



# IMPLEMENTATION OF RELIGIUSITY HUMANISM EDUCATION IN ISLAMIC RELIGIOUS EDUCATION IN THE ERA REVOLUSI INDUSTRI 4.0

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## Abstract :

*This study aims to explore the basic concept of humanism education as education so that children consciously have religious characteristics with an Islamic perspective and have an implementation in the learning process. Then a library research approach is needed by collecting information from relevant reading materials, magazines, books, seminars, and others, after that it is carefully studied and researched, then the data is generalized and sorted based on the suitability of the research theme, then the data obtained from the results of further sorting analyzed in depth with analytical methods. Based on the results of the researcher's analysis that the concept of humanism education is an educational concept originating from the assumption that human beings have almost the same potential, which must be developed intensively and continuously so that religious humanist education has relevance to the era of the industrial revolution 4.0. Humanism education invites students to find solutions to problems encountered with guidance and direction from educators. Implementing this concept emphasizes educators so that they can create a learning environment that is far from elements of coercion, oppression, the hegemony of thought, and attitudes that are far from the universal values of monotheism and humanity.*

**Keywords:** Religiosity Humanism Education, Islamic Religious Education, Industrial Revolution 4.0.

## Abstrak:

Penelitian ini bertujuan untuk mengeksplorasi konsep dasar pendidikan humanisme sebagai pendidikan agar anak secara sadar memiliki karakteristik religius berwawasan Islam dan memiliki implementasi dalam proses pembelajaran. Maka diperlukan pendekatan penelitian kepustakaan dengan mengumpulkan informasi dari bahan bacaan yang relevan, majalah, buku, seminar, dan lain-lain, setelah itu dipelajari dan diteliti secara cermat, kemudian data digeneralisasi dan dipilih berdasarkan kesesuaian tema penelitian, selanjutnya data yang diperoleh dari hasil pemilahan lebih lanjut dianalisis secara mendalam dengan metode analisis. Berdasarkan hasil analisis peneliti bahwa konsep pendidikan humanisme merupakan konsep pendidikan yang bersumber dari asumsi bahwa manusia memiliki potensi yang hampir sama, yang harus dikembangkan secara intensif dan berkesinambungan sehingga pendidikan humanis religius memiliki relevansi dengan era revolusi industri 4.0. Pendidikan humanisme mengajak peserta didik untuk mencari solusi atas permasalahan yang dihadapi dengan bimbingan dan arahan dari pendidik. Penerapan konsep ini menekankan pentingnya pendidik untuk menciptakan lingkungan belajar yang jauh dari unsur paksaan, penindasan, hegemoni pemikiran, dan sikap yang jauh dari nilai-nilai universal tauhid dan kemanusiaan.

**Kata Kunci:** Pendidikan Religiusitas Humanisme, Pendidikan Agama Islam, Revolusi Industri 4.0.

## INTRODUCTION

Education must be able to make people who are ready to live in change so



that humans do not take part in the currents that hit but can accept the winds of change, where people's lives are always controlled.

Education is an essential key in the activities of human life. HR is good or bad, depending on the education they get. If the education obtained is of good quality, it will be excellent and good for its human resources. Therefore, an educational design must be carefully prepared so that the results will be satisfactor (Kusuma Dayu & Setyaningsih, 2021). Education is a process that has a purpose. Although the goal is not closed, it must be directed toward human freedom in education (Aziz, 2016) .

The view of education is a process of humanism or the operation of humanizing humans. Understanding this concept requires deep reflection because what is meant by the process of human humanity is not only physical but involves all the potentials and dimensions that exist within them and the reality surrounding them. The essence of education is humanizing humans, namely, to realize that humans are free. Free human beings are creative people embodied in their culture (Satama et al., 2022).

In humanizing humans, the opposite is true, namely increasing humans' low level and dignity. The existence with the right to control life disappears and runs away with the currents that hit it (Rabiah, 2022). According to him, the meaning of education that is not realized is related to the historical and social situation and the environmental conditions surrounding it. The products of the "outside" education system are designed to form learning classes that have been deprived of culture, traditions and morals (Ijudin, 2014) .

This description illustrates that education in Indonesia, which has been going on until now, can be considered unable to make people self-aware. So education does not contribute to humans improving their existence and being the first to make changes. Education should produce satisfactory results and outcomes when people increasingly believe that education is an institution that has the right to shape human character, especially students, marked by the growth and development of human potential. So that people can know God, themselves, and nature.

But the true nature of education is, first, the process of transfer or enculturation and social socialization, which has become a standard model of the environment in society. Second is a facilitative effort that can allow the creation of situations or potential that children have that can be developed according to the needs of children according to their age and where they have to survive (Adelina Yuristia, 2018).

Understanding and educational orientation are also okay. That is, understanding the first or the second, even if not done together, will still give satisfactory results. Therefore education must be directed towards the inheritance of traditions, especially traditions with good values, and be accompanied by a critical attitude. But if this is constantly debated and no common understanding is carried out, it will have crippling consequences in the world of education, especially regarding the goals to be achieved. On the other hand, the continuation of a tradition is not accompanied by insight to

solve life's problems. On the other hand, it only relies on skills to make things, so children are less able to solve their problems.

Therefore, it is time for the two understandings of education to be combined and implemented (integral). So that the knowledge about the ability to make something and existing values can be helpful in life and the soul to think ahead so that it can be internalized within him.

Within this framework, Siti Komala proposes that the democratic system is a choice in terms of education and political systems. So that it will raise awareness for the nation and state and be able to present the ideals of the nation in modernization (Khayati, 2018) .

But the existing education is more inclined to the pattern of uniformity, which has little respect for the uniqueness of human children. The identity of either a person or group of people is seen as strange and must be avoided. Such an assumption must be avoided, especially in the world of education.

In addition, violence and conflict in all life and education today has shown phenomenon that occurs. So that humans are more focused on modern civilization. According to Fakhruddin, one does not only face the dehumanization of modernity and alienation, a lack of human spirit. Humans have lost much of the world of humanity.

This is not only because the level of interaction is low but because of the complexity of artificial interaction (imitating culture). This social relationship becomes something that is forced so that it is carried out as a routine habit without being aware of the great and deep sense of humanity (Fakhruddin, 2016)

The principle of Islamic education is to develop learning that reflects Muslims, which is suitable for students and educators. In the series of teaching and learning, it must be placed as an enrichment in the experience of God. Such education is not only about the internalization of knowledge or the socialization and diversity of educators so that students are expected to experience the divinity they share.

Piety are not attitudes and behaviors that come suddenly but go through a stage of awareness that must be carried out throughout life. Therefore, education is nothing but a process of self-awareness and universal reality.

Piety or piety is not an impulsive behavior and attitude, but there are stages of awareness throughout life. Therefore, education is a natural process that is universal and has self-awareness (Rachmah et al., 2021).

Because Islamic education seeks to bring and guide people to an awareness of society and godly life. So that humans should not be preoccupied with concrete life (in the world) without putting aside abstract life (afterlife), so that it becomes balanced, which leads to sa'adah al drain (happiness in the hereafter) (Surah al - Qashash 28: 77).

## **RESEACH METHODS**

The method used by researchers is library research using a qualitative approach, which is an approach taken by processing data without using

calculations (statistics), but through presenting thoughts, expert opinions, or information related to the problem (Hayati, 2016) .

### **Implementation Of Humanist Education In The Teaching And Learning Process**

#### **1. Learning Character**

Learning has a definition, namely, the activity of gathering knowledge from someone who knows someone who does not know (Kadir & Hasri, 2021). Susanto argues that learning is a process of achieving critical awareness by students (Kadir & Hasri, 2021). Fadilaturahmi said that learning is an act that allows students the freedom to express themselves so that there is no element of coercion. The learning process is not a process of molding someone to be someone else but the act of nurturing someone to be themselves (Rabiah, 2022).

The role of educators, especially in humanism education, is to have a role as a facilitator. Educators who can provide facilities for the development and growth of students. Educators are needed so that students are sensitive to various aspects of learning. The role of educators like that tends to be able to help students to learn independently, encourage them to analyze themselves using many sources, and respect all conditions in learning. So it is hoped that educators must have a friendly attitude and allow students to learn comfortably and be able to learn with other students (Sumiyati, 2017).

An educator must have basic qualifications, including mastering the material, love, and enthusiasm for educating and teaching (Putra, 2017). In carrying out teaching activities, an educator must have a sense of love and like for others, not having to look at social status, religion, economy, nationality, etc. The primary mission of educators is to enlighten (educate the life of the nation), and to prepare students as human beings who are independent and have a sense of responsibility (Ayish & Deveci, 2019)

Humanistic psychologists emphasize the need for human relations in learning. In this connection, the ability to accept, and understand the feelings of others, honesty, and other social interactions. Therefore, educators need to recognize students' characteristics and learning characteristics to increase social interaction with them. In addition, educators are required to pay attention to students' learning capacities, such as the ability to feel, interest, ability to move, curiosity, creativity, intuition, fantasy, imagination, and experience, as well as pay attention to the need for emotion and motivation in learning (Filgona et al., 2020). In the humanist concept, motivation is seen as a higher need. Self-actualization is student motivation (Masbur, 2015).

The humanistic approach to education emphasizes the possibility of positive development. Every student has potential that can be developed, and the function of the educator is to help him develop that potential. This potential includes the potential to interact with others and others and the potential to create oneself, which emphasizes the importance of enjoying

one's own life and that of others (Adi Rahayuni & I Gusti Ayu, 2014). A positive view of students' potential has significant implications for learning. The belief that students have the potential to develop constructively and positively if an atmosphere of mutual support and trust is created causes educators to give freedom and responsibility to students to learn.

Humanist learning activities seek to provide and teach students about the processes and skills they need, so they can lead a life closely related to their strengths and identities. Student relations exercises (such as communication exercises, effective parenting, and group meetings) are other examples that teach listening, receiving, and giving feedback and ways to resolve conflicts or problem-solving. Achievement motivation is another process approach that emphasizes setting goals, taking risks, and planning for the achievements to be achieved (Dr. Sujarwo, 2011).

## 2. Educator and Student Interaction in the Learning Process

Interaction is one of the most important components of learning. Educators with good and positive behavior usually have students with positive achievements and skills in carrying out their duties. Because educators who can create and create a conducive and enjoyable learning environment for students and involve them in the learning process will have more benefits so that learning objectives are more easily achieved. For this reason, good relations between educators and students have an essential role in achieving goals in learning. In this interaction, the ability possessed is very important to accumulate understanding and acceptance of students' feelings to create a warm atmosphere, form honest behavior, and empathy, and carry out positive social interactions (Kraft-Todd et al., 2017). So for this reason, it is important to recognize the characteristics of students and increase social interaction with them.

In this relationship and interaction, each participant will influence the behavior of other students. The existence of educators who have the ability and personality, including cultural factors, will influence students' social perceptions of educators, themselves, and classmates. While students with all their abilities and characteristics influence the way, teachers teach. So that, it can be drawn the behavior of a teacher will influence student behavior, conversely, student behavior will also influence teacher behavior in the learning process (Kraft-Todd et al., 2017). So that these interactions can develop the self-concept of students with positive values.

Humanist education is aimed at cultivating children's attitudes, knowledge and skills using cooperative and participatory learning methods and techniques and learning conditions of mutual tolerance, caring, and mutual respect. Through communication and in-depth activities, educators and students carry out interactive learning (Kutbiddinova et al., 2016). We must create a conducive atmosphere to increase children's interest and motivation to learn. A conducive atmosphere must be maintained when the learning process takes place. With this atmosphere, the internalization of values and attitudes becomes effective. In addition, educators will achieve

higher results if they can remove all kinds of obstacles, engage students' emotions and build humanistic relationships. Therefore, humanist education places equality as the main principle in the teaching and learning relationship between teachers and students, it emphasizes reciprocal interactions as a framework for social interactions carried out inside and outside the classroom environment (Harahap, 2016).

The relationship between teachers and students will affect the formation of behavior and achievement. Therefore, a teacher must always develop students' interests according to their abilities and potential based on principles. Some of the tasks that must be carried out by teachers who have roles and responsibilities in implementing learning in the teaching and learning process are al-Ghazali opinion that the teacher's duties include (Muhadri, Ali Imran Sinaga, 2010):

- a. Teachers are expected to give affection to students regardless of feathers and like treating their children.
- b. A teacher does not expect retribution or gratitude but must intend to seek God's pleasure and draw closer to God.
- c. Advise students at any time, at every opportunity to give direction and advice.
- d. Prevent students from bad morale by teasing them whenever possible, being direct, smooth sailing, and not criticizing them.
- e. A teacher must use his knowledge and other words in his actions

Furthermore, educators are also required to develop the potential in their students who have human foundations and principles. The attitude that must be possessed by an educator as the person in charge of learning, especially when the teaching and learning process takes place (Sarwono et al., 2020):

- a. Have a Sense of Empathy toward Students

Educators must accept students according to their personalities and be able to appreciate their characteristics even if they deviate from the positives. An educator must accept students' circumstances in any pleasant or unpleasant situation, in a friendly or angry state. This attitude is a tribute to the abilities of students so that students are able to progress and develop in learning.

In addition to accepting students as they are, educators must have a sense of trust in students and feel what is expected of them. This is the basis for efforts to be more advanced in intellectual and personality changes in students. Teachers must respect students' feelings, opinions, and self-views to be worthy of trust. This attitude can encourage students to feel that they have learning support and develop abilities for themselves. So that the relationship between educators and students is to have good relationship, not hostile, and satisfying

- b. Acknowledge Student's Self-Concept

Self-concept is an individual description of each student himself. This concept is more directed to be guided and controlled and provides

direction for action to adapt to the environment. Students who are confident and intelligent enjoy working together, participate in all activities at school, and are willing to help. Conversely, children with a negative self-concept are less happy than students with a positive self-concept.

Self-concept will grow after students compare themselves with others. Therefore, educators must do more reinforcement so that students are expected to make friends and get along well. Children who do not like to socialize must be approached so that the negative concepts that exist in students are not formed. Children who have such an attitude must be motivated to get feelings that can awaken their self-confidence.

c. Cultivating Tolerance

In teaching and learning activities, tolerance can be developed with various techniques and methods. Educators, in teaching activities, provide free time so that students can exchange opinions, ask and answer questions, discuss, propose, give ideas or reject beliefs about some existing problems rationally, and have arguments that can be accounted for and respect the views of other students. The essence of tolerance is to respect differences and leave unequal conditions as they should be.

d. Educator As Facilitator

As a facilitator, educators must assist students in their inquiry activities. Educators must provide enrichment for students to use various sources to find out what they want and to understand the meaning of what they have learned. In the later development process, educators must continue to monitor and guide all student activities. And don't hesitate to ask students to check out helpful something from the material being studied, both for themselves and for others

e. Combining Feelings and Teaching Materials

The humanistic concept emphasizes compassion in teaching as a principle in Islam, that all suitable educational activities aim to educate the nation and improve human resources, carried out to create a life full of love (QS. Al-Anbiya/ 21: 107).

### **Education in Era Revolusi Industri 4.0**

Nowadays, education is presented with digitalization in all aspects. The emergence of changes and technological innovations in economy, trade, and education. Education in the era of the industrial revolution is closely related to information technology, so it is hoped that educators will be able to recognize and control information technology so that students can easily understand these innovations (Bourdeaux, 2017).

Education in the industrial revolution era has a vital role in shaping students' character. This role will affect the child's morals, depending on how the child uses various information technology media or digital media.

Digitalization and technological innovation will affect and are closely related to the formation of students' character so that educators understand

better that the industrial revolution era had a vast and significant impact. This impact can be felt in all sectors, especially in human life. Teaching and learning activities in schools will also be affected by the industrial revolution; classrooms, learning processes, and so on will experience evolution with digital-based learning so that learning is more active, creative, and diverse (Isnaini, 2020) .

This digitalization technology can help educators become more efficient in the teaching and learning process. Educators will find it easier to use several techniques and media in learning so that learning will attract more students' attention. But on the other hand, teachers must prepare themselves for this technological revolution to easily master and apply it. But from all that, teachers have made efforts to develop humanist values of religiosity, this period is inevitable and will continue to develop according to the progress of the times.

## **CONCLUSION**

Humanist education is a process of awareness that is directed and produces emotional freedom so that it can create a climate of humanity that is innovative, critical, and progressive as a whole by prioritizing dialogic, and reflective. Expressive approaches between educators, students, and the environment. the learning process in humanist education has several characteristics that must be considered so that the learning process runs as expected, namely departing from the optimistic assumption that students have the same reasons and intelligence, giving students the freedom to actualize themselves (critical thinking, creating, innovating, etc.), so that religiosity humanist education has relevance to the era of the industrial revolution 4.0. The learning process in humanist education has several characteristics that must be considered so that the learning process runs as expected, namely departing from the optimistic assumption that students have the same reasons and intelligence, giving students the freedom to actualize themselves (critical thinking, creating, innovating, etc.) , educators must consider aspects of student needs, teach about the process or skills needed, interact with love and affection.

The quality of teacher interaction with students is very influential in shaping the behavior and achievements of students, especially in dealing with the industrial world. For this reason, educators must be able to bring empathy to their students, recognize concepts in students, both positive and negative, so that they can further motivate, foster an attitude of tolerance, position themselves as facilitators, create a dialogical learning atmosphere, be able to combine the feelings and desires of students according to the material. Teachers and teachers with all humility are required to be transparent about all deficiencies. So that it can create patterns of interaction by way of traffic communication (multi-way communication patterns) between educators and students. So that the presence of technological innovations helps educators and students to learn more quickly and effectively.

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