aqidah morals is nothing but a view that refers to the position of these subjects which appear to be more dominant in having study material that is able to influence the daily life experiences of students. Then, this research also tries to try to understand in depth the extent to which textbooks on aqidah morals contain religious humanist values through the learning materials presented, especially those related to the values of tolerance, democratic values, justice values, and brotherhood values.

Methods

Referring to the object of study, this research is library research, namely research studies that emphasize book review as the main object of research. The research stage in literature study is to collect materials needed in research, be it books, journals, or the results of scientific research reports related to this research. then reading literature to understand in depth the reading material that allows finding new ideas related to research, next is making notes and managing data from research notes in an effort to formulate a research conclusion (Mestika Zed, 2014, p. 5). The research approach that will be used is a philosophical approach, namely an approach that emphasizes a process of perspective that aims to describe in detail related to something that appears (Andri Kurniawan, 2022, p. 86).

Furthermore, the object and focus of the research is the moral aqidah textbook published by the Ministry of Religion for the 2013 curriculum which aims to discover religious humanist values which are displayed in the form of features, rubrics and material descriptions. The data analysis technique used in this research is content analysis *which* allows researchers to produce content, content and religious humanist values contained in each feature, rubrication and description (Klaous Krippendoff, 1991, p. 32). Then the author uses 2 types of analysis, namely the type of clarity of content analysis and hidden content analysis (Abbas Tashakkori & Charles Teddlie, 2010, p. 200).

In this way, the research analysis carried out by the author not only touches on the substantive aspects of religious humanist values contained, but also attempts to reveal how much value content is contained in a number of features, rubrics, and descriptions of material in the discussion of aqidah and akhak textbooks at Madrasah Ibtidaiyah. In addition, analyze the clarity of content and analysis.

Result

The following is a presentation of data in the form of tables and charts regarding features that contain religious humanist educational values and those that do not, all of which are summarized in a number of chapters in the Class IV Aqidah Akhlak education book as follows:

Table 1.

Composition of Features Containing Religious Humanist Education Values and Not Containing Religious Humanist Education Values in Moral Creed Textbooks.

NO	Chapter 1	Chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Chapter 7
1	2	4	0	1	1	0	2
2	1	7	1	2	1	2	0
Qty	3	11	1	3	2	2	2

NO	Chapter 8	Chapter 9	Chapter 10	Chapter 11	Chapter 12	Chapter 13	Total
1	2	0	1	1	3	0	17
2	4	2	2	1	0	1	24
sum	6	2	3	2	3	1	41

Information:
1. Features that contain the value of religious humanist education
2. Features that do not contain religious humanist educational values

Table 2.

Percentage of Features Containing Religious Humanist Educational Values and Not Containing Religious Humanist Educational Values in Akidah Akhlak Textbooks

No	Type	Value Load	Percentage (%)
1	Has a Load of Value	17	41.46%
2	Has No Value Load	24	58.53%
	Amount	41	100%

Based on the table and circle diagram above, it can be seen that the number of features presented in the Class IV Aqidah Moral Education book is 41 features, there are 17 features that contain religious humanist educational values or 41.46%, while the number of features that do not have content Religious humanist values total 24 features or 58.53% of the total features. This percentage shows that there are slightly more features that do not contain religious humanist values than features that contain religious humanist educational values.

Furthermore, below, the author will present tables and charts that are more specific with regard to the composition and presentation of features that specifically contain humanist-religious educational values in the form of brotherhood values, tolerant values, justice values, and democratic values. However, in presenting the data later there will be differences in the amount of data from the previous table, this happens because in one feature sometimes it can contain one or more values at once as in the following table:

Table 3.

Feature Composition Contains Brotherhood Values, Tolerance Values, Justice Values, Democratic Values in the Aqidah Morals Education book

No	Chapter 1	chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Chapter 7
1	1	3	0	0	0	0	2
2	0	1	0	0	1	0	2
3	0	1	0	0	0	0	0
4	1	2	0	1	0	0	0
qty	2	7	0	1	1	0	4

No	Chapter 8	Chapter 9	Chapter 10	Chapter 11	Chapter 12	Chapter 13	Total
1	2	0	0	1	3	0	12
2	2	0	0	0	3	0	9
3	0	0	0	0	0	0	1
4	0	0	1	1	0	0	6
total	4	0	1	2	6	0	28

Information:
Brotherhood Value
Tolerance Value
Value of Justice
Democratic Values

Table 4.

Percentage of Features Containing the Value of Brotherhood, the Value of Tolerance, the Value of Justice, the Value of Democracy in the Aqidah Moral Education book

No	Type	Value Load	Percentage (%)
1	The Value of Brotherhood	12	42.85 %
2	Tolerance Value	9	32.14 %
3	Value of Justice	1	3.57 %
4	Democratic Values	6	21.42 %
	Amount	28	100 %

Based on the table and circle diagram above, it can be seen that the features that have a brotherhood value content are 12 features or 42.85%, then those that have a tolerance value content are 9 features or 32.14%, then those that have a justice value content are 1 feature. or or 3.57%, and those with democratic values are 6 features or 21.42%. If we compare each of the features presented in the table and diagram above, there are more features with the value of brotherhood compared to the value of tolerance, the value of justice, and the value of democracy. Coupled with the fact that the value of religious humanist education is not evenly distributed in the 13 chapters, this is because there are 4 chapters whose features do not contain religious humanist educational values.

Furthermore, the presentation of data in the form of tables and charts for rubrics that have a content of religious humanist education values which are summarized in a number of chapters in the class IV Akidah Akhlak education book is as follows:

Table 5

The composition of the rubric contains religious humanist educational values and does not contain religious humanist educational values in the Moral Creed Textbook

NO	Pig	chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Chapter 7
1	4	2	4	4	3	3	5
2	7	9	7	7	8	8	6
Qty	11	11	11	11	11	11	11

NO	Chapter 8	Chapter 9	Chapter 10	Chapter 11	Chapter 12	Chapter 13	Total
1	4	1	1	4	3	4	45
2	7	10	10	7	8	7	98
total	11	11	11	11	11	11	143

Information:
1. Rubrics that contain the value of religious humanist education
2. Rubrics that do not contain the value of religious humanist education

Table 7
Percentage of Rubrics Containing Religious Humanist Educational Values and Not Containing Religious Humanist Educational Values in the Moral

No	Type	Value Load	Percentage (%)
1	Has Value Load	45	31.46%
2	Has no value content	98	68.53%
	Amount	143	100%

From the data presented in the table and chart above, it can be understood that as many as 143 rubrics are presented in the Aqidah Akhlak educational book and only 45 rubrics or as much as 31.46% have religious humanist educational values, while 98 rubrics or as many as 68.53 % do not have the content of religious humanist education values. This proves that the number or presentation of rubrics that do not contain religious humanist values is greater when compared to the number or presentation of rubrics that contain religious humanist educational values. Then below will be shown tables and charts that are more specific with regard to the composition and presentation of the rubric which specifically contains religious humanist educational values in the form of brotherhood values, tolerance values, justice values, and democratic values, although later in the presentation there are differences in the amount of data In the previous table, this can happen because one rubric can sometimes contain one or more values at once, as in the following table:

Table 8
The Rubrication Composition Contains Brotherhood Values, Tolerance Values, Justice Values, Democratic Values in the book Aqidah Akhlak Education

No	Chapter 1	chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Chapter 7
1	3	-	2	1	-	-	5
2	-	-	2	3	1	-	1
3	2	-	-	1	-	1	-
4	1	2	3	-	2	2	1
qty	6	2	7	5	3	3	7

No	Chapter 8	Chapter 9	Chapter 10	Chapter 11	Chapter 12	Chapter 13	Total
1	3	-	-	-	2	3	19
2	3	-	-	1	3	2	16
3	-	-	-	1	-	-	5
4	2	1	1	2	-	2	19

qty	8	1	1	4	5	7	59

Information:
1. Value of Brotherhood
2. Tolerance Value
3. Value of Justice
4. Democratic Values

Table 9

Percentage of Rubrics Containing Brotherhood Values, Tolerance Values, Justice Values, Democracy Values in the Aqidah Moral Education book

No	Type	Value Load	Percentage (%)
1	Brotherhood Value	19	32.20%
2	Tolerance Value	16	27.11%
3	Value of Justice	5	8.5%
4	Democratic Values	19	32.20%
	Amount	59	100 %

Based on the table and circle diagram above, it can be seen that there are 19 rubrics with the value of brotherhood or 32.20%, then those with the value of tolerance are 16 or 27.11%, then those with the value of justice are 5. or 8.5%, and 19 with democratic values or 32.20%. If you look at each of the rubrications presented in the table and diagram above, more rubrications contain the value of brotherhood, followed by the value of democracy, the value of tolerance, and the value of justice. The rubrication presented in the Aqidah Akhlak education book is sufficient to give an appreciation of the overall value of religious humanist education (the value of brotherhood, the value of tolerance, the value of justice, and the value of democracy), even though the amount is still very minimal and not evenly distributed overall.

Discussion

The findings from this research show that the moral aqidah textbook is very rich in religious humanist values, especially in the features, rubrics and descriptions of the material presented. However, in reality, why are there still so many actions or deeds that tarnish good human values today? Ritual piety should be able to lead to social piety in humans and then be implemented in social life. Humans who should have extraordinary values of compassion towards humans and other creatures, actually behave and act far from the values and teachings of goodness by putting forward thoughts that justify the actions they do, without trying to prioritize joint dialogue to minimize something that should not happen. Islam, which should be a religion of rahmatan lil alamin which is very rich in the values of kindness and compassion, has actually received sharp attention from people of other religions because of the emergence of various phenomena carried out by a number of individuals in the name of religion. If explored further, there is a misunderstanding in carrying out religious behavior in society.

This understanding must be straightened out so that it does not have a bigger impact in the future. The researcher's initial assumption that he had questions about the lesson text was finally refuted after conducting this research. Because, the moral aqidah lesson text is

actually very rich in content of religious humanist values. In subsequent research, researchers are increasingly interested in learning more deeply about the phenomenon of religious humanist education, but more about educators who are the object of research, especially educators who teach moral aqeedah subjects at Madrasah Ibtidaiyah. The assumption about the teacher as a good role model for students to become a plenary human being is the initial basis for discovering how the educator's model teaches religious humanist values in the learning process.

Conclusion

Content of religious humanist values in the text book Akidah Akhlak class IV Madrasah Ibtidaiyah. The total number of features presented is 41, of which 17 features have a value content or 41.46% and 24 features do not have a religious humanist value content or 58.53%. Of these 17 features, there are 28 values which are divided into 4 contents of religious humanist values, namely 12 values of brotherhood or 42.85%, 9 values of tolerance or 32.14%, 6 values of democracy or 21.42%. , and a fairness value of 1 or 3.57%. Then there are 225 rubrics in total, 35 of which have a religious humanist value content or 15.55% and 190 of which do not have a value content or 84.44%. Of the 35 rubrics, there are 56 values which are divided into 4 contents of religious humanist values, namely 21 values of brotherhood or 37.5%, 15 values of democracy or 26.78%, tolerance values of 14 or 25%, and the fairness value is 6 pieces or 10.71%. Furthermore, there is a description of the material which contains 15 religious humanist values and is divided into four values, namely 5 values of tolerance or 33.33%, 5 values of justice or 33.33%, 4 values of brotherhood or 26.66%, and the democracy value is 1 or 6.66%.

Declarations

Author contribution statement

Agus Riyan Oktori is the sole author of this research. The initial stages start from determining the research idea, collecting the initial information needed to be included in the background of the problem, searching for literature related to research, managing data, analyzing data, to the stage of making conclusions. All these activities were carried out independently and in stages.

Funding statement

This research did not receive any special assistance, support or grants from any funding agency in the public, commercial or non-profit sector

Data availability statement

Data is available upon request from the author. Data that supports the findings of this research is available from the related author, namely Riyan as the main author upon request in accordance with established policies and regulations.

Additional information

Additional information in this study is that this research is a study that focuses on text as the main object, and focuses on content analysis as a benchmark for finding common threads of research

References

Andri Kurniawan et al, (2022). *Educational Philosophy* , Padang: PT Global Executive Technology.

Ministry of Religion's Research and Development and Training Agency, (2019) . Religious Moderation, First Edition, Jakarta: Ministry of Religion of the Republic of Indonesia.

Baharuddin and Muh. Makin, (2007). *Humanistic Education: Concepts, Theories and Practical Applications in the World of Education* , Yogyakarta: Ar-Ruzz Media,

Bustanul Agus, (2006). *Religion in Human Life: An Introduction to Religious Anthropology* , Jakarta: Raja Grafindo Persada

Darsono and Joko Susilo, (2010). *Teacher Rebellion: Towards Quality Improvement* , Yogyakarta: Student Library,

Davies Tony, (1997). Humanism, London: Routledge

Indraningsih, Sri Poedjiastoeti, "Learning Democracy in Schools: A Philosophical Study", Doctoral Student Paper, Faculty of Philosophy, Gadjah Mada University. Read

https://icssis.files.wordpress.com/2012/05/1819072011_15.pdf

Ishomuddin, (2002). *Introduction to the Sociology of Religion* , Jakarta: Ghalia Indonesia, Klaous Krippendorff, (1991). *Content Analysis: Introduction to its Theory and methodology, in Farid Wajidi, Content analysis, Introduction to Theory and Methodology* , Jakarta: Rajawali,

Maksum Ali and luluk Yunan Ruhendi, (2004). *Paradigm of Universal Education in the Modern and Post Modern Era* , Yogyakarta: Irchisod

Mangunhardjana, (1997). Isms from A to Z, Yogyakarta: Kanisius

Mas'ud, (2007). Abdurrahman Initiating *a Nondichotomous Education Format: Religious Humanism as a Paradigm for Islamic Education* , Yogyakarta: Gama Media

Moussa, Muhammad Youseef , *Islam and Humanity's Need of It* (Cairo: The Supreme Council for Islamic Affairs, 1379 AH)

Musthofa , Humanistic Educational Thoughts in Islam, Tarbiyah Faculty Iain Walisongo ,

Journal of KAJIAN ISLAM Semarang Vol. 3, Number 2, August 2011, ISSN 2085-5710

Nashori Fuad and Rachmy Diana Mucharam, (2002) *Developing Creativity from an Islamic Psychological Perspective* , Yogyakarta: Kudus Tower

Sugiharto Bambang, (2008), *Humanism and Humanities: Relevance for Education* , Yogyakarta: Jalasutra

Suseno, Fransz Magnis, (2006). *Reasons for God* , Yogyakarta: Kanisius

Tashakkori Abbas and Charles Teddlie, *Mixed Methodology: Combining Qualitative and Quantitative Approaches* , (2010). trans. Budi Puspa Priadi, Yogyakarta: Student Library Prima Pena Team, (2006). *Dictionary of Popular Terms* , Surabaya: Gita Media Press

Tolhah Imam et al, (2016). *Islamic Religious Education in Historical Trajectory* , First Edition, Directorate General of Islamic Education Ministry of Religion of the Republic of Indonesia

Zed Mestika, (2014). *Library Research Methods* , Jakarta: Indonesian Obor Pustaka Foundation