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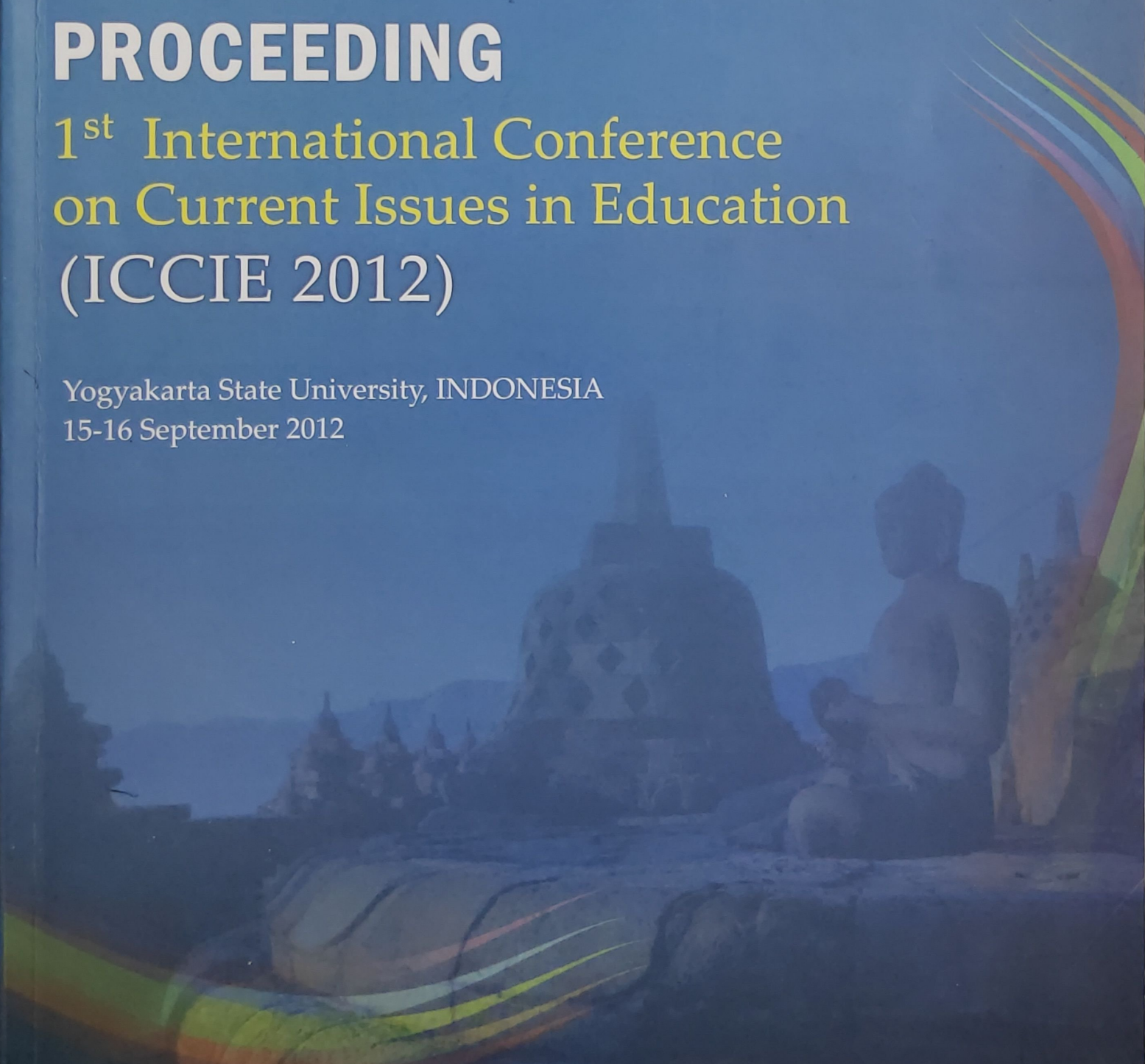
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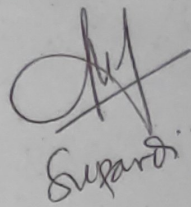


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1st International Conference on Current Issues in Education (ICCIE 2012)

Yogyakarta State University, INDONESIA
15-16 September 2012




Supard

Foreword of The Rector

On behalf of Yogyakarta State University, I would like to welcome all participants of the *International Conference on Current Issues in Education*. We are honored to conduct this conference and to give you opportunities to join in a most pleasant and enlightening educational experience during your time in Yogyakarta.

By participating in this conference, we join a lengthy and proudful tradition of inquiry and dissemination. The conference has become a major forum for the advancement of knowledge related to many issues in education.

To many presenters who have travelled from many parts of the world, I extend my gratitude for your effort and willingness to participate in this event. Throughout your effort, we feel confident in the continuing success of the conference.

The topic of the conference is a very important field in our global and changing society that becomes very complex. It is very essential to promote better future generations who have strong, honest, independent, and religious characteristics.

The paper in this proceeding presents many topics, perspectives, and methodology that stimulate debates and dialogue, so that it is resourceful for scholars and researchers who are interested in current issues in education.

I hope that you have an enjoyable stay at YSU and find the conference productive and rewarding.

Yogyakarta,
Prof. Dr. Rochmat Wahab, M.Pd., M.A
Rector of Yogyakarta State University

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THE STRATEGY OF RELIGIOUS HUMANIST EDUCATION IN SCHOOLS

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Abstract

Globalization and the development of science and technology has led to an influence in many areas of human life. On the one hand globalization gives many benefits to many people, but on the other hand, globalization has distanced man from humanistic religious values. Schools as social institutions cannot be separated from the influence of globalization on top. As an educational institution, the school is responsible to realize the religious humanist human. This article aims to discuss: 1) the concept of humanistic religious education in schools, 2) the implementation of humanistic religious education in schools. The study results show that 1) a religious humanist education in schools is an education that integrates human values and religion in schools, 2) the implementation of humanistic religious education in schools can be made through the school management, school culture, and the integration of both in learning.

Keywords: *education, humanist, religiuis, school*

1. Introduction

Development of technology and information in global era encourage the acceleration of socio-cultural change in different groups. Globalization has eliminated the distance and time to push the pace of cultural influences. The geographical and political boundaries are no longer able to be a bumper for very strong cultural currents. The growth of fashion in Paris, immediately can affect fashion in remote villages in Indonesia because of the internet and television.

The Influence of thinking and culture of various regions do not all have a positive impact on human development. For example, trafficking of narcotics and dangerous drugs in the world is no longer easy to be described the pattern and pace. On the other hand, the life of the people of Indonesia who famously based his religious values eroded by secularism and atheism. The role of religion as one of the nation's moral foundation faces a daunting challenge.

Religious instruction in schools is not quite to bastioning of global swift currents. Religious education that occurs sometimes also deny human values. The emergence of several terrorist acts in the name of a particular religious doctrine as evidence of how religion is often used as an excuse to take action that is not humane. On the other hand a lot of behavior on behalf of freedom of expression often deny moral values and religious. The phenomenon of same-sex marriage, pornography, porno action, freesex, is evidence of weak grip of religious values in this lifetime. To solve these problems need to be holistic and integrated approach. Religious humanist education strategy, is

one alternative for the balance between freedom of thought to the values of the divine.

2. The concept of Religious Humanists Education

The humanist religious education contains two concepts are combined the humanist education and religious education, or a humanist and religious education, or religious and humanist education. The humanist education emphasized the importance of religious education that still adheres to the values of humanity, but still rely on religious values. Kuntoro Shodiq A (2008) describes a religious humanist education is a humanistic education that emphasizes individual freedom are integrated with aspects of religious education in order to establish an individual's life (social) which has the independence, but by not leaving the religious values that followed the public or reject the deity (atheism).

2.1. The roots of humanist education

John Dewey is one of the humanist education leaders whose thinking is based on progressivism and existentialism. Progressivism as a theory of education was born as a reaction to traditional education methods that give priority to formal learning, mental learning, and the western classical literature. Progressivism in contrast to the condition that the school was generally very strong with a penalty which was followed by 1) an authoritarian teacher, 2) a method of learning is very strong with a textbook, 3) passive learning through the memorization of information and data

4) distance learning from the social reality of 5) the use of physical punishment as a form of discipline.

Some of the principal of progressive education (Knight, 1982:89-91) are: First, the process of education rooted and centered of child. Traditional school organization started with a body of subjects, students follow either like it or not. Progressive school students as the central place of education and learning in schools, then develop the curriculum and teaching methods based on students needs, their interests, and their desires. According to the progressivism of children have a natural desire to learn and find something in the environment. Not just an innate desire, but also the need in his life. The desire and needs of the child can provide encouragement of student to interested in something and help solve problems and meet their needs. students's wishes and their needs was facilitated by teachers. The progressivism views that education is placed as an easy and natural thing.

Secondly, the basis of progressive education is emphasize of active student. Dewey explained, "the child is already intensely active, and the question of taking hold of his activities, of giving them direction". Third, the teacher's role as an advisor, guide, and fastener journey rather than as a director and otorotarian. Fourth, the School is a public mikrokosmic. the education consistent with the realities of individual lives. Fifth, learning activities should focus on solving problems rather than of learning methods of a subject matter . Knowledge does not come from the receipt of information as an abstract, knowledge is an instrument to regulate the experience. Progressivism did not reject the existence of subjects but rejected the method used. Therefore, the proper method for progressivism is the method of the project.

2.2. The humanistic principles

Focus of humanistic education is the desire to create a learning environment where children are free from competition, harsh discipline, and fear of failure. Humanism wants to remove the hostility of teachers and pupils in other words, teachers and students to protect each other. par away humanistic education practices of violence and rigid discipline.

Humanism wants to remove 'mental prison' in school. There are many children who find it hard at school because of their freedom fettered by the school. School has become a sacred institution, but the reality is often kill the child's potential. Even the schools are often considered as a prison sentence that given the children.

The humanistic education develop an open classroom, free school, and schools without failure (Knight, 1982:89). Open classroom provides freedom of each class to develop learning. Each class has a specific activity of reading, math, and

art, did not have a rigid schedule, mobile groups, the teacher guides the individual and small groups. The role of teachers in the classroom is not to control children in learning, but more emphasis on giving choice to children who want to study the issue. The concept of free school, liberate the school and classroom on multicultural, multilingual, freedom of the child, and independence of students. Free school concept not develop indoktrinatif education but the nature education experience. Schools without failure, providing equal opportunities to the students to develop their potential. This view is always assumed that every child is unique, so each child has the achievement. That's why there are no failures in terms of learning. This is in contrast to traditional education that emphasizes the child's graduation exam as a barometer.

2.3. Religious Education

Education was rooted in moral values and religious. Whitehead (1951:26) explains that religious education is an education that instills responsibility or liability and worship (worship). Dewey is a figure of humanists who consider the importance of religious education in this life. Dewey did not make religion as a basis for education, but Dewey's view of religion as one important source of education. That is because religion is one source of moral value and very useful for humans. Religious for Dewey is not a noun (religion), but as an adjective which means the importance of belief in human values as one of the guiding children's education. Dewey's view about religion is different from most people who view religion as a revelation of God's gift. However, there are similarities how Dewey's view of religious values is essential for children's education in psychology perspective. Dewey explicitly write (1903:4) that:

... it is possible to approach the subject of religious instruction in the reverent spirit of science, making the same sort of study of this problem that is made of any other educational problem. If methods of teaching, principles of selecting and using subject-matter, in all supposedly secular branches of education, are being subjected to careful and systematic scientific study, how can those interested in religion—and who is not?—justify neglect of the most fundamental of all educational questions, the moral and religious?

Humanist religious education contains three basic elements of education that is critical, humanist, and religious. Education implies the efforts made in a planned and systematic way to achieve certain goals. While the humanist is a term that evolved along with humans will respect

fundamental rights, the recognition of human freedom must be upheld. Humans have the freedom to determine the path and direction of his life. As unique beings, human beings have nothing in common with other human beings. Understand the roots of humanism as an ideology of humanistic education rooted in the ideology of rationalism that developed in Europe, especially after mid-century. In the early seventeenth century began to be used along with the development of the Renaissance in Western Europe. That's why religion and morals to guide human life. The importance of religious education is strongly supported physicist Albert Einstein is famous for the expression of "religion without science be lame, and science without religion is blind". So it would be dangerous if we just hold the humanism education only, it need to be juxtaposed with religious education. This concept is known as a religious humanist education.

Kuntoro Shodiq A (2008) revealed that the humanist education emphasized the aspect of individual freedom are integrated with religious education in order to establish an individual's life (social) which has the independence, but by not leaving the (secular) religious values that followed the public or reject the deity (atheism). Expressly Shodiq (2008:8) that:

"Pendidikan di sekolah tradisional dan juga pendidikan keagamaan di lembaga pendidikan agama masih banyak mengalami dehumanisasi. Pengetahuan dan nilai-nilai keagamaan yang bersifat ciptaan atau ide-ide kreasi yang dinamis telah terpasung menjadi ucapan verbalistik yang tidak memiliki arti bagi perubahan kehidupan. Seolah-olah dapat dikatakan pengetahuan dan nilai keagamaan telah mengalami kematian. Bukankah ini merupakan kesalahan dan pengingkaran terhadap tujuan pengetahuan dan nilai agama untuk mengangkat derajat kehidupan manusia?"

The concept of a religious humanist education that does not mean separation between religious teachings to humanity. That does not mean that religion is not a humanist, because every religion teaches the values of the divinity and humanity. Religious humanist education that puts human nature to think freely, but is aware that he is God's creation. Muslim thinker, Ali (1996:47) views the human being is a creature of noble self, thinking, conscious of itself, free wills, idealist, and have a moral.

3. The Strategy of Humanism Religious Education in the School

School really is a unit of educational institutions within the national education system as a stronghold and training children to face the outside world (Whitehead, 1951:25). Education is a

moral relation, is a normative interaction between educators with students (Muhadjir, 2000:132). Schools are social institutions in which the runs are very dynamic. From a variety of views on humanist and religious education, can be formulated in a variety of implementation strategies in schools. Religious humanist education is not a separate subject, but as a program that is integrated with various elements of the school as the school management, school culture and school curricula, including in each subject and extracurricular activities.

3.1. School Management

School management is not just talking about school administration, but more emphasis on school leadership. Religious humanist education should ideally be a common goal which is the spirit of school life. Therefore, all stakeholders are aware of and have the same perception of religious humanist education.

To optimize the management of schools, which put forward is the school leadership, not power. Therefore, school leaders, both principals and staff as well as surrounding leadership to drive forward the school climate of religious humanist. Planting a religious humanist values become the collective responsibility of all citizens of the school.

In the concept of management there are four important things to note is 1) planning 2) organizing, 3) actuating, and 4) controlling (supervision). To apply a religious humanist school management concepts ideally basic of management as mentioned above is based on a religious humanist values. Management activities should be based not only by the line of duty and function as in the areas of curriculum, administration, student affairs, finance, and school infrastructure. Manajamen be stronger if it is based on the idealism and vocation of soul.

3.2. School Culture

Culture of school or school culture is very important in applying the religious humanist education. Short and Breer (Sudrajat, 2011:133) defines school culture as the beliefs, policies, norms, and practices that schools can be established, strengthened, and nurtured by leaders and teachers in schools. School culture to be characteristic of the school breath. There is no good management with a culture that is not good. School culture is more powerful influence than the school bureaucracy. In applying the good culture, it is necessary to reduce the role of structure and bureaucracy that often inhibit change and renewal.

How to develop a school culture that religious humanists? Leadership is the key to how any citizen has the same mission school in achieving the educational goals of religious humanist. All elements of the school will be

instrumental in realizing the synergistic ideals. The advanced form of leadership is exemplary, and an invitation than a command. Led to a figure who "protect and mengayemi 'or protect and make peace, instead of creating a sense of fear to the citizens of the school.

Aloni (2011:41) asserts 7 important things to realize a humanist education that is:

- a) Multi-faceted cultivation of student personality,
- b) Developing a social climate of security and fairness
- c) Using various types of dialogue with the student in order to reach out to and empower them
- d) Developing a community approach and social involvement
- e) Developing the students' intellectual powers by means of general and liberal education
- f) Developing teaching techniques in which 'the tree knowledge' becomes the students' and community's tree of life'
- g) Ensuring a safe and hospitable physical infrastructure

How to close the proposed humanist educational culture becomes culture Aloni religious education? When listening to seventh in the humanist education strategy, it is not enough to develop a religious humanist education. Therefore it is important to emphasize the humanist educational culture on the religious climate.

For example, how to instill students' personalities as mentioned above Aloni. Aloni explains that this can be done by developing the identity of students according to students' intelligence and emotion. In a humanist education, students have the freedom in accordance with the natural talent he was carrying. It is certainly different from the religious humanist education, which always brings religious values in the process of personality development of students.

School culture that will always reconcile religious humanist values and religious humanist culture that developed in the school. School leaders, teachers, staff, school committee, and the students holding a religious humanist principles in the life of the school. This strategy is a reflection of how the school serves students, the application of school rules and procedures of the association at the school. Religious humanist culture in the school will forward the service of mutual respect, the association of tolerance, and regulations are not burdensome, as well as an educational sanctions.

To develop a school culture of religious humanist is visible from the school slogan, habituation schools, and school climate. The slogan of the school will be a marker for all school member of the school's commitment to achieve it.

The slogan of the mission and vision can load a variety of motivational words to support religious humanist education. Habituation school is not just for students, but for all member of the school. Because it is not possible to create a religious humanist education in the feudal school climate. Habituation can be programmed to create a climate of habituation everyday at school started to go up to the end of school activities. In the process of habituation, the most important issues in moral education in schools is the relationship of knowledge and behavior (Dewey, 358. Democracy). Provision of school facilities as well as an effective means of worship, a means of academic activities, and other various activities.

3.3. Integration in Learning

Why should any religious humanist education, even though the school has religious instruction? religious humanist education is not religious instruction, but a religious lesson. Because it is a religious humanist ideal of education is integrated in every subject in school. The curriculum is the most important documents to be related to the implementation of religious humanist education. Educational goals contained in the curriculum at the school level, the purpose of each subject to the implementation of learning plans. Therefore, to apply a religious humanist education, in writing, must start from the school curriculum.

To Integrate religious humanist education is starting to look from the school curriculum. This may be done in the preparation of the vision, mission, and goals for the school which is a translation of the ratio of the existence of the school. In this context the preparation of the curriculum should make religious humanist values as a backrest of curriculum.

Extracurricular activities is one of the programs contained in the school curriculum. This activity is one effective medium of personality development for students. Every school has some extracurricular activities in accordance with the characteristics of the school. Therefore, schools need to plan extra-curricular activities that emphasize the cultivation of a religious humanist education.

Learning activities in class is the dominant activity in the daily experience of students at the school. Teaching and learning activities is the most important activities to implement the religious humanist education. Teachers as the most important figure in carrying out the religious humanist learning, because teachers have the most involvement in planning and implementation of learning. Therefore the most important steps in implementing of the religious learning is to grow the humanist awareness of teachers and teacher competence.

In a religious humanist education instructional practices are closely related to methods, media, and assessment of learning done. Humanistic education rooted in Dewey's progressivism as described above confirms that the ideal child-centered learning. In the implementation of learning, the teacher must have a learning paradigm that belongs to the child and the goal is to provide children experiences and carried through the experiences of children. This idea may conflict with religious values that often made the revelation as truth that must be held by everyone.

John Dewey's ideas about religious education could be one bridge learning how to bridge the religious humanist. Dewey was not the person who made religion as the values that come from God. However, Dewey would appreciate the importance of religious values in the view of child psychology. Therefore, Dewey wanted the religious education of children through the basic experience, as he expressed as follows:

"The actual religious quality in the experience...is sometimes brought about by devotion to a cause; sometimes by a passage of poetry that opens a new perspective; sometimes as was in the case of Spinoza – deemed an atheist in his day – through philosophical reflection" (Dewey, 1934a, p. 14).

Dewey's view of the above is one of the criticisms of the daily religious education. Many of the practices of religious education are more important than the meaning of symbols. Cultivation of religious values that emphasize only the intellect will reduce the essence of religion as a way of life. Even the planting of religious values that are too heavy intelektualistik cause the values embodied in religious doctrine less practiced by students. The purpose of religious education as revealed Bastide (2000: 150-151) not only understand the religious practices, but the important thing is to understand the way of life as God's will.

Dewey stressed how the quality is there a real religious experience can be gained through a variety of learning activities. In this context Dewey see from psychologically side that religious values would be more entrenched in their students through the learning experience.

Implications of the learning experience was how membelajarkan religious values from the deductive to inductive. That mean is invite students to understand the religious values by promoting thinking sense, not just a belief indoctrination. In this context it certainly does not mean that all teaching should be made of scientific logic, because there are some teachings that have not been able dilogika by humans.

Thus, religious humanist learning can be done in a variety of subjects. Planting can be done

through teaching materials, teaching methods, instructional media, learning and assessment. The ideal learning strategies in a religious humanist education is discovery learning, learning is not exposition. Such as the Humanistic view of John Holt called the Knight (1982:88):

"That children are by nature smart, energetic, curious, eager to learn, and good at learning; that they do not need to be bribed and bulled to learn; that they learn best when they are happy, active, involved, and interested in what they are doing; that they learn least, or not at all, when they are bored, threatened, humiliated, frightened"

Dewey insisted that education is the experience, through experience, and to experience. For Dewey (1963:89), the experience is the essence and purpose of education itself. The importance of experience in education is shown how learning should emphasize the learning of students as subjects. Learning is also integrated, so that children are not isolated at school, because it may deprive children of the school roots (Akinpelu, 1988:150). The religious humanist education strongly supports to integrates learning and school environment (society), Teacher is a facilitator who encourages and helps students achieve learning objectives.

How do the religious humanist education with character education? Basically a religious humanist education is character education. These two concepts are synergistic. Religious education is a humanist education efforts based on human values and religious. Character education is one source of human values and religious. Thus the religious humanist education strategy the same as the strategy of character education in schools.

4. Conclusion

Humanist education emphasized the freedom of the concept and praxis of education. Individuals as free beings in thinking and choosing the path of his life. In one hand is a good concept because of the freedom of thought quickly changes of human knowledge, but on the other hand has a danger to human survival. Education that emphasizes only the freedom of thought distance people from nature as creatures of God Almighty. While religious based education also should stick to humanitarian values. That's why the concept of humanistic education should be integrated with religious education. Religious humanist education recognize the value of human freedom, but it makes the value of religion as a handle on life. Thus it would happen the way of human life balance. In school life, religious humanist education strategy can be done through the school management, school culture development, and development of

learning strategies in the classroom. With synergize the various elements in the school education is expected that humanists and religious education can be achieved.

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