



**THE CONCEPT OF HUMANIS-RELIGIUS EDUCATION IN EARLY AGE CHILDREN**

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**Abstrak**

Permasalahan besar bangsa Indonesia saat ini adalah degradasi moral. Banyaknya kasus kriminalitas, pergaulan bebas, narkoba, dan korupsi menandakan bahwa moral bangsa ini telah mengalami kerusakan. Apabila tidak segera diatasi akan berakibat negatif bagi keberlangsungan bangsa dan negara. Untuk mengatasi degradasi moral tersebut salah satu cara yang dianggap sangat efektif ialah dengan mengimplementasikan pendidikan humanis religius sejak usia dini. Di mana pada masa-masa tersebut anak sangat mudah menerima informasi baru serta belum terpengaruh perilaku negatif dari luar. Pendidikan humanis religius (PHR) sangat penting bagi anak usia dini. PHR mengajarkan anak tentang moral dan nilai-nilai kebaikan terhadap sesama manusia dan lingkungan. PHR dapat menumbuhkan anak menjadi pribadi yang cerdas, berakarakter, dan berakhlak mulia. Oleh karena itu, artikel ini bertujuan untuk mengkaji konsep pendidikan humanis religius pada anak usia dini.

**Abstract**

The big problem of Indonesian people today is moral degradation. The number of criminal cases, promiscuity, drugs, and corruption indicate that the moral of this nation has been damaged. If it is not immediately addressed, it will have a negative impact on the sustainability of the nation. To overcome moral degradation, one way that is considered very effective is to implement religious humanist education from an early age. That in those days the child is very easy to receive new information and has not been affected by negative behavior from outside. Religious Humanist Education (RHE) is very important for early childhood. RHE teaches children about morality and good values towards fellow human beings and the environment. RHE can grow children to be intelligent, to have character, and to be noble. Therefore, this article aimed to examine the concept of religious humanist education in early childhood.

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## INTRODUCTION

Children who are intelligent, noble, and have character are dreams for every parent. No parent wants their children to have deviant behavior that is far from good values, humanitarian, and religious values. No matter how bad the condition is, parents still hope their children can become good and useful for others. In addition, children who are noble, intelligent, and have characteristic are investments of the nation's future.

Moral degradation is now everywhere and infecting all levels of society. Starting from the lower classes to the upper classes, it has even occurred among teenagers. This condition is very alarming and dangerous for the progress of the nation and state. According to data obtained from the Central Statistics Agency (BPS) in 2015, the crime rate in Indonesia is fluctuating. According to the Indonesian Police Headquarters Development and Operations Bureau, the number of crime cases in 2012 was 341,159 cases, then in 2013 it increased to 342,084 cases, and again declined in 2014 to 325,317 cases (BPS, 2015: 17). In addition, the

number of corruption cases continues to increase from year to year. Data released by the Corruption Eradication Commission (CEC) on December 31, 2018 showed that the number of corruption cases handled by anti-racial institutions reached 733 cases. The details were 164 investigation cases, 199 cases of investigation, 151 cases of prosecution, 106 inkracht cases, and 113 cases of executions (CEC, 2018).

In response to this problem, one way that can be done is to equip children with religious-humanist education from an early age. Religious-humanist education teaches children the values of character, humanity, and religion. Through humanist-religious education children can learn how to respect others, treat nature, and prioritize values of honesty and responsibility.

Religious-humanist education can be applied at any level of school. However, it will be more effective if education is given from an early age, because at that age children have very fast brain development (UNESCO, 2017). Morrison (2012: 45) states that the first five years of a child's life are

the fastest intellectual development of children. Bloom explains that intellectual development of children reaching 50% occurs at the age of 4 years and reaches 80% at the age of 8 years (Mulyasa, 2012: 2; Chatib, 2016: 13; Permono, 2013: 39). In addition, according to Brooks (2011: 426) the child's brain is active and its main task is to learn. If humanist-religious education is given from an early age, it will be easier to be accepted and absorbed by children. It is just that in its application requires maximum preparation and understanding, so that it can be implemented properly at the level of early childhood education.

The importance of religious humanist education is applied and given from an early age because early childhood is very easy to receive stimuli from their environment. In addition, at this age the child is able to absorb quickly all information obtained from outside himself. In this case, humanist-religious education is intended to provide early childhood with provisions on religious and moral values, as well as humanity. The implementation is by giving

exemplary and good habits in everyday life. Because, one way to learn early childhood is by imitating people around him (Fadlillah, 2016). In addition, teachers must involve children in various activities and provide opportunities for children to explore their abilities. By giving good examples and habituation, and giving children the opportunity to play an active role in learning, they will make children smart and have character.

The rapid intellectual development of early childhood can be stimulated and optimally utilized to instill good values through religious humanist education. This education is intended to create a generation of noble people who are strong in their faith and science. (Sutarmin, Zuhdi, & Suardiman, 2014). This is in line with the goals of early childhood education as stated in Law Number 20 of 2003 that early childhood education is a coaching effort aimed at children from birth to the age of six through the provision of educational stimuli to help stimulate the physical and spiritual development of children so that they are ready to enter further education.

According to Hibana, Kuntoro, & Sutrisno (2015), the concept of religious humanist education is the concept of education based on five basic values, namely (1) the value of freedom, (2) the value of creativity, (3) the value of cooperation, (4) the value of honesty, and (5) the value of self-actualization. Therefore, through religious humanist education from an early age is expected to help overcome moral degradation in the midst of society. In addition, it can help realize the goals of national education, namely to develop the potential of students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible answer (Law No. 20 of 2003).

## **DISCUSSION**

Religious-humanist education is an educational model that integrates human values and religious values in the learning process (Kuntoro, 2008; Hibanan, Kuntoro, & Sutrisno, 2015). The principles of humanity serve as a basis in providing education to

children, while religious principles aim to direct children to anti-secularism and prioritize religious values.

### **Religious-humanist education**

Before defining the notion of humanist-religious education, the true meaning of education will be revealed. The term education comes from latin word *educio* which means developing from within; educate; implement the law of usability (Sutrisno, 2011: 3). Koesoema (2011: 53) explains that education comes from the word *educare* which has the connotation of training or taming and fertilizing.

According to this view, education is a process that helps grow, develop, mature, make the unorganized or wild become more organized, a kind of process of creating culture and order in oneself and others. In other words, education is not only interpreted as a transfer of knowledge, but a process of developing various kinds of potential that exist within human beings, such as academic, relational abilities, talents, physical abilities and artistic abilities.

In National Education System, it is explained that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (Law No. 20 of 2003). This understanding has an implementative meaning in learning that education is intended to develop children's abilities to the fullest.

Related to the meaning of education, Muhadjir (2003: 1-2) explains that there are several basic elements of educational activities. These elements characterize whether an activity is called education or not. The elements in question are: (1) giving, (2) accepting, (3) having good goals, (4) being delivered in a good way, (5) being in a positive context.

Of the five elements mentioned, Muhadjir (2003: 4) defines education as an interactive activity between the giver and recipient to achieve good goals in a way that is good in a positive context. What is meant by a

giver is every person who conveys a message or is referred to as a teacher. The one who receives is everyone who gets a message or is called a student subject.

Humanism is a combination of two terms namely humanist and religious. According to Kuntoro (2008: 5), the term humanist-religious contains two educational concepts that want to be integrated, namely humanist education and religious education. According to Kuntoro, humanist education emphasizes the aspect of individual independence integrated with religious education in order to be able to build the lives of individuals (social) who have independence, but by not leaving (secular) from the religious values that their communities followed.

Seeing from this understanding, humanist-religious education is a form of education that is carried out by prioritizing humanity and the religion of students. This means that in educating children, we must be more human and pay attention to the religion of subject of students.

### **Humanist education**

In *Kamus Besar Bahasa Indonesia*, the Indonesian Dictionary, the word humanist means someone who craves and fights for the realization of a better social life, based on the principle of humanity; serving the interests of fellow human beings. Humanist education is an educational model that adheres to the flow of progressivism. According to Gutek (1974), he argues that progressivism is an educational movement that prioritizes the implementation of education in child-centered schools, as a reaction to the implementation of education that is still teacher-centered (teacher-centered) or centered on learning material (subject-centered)). Kuntoro (2008: 6) mentions several principles of humanist education, including: child-centered, the role of non-authoritarian teachers, focusing on students' involvement and activities, and aspects of democratic and cooperative education.

#### **1. Religious education**

In *Kamus Besar Bahasa Indonesia*, Indonesian Dictionary, the word *religijs* (religious) has religious meanings; religion; or concerned with

religion. That is, religion leads to aspects or values coming from religious teachings. In this context, religious education is an education that emphasizes the implementation of the value of religion in students. According to Kuntoro (2008: 12) religious beliefs or values are core values that form the basis of the development of community rules.

Kuntoro (2008: 12) adds that classical religious education tends to have a purpose to build in man a condition of good morality or noble character. Meanwhile, in modern life, the purpose of religious education is more directed at the spiritual values of the trasental become the basis for self-actualization and daily life, so that productive life has the meaning of goodness (*ikhjsan*) for other fellow humans.

#### **2. The purpose of religious-humanist education**

The purpose of humanist-religious education is to form human beings who have good personalities such as the basic characteristics that exist in humans and have good characters as outlined by religious teachings. According to Pestalozzi,

the purpose of education is not to instill knowledge, but to spread natural abilities and develop abilities hidden in everyone. In other words, educators need to focus on human being in children, and not on education itself.

In addition, humanist-religious education is in line with the national education goals as stated in Law No. 20 of 2003, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

From some of these descriptions, it can be understood that humanist-religious education is intended to maximize the potential possessed by students in accordance with their nature, so that he is able to be a good person, knowledgeable, creative, self-sufficient, have moral and character.

In this context, Pestalozzi mentions that the general purpose of education is for individual development and for community improvement. At the individual level, educators should strive to educate

"the whole child", not only intellectually. Physical development, science, and emotional development are also important. He stressed that there must be a balance between hand, head and heart, between intellectual knowledge (head), physical and technical education (hands), and moral and religious education (heart). Through the development of a balance between these three areas, one will be able to become "the whole man" (Heafford, 1967).

### **3. Implementation of Religious Humanist Education in Early Childhood**

Religious humanist education can be carried out at all levels of education. In early childhood religious humanist education can be integrated into the curriculum for early childhood education and daily activity programs that are followed by children. In addition, the form of the material and the method of delivery must be adjusted to the stage of child development.

The main principle of religious humanist education in children of this age is to provide the widest freedom of children to creativity and develop

their potential in accordance with good values (Hibana, Kuntoro, Sutrisno, 2015). Through the daily habits of children, they are taught honesty, discipline, independence, and obedience in carrying out the commands of the religion they adhere to.

In the context of learning, Kuntoro (2008: 6) mentions several principles that need to be understood in religious humanist education, among them:

**a. Educational goals**

The purpose of religious humanist education is adjusted and leads to meeting the needs of children. This means that the curriculum and educational programs adjust to the needs, interests, and initiatives of early childhood. The purpose of education is to maximize aspects of child development, such as children's religious and moral values, cognitive, motoric, language, social emotional, and art. In addition, religious humanist education seeks to integrate quality, social, knowledge and skills. Therefore, learning must be designed to develop children's attitudes, knowledge and skills.

**b. The role of children in learning**

The true nature of the child is active rather than passive. Children have the desire to learn and will do learning activities if they are not frustrated by adults or authorities who impose their desires. In the implementation of religious humanist education must adapt to the characteristics and principles of early childhood learning. One of the principles is learning while playing (Permendikbud, 137 of 2014). Where children's activities are more focused on playing activities. This is because children's learning is through playing. This means playing children, means learning children. Therefore, so that children are more active in learning, they must be involved in many activities.

**c. The role of the teacher in learning**

The role of the teacher is as an advisor, guide, study partner, not the class master. The teacher's task is to help students learn, so students have independence in learning. The teacher acts as a guide and those who seek and find knowledge with students. There should be no authoritarian learning,

where the teacher as the ruler and students adjust.

In religious humanist education in early childhood, teachers must provide more opportunities for children to play. In this case, the teacher acts as a caregiver, facilitator, and mentor for children. Therefore, the teacher must be able to be a role model for children, because their words and actions are always seen and followed by children. For example, the teacher gives an example of a child to share with others, gives children the opportunity to worship and perform various activities to stimulate children's creativity.

#### **d. The role of the school in learning**

School as a small form of the wider community. Education should not be limited to activities in the classroom with four walls so that they are separated from the wider community. Education is meaningful if education can be used in people's lives.

In simultaneous humanist education in early childhood, school must be a place that children can use in interacting with their environment.

That is, children are given many opportunities to explore and get along with their peers. The school climate must be democratic and cooperative. Because, life in society always lives with other people, so everyone must be able to build cooperation with other people. But in the reality of traditional education often students are forbidden to talk, move, or cooperate with other students. The democratic climate in the classroom is needed so students can live democratically in society. Children are given the freedom to play and learn according to their preferences, without having to be forced or prohibited in exploring. Let the child try and creativity according to his likes and imagination. Thus, children will learn responsibility and independence.

#### **e. Learning strategies**

Learning activities must focus on problem solving, not just teaching the subject matter. Problem solving is part of life activities so education must build children's progress to solve problems. Educational activities are not as the provision of information or data from teachers to children

limited as an activity to collect and recall static knowledge.

In religious humanist education in early childhood, children's learning activities place more emphasis on religious and moral values, and promote a sense of humanity. Therefore, the learning strategy is more directed at the student center. Learning is focused on children. Children must be actively involved in various learning activities. One of them is a problem solving learning strategy. By solving this problem, children will be able to learn to think and use their logic well as a provision for further education.

## CONCLUSION

From the discussion above, it can be concluded that religious-humanist education is education that emphasizes the aspects of individual independence which are integrated with religious education in order to be able to build the social life of individuals who have independence and stick to religious values. The implementation of early childhood learning can be carried out by referring to the principles of child-centered learning, the teacher acts as

a facilitator, more learning activities on problem solving, and a democratic and cooperative classroom atmosphere.

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