PERFORMING ISLAMIC EDUCATION WITH A HUMANISTIC APPROACH TO FORM A RELIGIOUS YOUNG GENERATION AT YOUTH FORCE MUHAMMADIYAH IN UMBULHARJO SUB-DISTRICT OF YOGYAKARTA

Nur Faizah

Universitas Islam Negeri Imam Bonjol Padang, Indonesia
Nur Faizahh@gmail.com

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ABSTRACT

Religious youths are unimpeachable and light for their parents because of their good behavior, obedience, and devotion to worship. Parents must prepare as early as possible to make their children religious youths through education and other. However, world life is full of attractive offers that can demolish conditions being constructed thoroughly because the learning approach and education are insufficient. The researcher pays attention to teenagers in PCM Umbulharjo who seem sluggish, like a lack of religious assembly to recite and activities related to religion. A researcher intends to re-encourage using a humanistic approach. This study used the qualitative method by collecting data and compelling information through observation, interviews, and existing documents. The target for conducting this research was the youth force Muhammadiyah in Umbulharjo sub-district, which discovered a new approach to solving contemporary issues.

ABSTRAK

Remaja religious disukai banyak orang, menjadi dambaan, cahaya kedua orangtua, karena perilaku yang baik, taat pada agama, dan khusuk dalam beribadah. Untuk menjadikan remaja religious, kedua orangtua harus sedini mungkin mempersiapkannya, melalui Pendidikan dan lainnya. Namun kehidupan dunia yang penuh tawaran yang menarik, dapat meruntuhkan kondisi yang selama ini dibangun, karena pendekatan pembelajaran, atau Pendidikan yang belum memadai. Peneliti memperhatikan remaja di lingkungan PCM umbulharjo nampak semakin mengalami kelesuan, seperti rendahnya peserta pengajian, kegiatan keagamaan dan lainnya. Peneliti bermaksud menyemangati Kembali dengan melakukan pendekatan secara humanistic. Penelitian ini akan menggunakan metode kualitatif, dengan pengumpulan data informasi dari observasi, wawancara dan dengan mempelajari dokumen yang ada. Sasaran tempat penelitian Angkatan Muda Muhammadiyah Umbulharjo, dan hasilnya adalah ditemukannya pendekatan baru sebagai bentuk solusi menjawab temuan persoalan yang terjadi.

1. INTRODUCTION

Religious instruction is a teaching-learning activity that the teacher does not require to attend physically. Furthermore, what is emphasized in learning is the learning process, which requires planned efforts to manipulate learning sources happening in which the teenager's experience is called learning. Learning is an aspect of complex human activity that cannot be fully explained. Learning

can be interpreted as a product of continuous learning between development and experience of life (Kurdi & Aziz, 2006). Within the complex meaning, learning is essentially a conscious attempt of people to teach teenagers (directing interactions between teenagers and other learning sources) to achieve everyday purposes. From this meaning, it is adequately clear that learning is two interactions between someone and teenagers, in which between them, the intense and structured communication (transferring) to a target has been decided previously happens.

Islamic education, referring to Al-Qur'an and As-sunnah, essentially commits to excellence. Islam teaches people to have character belonging to Allah and His Prophet. That is to have a character with the morals of God and the Messenger according to the level of human ability *(Al-Takhalluq Bi Akhlaq Allah Wa Al-Rasul 'Ala Thaawa Al-Basyariah)*. Also, the command of faith and good deeds shows that Islamic education has the moral of commitment and prominent spiritual and is based on valid scientific theory; furthermore, those works can be done professionally and be responsible for the public. The time God has provided will prompt disadvantages if it does not use productively in the form of faith and good deeds. That is a work that has the motivation and is committed to high morals and spirituality, based on valid scientific theories (Q.S. Al-'Ashr, 103:1-3); God makes life and death as the opportunity to do the best thing (Q.S. al-Mulk, 67:2). The prophet of Muhammad SAW itself has become the best role model for the humankind (*Laqad Kaana Lakum Fi Rasulillah Uswatun Hasanah*). Muhammad SAW has exemplified the prominent Islamic education to prepare the high-level millennial generation in the first educational institution in Medina, known as *Shuffah* (Nata, 2020). In the academic context, the involvement of parents has covered a more comprehensive scope rather than solely financing (Yulianingsih F, Suhanadji, & M., 2021).

While humanism is a discourse in psychology that appeared in the 1950s as the reaction of behaviorism and psychoanalysis, this explicitly gives attention to the human dimension from the lens of psychology and the human context of the development of psychological theory. Etymologically, humanistic means *-ism* or the discourse about humans. A humanistic can be interpreted as "humanism." In the broader context, it is a concept of humans as the center of existence, as something that exists becomes meaningless if not for the sake of humans. In the world of education, there are many educational theories. One of them is the humanistic theory focuses on discussing human behavior. Essentially, this theory has developed through psychological scope prompting theory development, educational practice, and learning, known as humanistic flow. The perspective of scientific discipline used in writing is how educators implement the learning process based on humanistic theory. In the humanistic learning theory, learning is successful if teenagers understand their environment and themselves. Teenagers must strive in the learning process to achieve self-actualization well (Akmal, A., Said & Mustam, 2018).

Monks (2006) remarked that adolescence continues from 12 to 21 years old under the division of 2-15 years old; early adolescence, 15-18 years old; middle adolescence, and 18-21 years old; late adolescence. From the elucidation, it can be concluded that adolescence is a period from the range of individual life to adulthood. Erikson (Santrock, 2003) argued that adolescence is at the stage where identity diffusion and identity crisis must be tackled. Juvenile delinquency can be illustrated as the failure to develop adequate self-control in the form of behavior. Some children fail to develop the essential control that others must possess during the growing process. Low self-control in responding to the difference often becomes the reason. Some psychologists recommend the optimization of early childhood because this period happens once during the development of a child's life (Nurnaningsih, 2018). According to Islamic teaching, a way commanded by Allah is to be awoken from the torment of hell by giving love and asking to play together (Zahara, 2019).

Adolescence is a transition period in human life, linking childhood with adulthood (Santrock. J. W, 2002). Adolescence is also the liaison or transition period between childhood and adulthood. During this period has occurred essential and massive changes regarding the maturity of spiritual and physical functions, especially sexual function (Kartono, 2010). The teenager is originally called adolescence coming from Latin, which means "growing or growing to maturity." Primitive peoples and ancient people viewed puberty and adolescence as no different from other periods in life. A child is prompted to be an adult if they reproduce. Ali & Asrori, (in Reza,2013). According to Rice (Ichsan, Hasanah, & Aini, 2019), adolescence is a transition period when an individual grows from a child to an individual with maturity. In this period, there are two crucial things causing teenagers to act self-control.

Adolescence is a transition period from childhood to adulthood, or it can be called the extension of childhood to adulthood, which covers as follows: a) adolescence is a crucial age due to physical and mental growth rapidly, b) adolescence is a transition period or transition period, which means that the transition from adolescence to adulthood. It means the transition period from childhood to adulthood. At this age, there are often doubts about the role played, c) adolescence is a transition period or alteration age (the change period).

Religiosity, according to Gazalba (in (Siti et al., 2015), comes from the word religion in Latin "religio," whose root word is religure which means binding. Ancok and Suroso (in Afiatin 1998) defined religiosity as the diversity covering many sides or dimensions, which does not only occur when people do rituals and other activities encouraged by supernatural power. This absolute sense of dependence makes humans look for supernatural powers from their surroundings that can be used as protective forces in their lives with power outside themselves, namely God. Glock and Stark (dalam Reza,2013).

In adolescence, numerous teenagers have lost control of their behavior, like having unstable emotions, being uncommitted in action or deciding feelings, and facing emotional shock, anxiety, and worry. Even this occurs to teenagers who have a religious belief that has grown in the former age, knowledge about the religion that is embraced, and experience shocks in believing God that sometimes inclines or declines. Also, when praying times are coming, many teenagers who are not praying lie despite menstruation or other excuses. For teenagers, prayer is still ruled out; although they have understood that prayer is God's commandment that must be obliged, they remain reluctant to carry it out. The teenagers show dishonesty under this act, reflecting that they do not have religiosity.

Several previous studies have been conducted on Islamic education in the millennial era to find the solution (Hidayat, 2018; Rafid, 2018), character education of the millennial generation (Akhsania, 2018; Lalo, 2018; Muslich, 2018) and Islamic education associated with the character building (Basri, 2017), Islamic education (Almasri, 2016; Kasim & Husain, 2008; Sawaluddin, 2018) (Mukhlas, 2021). The research by Isna Yuliati (2009) about "the influence of religiosity and attachment of parents toward child's religious behavior" aims to examine whether religiosity and attachment of parents influence a child's religiosity in Paremono village, Magelang. The data was collected through questionnaires, interviews, and documentation. The population included 297 families who have children aged 9-12 years old, with a sample of 60 people. This study showed that the parents' religiosity did not affect the child's religious behavior, while the parents' attachment significantly affected the child's godly behavior.

According to reality and observation in PCM Umbulharjo, some teenagers showed no excellent morals. It could be seen from the portrayal of teenagers' daily behavior when they speak inappropriate words. These teenagers do not respect their elders and inspirit youth to participate in religious activities (Suhartant, 2019) and also to understand further how teenagers deal with developmental strives to learn Islamic teaching of the religious youth (Amar Ahmad, 2019).

2. METHOD

This study used a *field research* method with a qualitative approach. The subject of this research uses a *random sampling system* where the population sample is randomly taken without focusing the level on the population (Sugiyono, 2013). The technique of data collection in this study is by interview and observation. The data were analyzed with analytical descriptive discussion in which the results of the data collected were analyzed and presented descriptively.

3. RESULT AND DISCUSSION

Teenagers are in a crisis position in their spiritual development. Two factors become the excuses of teenagers in the crisis age in the development of religious behavior being more permanent;

the transition of intellectual development and the identity crisis age. Ingersoll (1998). Attitude and interest of teenagers toward religiosity depend on habits as a child and religious environment that affect massively but have little interest in spiritual issues (Darajat, 2005). In this regard, the child is a gift from Allah that parents must care for and maintain well; furthermore, they are saved in the world and hereafter.

Attachment is a tendency of the young organism to figure out the proximity to specific people and being safe Atkinson et al. (dalam Junita, 2006). The attachment chain must fulfill five criteria; maintain resemblance to attachment figures, state the attachment figure as the basis for the safety of exploratory behavior, consider attachment figures a place of protection and security, and experience separation anxiety when kept away from the attachment figure. It must have more strength and sensibility than the person being cared for Bowlby (in Granqvist, 2010). This enforces the argument by Kirkpatrick (Beck & McDonald, 2004) the relationship between God and people can be named as a chain of attachment to God as the attachment figure fulfilled the above criteria. Attachment to God can be concluded as the chain of love between God and humankind as the figure attachment fulfilled five bars, a) maintaining the proximity with the attachment figure, b) stating the attachment figure as a safe base from exploratory behavior, c) considering the attachment figure as shelter and security, d) being anxious while separating from the attachment figure, e) being the attachment figure must have power and sensibility more than people cared for.

Five changes in adolescence happen 1) alteration in the emotional level, which in this period the emotionality happens adequately high, 2) quick change in the sec maturity, 3) changes in the body, interests, and social roles emerge new problems need to be solved. Feldman & Weinberger, in 1994, argued enforcedly that self-control plays a vital role in juvenile delinquency (Santrock Jhon W, 2007). According to (Sudarsono, 1993), teenagers who commit crimes are mainly caused by negligence in performing worship.

According to Ramayulis, Islamic education is either in process or outcome of learning inherent with Islam. Islam is a base of learning activity, a breath of change while ensouling the following activity (Ramayulis, 2001). systematically, the nature of learning in the context of Islamic education can be described as follows:
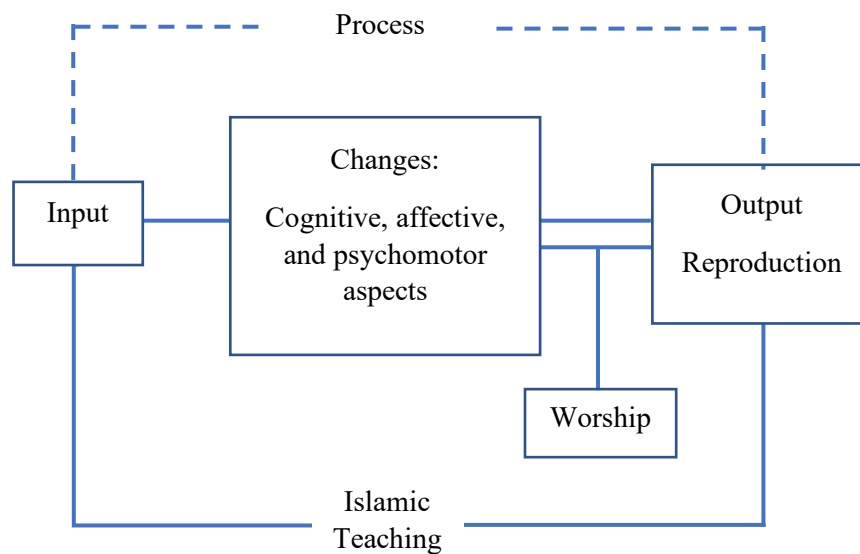
The entire learning process adheres to the principles of the Qur'an and Sunnah and is open to external elements in an adaptive manner judging from Islamic perceptions. Syaiful Sagala and Oemar Hamalik define learning as an activity that is not only dominated by teachers or reversibly; however, both have the same critical role in achieving the learning goal (Hamalik, 2008). Meanwhile, Corey sees learning as the process of transferring knowledge (transfer of knowledge), thus prioritizing learning which teenagers can result in favorable responses, like the acceptance of information maximally. Education is a process to improve the value of civilization of the individual or society from a particular state as a better condition, which institutionally most of the community is considering its role and function (Taqiyudin, 2011, p. 14). According to Taqiyudin (2011: 16), education is interpreted as "an attempt by adults in the teenage association through the process of the changes experienced by children in the form of learning or training." A change covers thought, feeling, and skill.

Glock & Strak (in Ancok & Suroso 1995) defined religion as a system of symbol, trust, value, and behavior symbolized by the center of vivid issues. It is somehow the ultimate meaning. Religiosity and religion are the unity that cannot be separated, according to Gazalba (in Yuliati 2009).

Instruction and Education

Instruction emphasizes a learning process with structured efforts to manipulate learning sources to which a learning process comes to students themselves, which teenagers are called learning. Learning is an aspect of complex human activity that cannot fully be explained. From this meaning, it is seen that learning is a two-way interaction between teachers and students. Both come with intense and directed communication (transferring) to a previously decided target (Kurdi & Aziz, 2006).

In this view, students (teenagers) passively absorb the knowledge structure given by teachers or contained in the textbook. Instruction does not only deliver facts, concepts, principles, and skills to students (Clements & Battista: 2001); aligned with the former argument, Soedjadi (2000) stated that in Indonesia's school curriculum, especially mathematics, physic, and chemistry are taught with the sequences as follows it is a) taught by theory/theorem/definition, b) given by examples, c) delivered by questions. Constructivism view distinguishes sharply and contrasts this view. According to Field (Suparno, 2001), these principles of constructivism are as follows:

Definition of Islamic Education

Education, according to Driyakarya (1980), is to humanize young people. According to Prof. H. M. Arifin, education is the effort of adults to consciously guide and develop the personality and basic skills of students in the informal and formal educations (Kurdi & Aziz, 2006). From these definitions, it can be concluded that education is a conscious effort by someone who intentionally prepares children and adolescents towards maturity, high skills, personality/noble character, and intelligence of thought through guidance and training. Regarding psychosocial (social psychology), education is an effort to develop human resources through interpersonal processes (interpersonal relationships) that occur in an organized community, like a community in education and family. According to J.R. David, educational strategy is *"a plan, method, or series of activities designed to achieve a particular educational goal"* (Elihami, 2021).

Islamic education is a conscious and planned effort to prepare students to know, understand, live, and have faith in Islamic teaching along with guidance to respect for other beliefs under the inter-religious harmony magnifying the entity and unity of the nation (Kurikulum PAI, 2002:3). The function of Islamic education in development is to increase faith and piety to God instilled in family environment (Majid & Andayani, 2004). The general purpose *(Ahdaf)* of Islamic education based on Suteja (2012: 8) is a harmony between two aspects of humans; individual and social life as well as current and hereafter life.

Humanism

Numerous humanistic models have been applied, including experiential learning, in which the learning goal is to have skilled students carry out the transfer of learning so they are expected to transfer the knowledge to real life. Experiential learning covers some learning models, one of which is active learning, oriented to emphasizing the activity and independence of teenagers as the learning subjects and aims to apply new things they learned to a problem in real life. Active learning is a learning model that involves the activeness of students and teachers maximally, while teachers not only act as the facilitator and control students' learning activity. The teenagers compete with others to fight for a proper understanding of the taught materials and manifest it in real life. Furthermore,

the active learning model, including one of the humanistic learning forms, can explore their potential to be authentic people.

Islamic Religion

Definition of religion according to Ahmad Syafe'I in his book entitled study of Religious Development toward the beginning of the third millennium, religion is the revelation from God to humans. The function of essential religion is to give orientation and motivation and help people get closer and live something sacred (SayutiAli, 2002, p. 1). Religion is known explicitly as *"Deen."* According to (Nasution, 1973), the religious term comes from Sanscrit. An argument remarked that this word is arranged from two words "a = no, am = go"; the overall meaning is "not going, stay in place, and be hereditary." Religion has that character (Kurdi & Aziz, 2006). In English, religion means *"religi,"* coming from the Latin *"relegere," which* means the assembly or a reading. Reville defines religion as the determination of humans according to the bond between the human soul and the supernatural soul dominated by themselves and what is in the world, known by people and only to Him they attached (Muhammad Abdullah Draz, 1970: 35).

Meanwhile, Etymologically Islam can be interpreted as being safe, surrendering, submissive and obedient. As for terminology, Islam is entirely submissive and surrendering to God physically and mentally by carrying out His commands and staying away from His prohibitions. Prof. Dr. Zakiah Darajat explained several definitions of Islamic education: a) Islamic education is an effort or guidance and upbringing of students, considering that after school, they can understand and practice Islamic teaching and make it a view of life (way of life); b) Islamic education is an instruction carried out along Islamic teaching; c) Islamic education is an education carried out through Islamic teachings, covering guidance and upbringing of students, providing that they can understand, live and practice the teachings of the Islamic religion which he has believed in thoroughly and considering that Islamic teaching is a view of life nurturing life safety in the current world and hereafter (Darajat, 2001).

AL-Qur'an is guidance for Muslims that command them to have noble character. One of the *Ayat* in AL-Qur'an associated with the teaching to act good includes in Q.S. An-Nisaa': 36 (Sayyid Qutb, 2001: 364), as follow:

۞وَٱعْبُدُواْ ٱللَّهَ وَلَا تُشْرِكُواْ بِهِ شَيْـًٔا۞۞ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِي ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِي ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

"Worship Allah alone and associate none with Him. Moreover, be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, and needy travelers. Moreover, those bonds are people in your possession. Surely Allah does not like whoever is arrogant."

In this *Ayat,* there are several points to be learned. The first point is the command to pray to Allah SWT. The second point is to associate none with Allah and stay away from things and worship other than Allah. "And do not associate Allah with others," and it is followed by the command to be kind to parents (in particular) and relatives (in common). People cannot live in socialization normally and realize their willingness goals except for interacting correctly and adequately with others (Siti et al., 2015).

Humans are bio-social creations; they can be separated to live with other creations. Moreover, the individual socializes to become one in life together. Whatever they do can affect society and be meaningful for them in general, and whatever happens in society can affect individual development.

Religiosity is a natural belief in which the appreciation of daily life is internalized into everyday life. Religiosity is divided into five dimensions; a) the trust dimension is the ideological dimension depicting the extent to which a person accepts things that are dogmatic from his religion; b) the dimension of worship or religious practice is a ritual dimension, to which extent a person carries out his religious obligations, such as prayer, fasting, zakat, hajj, reading the Qur'an, prayer, remembrance, and others, especially for Muslims; c) the experiential dimension the extent of someone feel and experience feelings and religious states; d) the consequence dimension refers to the extent to of someone behaves or is motivated by his belief's teaching, of which they relate to their world, especially with other people; e) the dimension of the knowledge refers to which extent one's knowledge over his religious teachings, especially the essence of the religious teachings as included in his holy book.

4. CONCLUSION

After a lengthy discussion of the above-argued topics, the author takes several conclusions: Islamic education and instruction require a new approach, which is more effective, namely the humanistic approach. The subject matter in Islamic education is irreproachable Al-Qur'an and Hadith, which opens the way to be acted, providing that we command to learn them. The humanistic approach can be performed in several ways: lectures, training, joining at WAG, and thematic lectures.

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