

The Building Islamic Humanism in The Context of Peoples Benefit

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Abstract

The purpose of this study is a means to realize the importance of humanitarian education in building Islamic humanism and understanding the urgency of its values. Islamic law basically contains the values of universal humanism. This is apparent in syari'a that was born as a mercy to the universe. Islamic Humanism departs from empirical social reality and human condition. Religion is interpreted in a contextual manner, resulting in a process of dialogue between text and reality, between normativity and historicity. That way space can be open to the fulfillment of humanity. In general, humanism means the dignity and worth of every human being, and all efforts to enhance his natural abilities (physical non-physical) in full. And humanism can be simply understood as an effort to affirm the humanity of man.

Keywords: Islamic humanism; humanitarian; education;

1. Introduction

Societal lives are about the values, systems, culture, customs, and politics which the people profess. Our understanding of Islam can be seen in the two sides, normative and historical (Rumadi, 2006). The first meaning is said to be normative because it is oriented to God (theocentric), to be sky-high and vertical. The assumption was that what man does is projected to God alone. While the second is called historical, it is more people-oriented and down to earth. In addition to God, religion is also earmarked for the benefit of mankind (vertical and horizontal). Basically, religion and humanism can be placed in a dialogue because religion is for man, in addition to the obligation to God. The function of religious transformation will open up the space for humanity. Faith can not be separated from charity. The grade of faith of a man is the extent to which a person practices the teachings of religion for humanity (Susanto, 2003).

The plurality in life is the natural law. Islam as the religion admits the existence of pluralism as it has been hinted in al-Hujurot verse 13, Sura Hud verses 118-119, an al-Baqarah verse 251. Every man has advantages and disadvantages. With the difference man is expected to respect and honor to live in harmony and peace. Islamic education is taught to be fair to the people who are varied. Islam is present as a Mercy for all creatures (rahmatan lil 'alamin). This is challenged to prove themselves.

In the paradigm of Islam, humanism should be understood as a basic concept of humanity that does not stand in the free position. This implies that the meaning or the translation of the meaning of "to humanize human" must always be related to the theological in integrating physical, spiritual and heart (Tafsir, 2010). In this context, the Qur'an views human beings as God's representatives on earth. To enable khalifah (representativeness), God has equipped humans with intellectual and spiritual faculties which are possessed by other creatures. The question that arises is, can the Islamic humanism juxtaposed with the tune? The answer according to resensor is limited depending on where we understand religion and humanism itself. Therefore, this study attempts to determine the significance of humanitarian education in building an Islamic humanism and in understanding the urgency in the values of social welfare. The sources of secondary data are books and materials such papers, journals, and media that IT has to do with the theme of the subject studied. Hasan hanafi (2007) in his book *Islam dan Humanisme* says, Humanism according to philosophy is a branch of ethics where the embryo appears at the beginning of the 16th century, almost simultaneously with outbreak of the reform of the Church. The emergence of Humanism was originally marked by the emergence of ideas about human freedom (free will and free act) to determine their own fate. The idea of looking beyond the mainstream was later heavily criticized by Christian theologians. Even Martin Luther who was a very well known as a moderate reformer of the Church leaders loudly criticized

the new born concept. According to him, this concept has been reduced to only Jesus Christ as an example or model of ideal behavior that has a height of ethics (Hanafi, 2007).

According to Marcel A. Boisard (1979), justice in peace is the deep essence of the Islamic revelation. On this point, a hadith narrates that the Prophet Muhamad answers a question and gives a definition of "Islam is best" as to "to feed the hungry, gives peace (salam) to people who you know or you do not know." This teaching shows how noble humanism in the practice of Islam. A study of Dalizar (1987) reveals that man was given the freedom to seek happiness of hereafter and the worldly one without causing damage and harm and harm to others (Surah Al-Qasas: 77). Freedom to seek happiness should bring the good and prevent the evil (Surat Ali 'Imran: 110). Islam does not recognize the dichotomy of life: the life of world and that of hereafter. The best in the world is also the best in the hereafter. Similarly, Islam does not separate the affairs of the world and hereafter, religious affairs and political ones, as well as cultural activities are not separate from religious ones. In a secular western society the two different matters are disputed. This is the implication of their dichotomous view regarding the spirit and the body, the spiritual and the material, the religious and the secular. Even though, both are attached to the dual nature of humans that are interrelated to one another.

2. Methods

In this study the author uses the following methods: a) The comparative method, the author conducts a comparative study of various references in accordance with the discussion and is compared through analytical content. b) The inductive method draws conclusions from the general to the specific nature. c) The qualitative descriptive method is the way to describe the social phenomenon that can explore the issues and social phenomena.

3. Results and Discussions

The analysis shows that Islam and humanism must have been influenced by how the religion itself is understood. If religion is always tinged with a spirit of obedience, submission and devotion to God, then humanism obviously would be "challenging". History of the liberation and salvation of humanity or the existence of humanity is the essence of religion. This axiom can be used as a backrest in the interpretation of religious teachings in favor of equality, freedom, liberty and the dialectic of history that always runs. Religious people have to constantly make the search for meaning in the tradition of religious humanism as a relentless process.

3.1 Humanistic Education in Developing Islamic Humanism

Education as human development path should be education for justice and at the same time becomes the embodiment of social justice. Social justice is a permanent boost in the history of mankind. Humans can only realize himself as a human if his fundamental right is reached. Social justice is not just a matter of virtue which is owned by individuals, but social justice is about creating order which includes the social, cultural, economic, and political. Focusing on certain departure from the statements that have been cited, the importance of humanitarian education in building an Islamic.

3.2 Urgency Humanism Islam in Social Benefit

Islam manifests itself as a movement which explains the importance of social life, more than the collective life. In other words, the personal lives of those responsible, and not the individual is tied to the traditional group (Boisard, 1979). Humanism in Islam is related to the status and dignity of human beings in the natural world as the caliph of God and His servant then Human education is the education to humanize human, namely the process of guiding human beings, developing and directing human potential both body and spirit in balance with respect for the values of humanism. Prof. A. Tafsir (2010) sees our education today that still produces graduates who like to win themselves, obtrude, cheat, and do not have social sensitivity, even greed and corrupt. And that's all the characteristics of someone who fail to be actual humans. Therefore, the failure of education does not only meet the employment standards, but also has to be able to produce graduates who are noble. In fact people who do not have moral are lower than animals. Thus, to establish an Islamic humanism should make a person become a noble man.

Humanism is a comprehensive vision of education; the vision must be concretized in an activity. Humanism's vision of education aims at improving humanitarian view. Similarly, education is intended to help to humanize humans. That goal should be achieved through a human process, the humanization, which implies hominisasi. Man must be a homo (man) as well as a human homo meaning to be a cultured person and a higher ideal. So in essence education should include elements of physical, spiritual, and heart. These three elements are combined in a synergy that will produce graduates with the educational ideal of

high human values.

Education is a necessity for human life, both personal and group (Hude, 2002). While to train is a fundamental action, not superficial. Then the action is based on the will. Which gives birth to the love of educators to their students. The consequence of this principle of love will bear dialogical education and direct educational value. To educate means to enter students to the values of humanity. These values are reflected in the benefit of humanity by treating people with respect, because according to religious belief man is God's creatures the highest among other creatures in the world. Similarly, education should be humane and democratic, that there is respect for human beings. This is understandable because each has the right to education according to their natural ability (Dalizar, 1987). To develop humanization which becomes problem in every development is how to create work ethic that will promote independence and assist individuals of every citizen to see themselves as participants in social life. Then it will create a culture of life by giving each other humanistic kindness, helping, and being tolerant. This struggle needs to be developed in the study of education of humanity for the benefit of the people. Thus, humanism education will not prevent the development of man. Even to teach people to appreciate the individual as well as others because the values of humanism is the glorification of man who accept and value environment.

Humanism and also realize the need to implement the ideas above. It is therefore obvious, religion plays an important role in contributing to the enforcement of morality, law, justice, humanity, and education. Religion in this case is empirically understood that when an act of inhuman, then religion can provide moral encouragement that this fact can not be justified. Therefore, updating the interpretation of Islam that fits the context of humanity needs to be done (Rumadi, 2006). To develop a relationship with the idea of humanism, ethics and manners. One of manifestations of humanism in Islam is a part of Islamic sharia which is socially oriented. Partly is in the form of command and the other is in that of restrictions. That there is a degree of order required and there is a sunnah. While the prohibition of all degree is unlawful.

Among many form of command are zaka and shodaqah, The existence of zakat and shadaqoh is a proof that Islam is the religion of humanism. Due to the existence of every Muslim is required to be shari'ah-minded humanist, that is able to respond to the suffering felt by those who are less fortunate. So his iman is manifested in a social charity. Islamic humanism in zakat and shadaqoh can also be interpreted as the spirit of this religion which has always want the goodness and happiness for every human being, by reducing the burden of suffering they experience. Zakat and shadaqoh is a form of purification of property as well as cleanse the soul from the miserly nature. And the both is reflected the nature of charity and pity to mankind. Because Islam requires every Muslim to cleanse Man's soul. Except those who purifies his soul. After the soul is purified, it will appear in the humanistic nature of his soul. Because if someone is always complaining he would never think to give kindness to others. Similarly, if he is stingy, while the charity is to give his own property, it's obvious he is not going to rob someone else's property. The nature of prayer is reflected in life, namely when s/he is prevented from doing bad, vile and evil. Prayer, fasting, hajj and jihad in the way of God bear witness of faith in the heart. Fasting means that one should refrain from eating foods that are allowed, so no doubt he would avoid the forbidden eating. Giving alms and donations and also eliminating the misery testify secrets. While the hajj reflects the values of togetherness and unity, regardless of race and ethnicity. Likewise jihad reflects love of a slave to God and his people for the benefit of society. This is the essence of the urgency of the Islamic Humanism in social benefit.

Shari'a in the form of prohibition as an example of suspicion, stealing, gambling, prohibition, adultery, drinking wine, backbiting, anger, insults, doing dzolim, competitive, pitting, consuming riba, envy and so on because it erodes even destroys affection in man. These laws are social-oriented because of the value of human wisdom contained therein. No doubt that a ban on Islamic law is socially oriented. Then it contains also the values of humanism. With the good and happiness of man as the field orientation. Islam forbids wine because it wipes out human sense and becomes the forerunner of a variety of other disobedience and injustice. The wine triggers hostility and conflict. Islam forbids gambling because it contains a variety of evils which destroys human values. Gambling will eliminate the sense of affection in man because he is upright in the spirit of tyranny. Any person who gambles will require the opponent to defeat, while he himself hates to be defeated. This will certainly bring hostility, and revenge to avenge the defeat at a later time. Islamic law contains a doctrine of humanism, which always wants the good for man and wants to keep people from hostility, dirty competition, and the satanic values. Similarly, shari'a prohibits usury in a living world, because usury is the economic system based on tyranny and greed. Riba destroys the fabric of unity, brotherhood and mutual help in society. He scrapes and destroys compassion in the human soul. Riba makes capital owners even live in luxury of the wild cry of those who are in debt to him. Because the longer the loan the more bloated. The flowers are far exceeding the borrowed capital. Until the more difficult it is for outstanding debts. If until the peak it cannot be paid, then all of his/her assets will be confiscated without mercy. No matter what life will be like later.

Islam forbids adultery for the benefit of man himself. Adultery makes the order of contempt of human life like animals. Degree of human's nobility is vanished. Many babies are born without knowing his/her father. Many teens do abortions. Many divorces happen because of infidelity. Many girls commit suicide because they are frustrated being left by their boyfriends after being impregnated. Many disputes and murder are because of jealousy. All this elaboration becomes the empirical proof that Islam is the religion of humanism. Islam is a religion that wants the good and not evil, order and not chaos, justice and not tyranny, balanced and not inequality, affection rather than hostility. If a religion teaches its adherents to respect other people, living side by side in harmony and all that is in line with the spirit of humanism, the violence in the name of religion could be caused by an imbalance between religious zeal and ability to understand the teachings of the religion. High religious spirit without a deeper understanding of the esoteric dimension of religion can lead man to fanaticism (fanatical attitude), a narrow religious attitudes and fundamentalism.

Thus, it is actually not too difficult to give legitimacy to the presence of the spirit of humanism in religion. However, many they think that humanism will disrupt the stability of religious humanism. There who think that humanism emphasizes the rational individual as the highest value and the source of the last value without having to be bound to any particular religion (Hanafi, 2007).

4. Conclusion

The importance of education in building humanitarian Islamic humanism is education to humanize humans, namely the process of guiding, developing and directing basic human potential both body and spirit with respect for the values of humanism. Humanism education aims to develop human potential to the maximum base needed by the nation. Basically every human being has the same basic needs, namely to achieve happiness. Happiness is the emotional satisfactions that arise in relationships with fellow human beings, with nature and with the creator.

Urgency values of humanism Islam in social is well-being seen with the existence of socially-oriented Islamic sharia. Partly in the from of commad restrictions and other intangibles. There is a degree of order required and there is a degree sunnah. While the prohibition of all degree is unlawful. These all contain a social benefit. Therefore, all this elaboration of empirical proof that islam is the religion of humanism. Islam is a religion that wants the good and not evil, order and not chaos, justice and not tyranny, balance and not inequality, affection rather than hostility.

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