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The Indonesian Journal of Interdisciplinary Islamic Studies, published biannually by the Doctoral Program in Islamic Law, Islamic University of Indonesia, serves as a platform for intellectual exchanges and interdisciplinary studies on various aspects of Islam including, but not limited to, theology, law, education, economy and politics and how they are historically and contingently embedded, expressed and articulated in a variety of historical contexts. The journal welcomes contributions from scholars and researchers of various disciplinary backgrounds in the form of original (theoretical or empirical) research articles on various issues related to Islam in both its normative and historical dimensions.

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EDITORIAL

We are very pleased to present The Indonesian Journal of Interdisciplinary Studies (IJIIS) Volume 2, No. 2, 2019. This issue mainly consists of a good mix of selected papers discussing several interesting topics covering Islamic law, Islamic economy, religious freedom, Islamic education, and inheritance law.

The first article by Muhammad Iqbal Juliansyahzen discusses the authoritative hermeneutics offered by Khaled Abou el-Fadl as an attempt to challenge authoritarianism in Islamic law. The second article by Imam Khoiri then examines the current debate on the epistemological basis of Islamic economy by referring to the ideas proposed by Abbas Mirakhor. Following this, Eva Fadilah turns to the issue of Islam and freedom and religion by specifically examining the progressive and contextualist thinking of Australia-based Muslim scholar Abdullah Saeed. The next article by Khairun Nissa then discusses the humanistic educational thought of Soedjatmoko, one of Indonesian prominent intellectuals and social thinkers. The last article by Azmi Siradjudin then examines practice of the inheritance law among different ethnic groups in Metro city, Lampung. This issue is then concluded by a review of Muhammad Yasir Alimi's book titled "*Mediation of Religion, Post-Truth, and National Resilience: The Sociology of Religion in the Digital Age*".

It is hoped that this publication will encourage further research and discussion on various issues concerning Islam and Muslim societies from various disciplinary backgrounds.

Editor in-Chief

HUMANISTIC EDUCATIONAL VALUES IN SOEDJATMOKO'S THOUGHTS AND THEIR IMPLICATION FOR ISLAMIC HIGHER EDUCATION

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Abstract

Soedjatmoko was one of the prominent Indonesian intellectuals who offered important ideas concerning humanism, freedom, and human welfare in facing the future of Indonesian society. This research aims to (1) study the humanistic education values in the thoughts of Soedjatmoko and (2) analyze the implication of his humanistic educational thoughts on the development of Islamic higher education. This is a library research using the historical-philosophical approach. The data were collected through the documentation method and then analyzed using the content analysis technique. The result of the research showed that humanistic education values in the thoughts of Soedjatmoko include freedom, religiosity, creativity, independence, and self-actualization. The implication of the humanistic educational thought of Soedjatmoko on the development of Islamic higher education includes the urgency of reorienting Islamic higher education by concerning more with its essence, foundation, vision and mission, orientation, goal, materials, curriculum, method, teachers, students, and evaluation.

Keywords: *Humanistic educational values, Soedjatmoko, Islamic education*

A. Introduction

Islamic education cannot avoid the globalization wave. Global connectivity is reflected in economic competition and industrial revolution 4.0; it goes along with information and communication revolution, competition in technology mastery, mechanical and efficient world culture, and demographic bonus which become challenges, opportunities, and threats to Islamic higher institutions.¹

Islamic education has to adjust to society's needs and to find its future orientation on knowledge constructed by the Islamic higher education institutions that meet the needs of the 4.0 era, without leaving its humanistic values. Islam teaches life-long humanity wisdom.² Education as a humanizing process finds its sources on humanism thoughts. The education system in Islam is built on basic humanistic values from its creation which is in line with its purpose as a humanistic religion. Islam makes the humanistic dimension as its educational orientation.

The essence of education as a humanizing process may fail if it is trapped in dehumanizing practice.³ It is because there are differences between concept and application among education institutions. This gap may lead to failure in achieving education's mission to enhance the quality of human life. Discussing human as the subject in the educational process which means empowering and optimizing human's potential becomes a vital key in developing qualified human resources. Higher education institutions have a strategic role as human resources and human investment medium.⁴ They make education not only operates on improving life quality but also becomes a moral and ethical basis in empowering the nation's identity.

1 Toto Suharto, *Revitalisasi Pendidikan Islam* (Tiara Wacana Yogya, 2006), 103.

2 Muhammad Youssef Moussa, *Islam and Humanity's Need of it* (The Supreme Council for Islamic Affairs, t.t.), 60.

3 Paulo Freire, *Pedagogy of the Oppressed: 30th Anniversary Edition* (Bloomsbury Publishing USA, 2014), 20.

4 Zainul Arifin, "Nilai Pendidikan Humanis – Relijius," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya & Sosial* 1, no. 2 (5 Agustus 2015): 55.

Problems faced by Islamic education are very complex. They are caused by the current education process which is lacking humanism values by reducing its significance, focusing on the transfer of knowledge by leaving the tradition of critical thinking, creating participation and analysis by leaving behind potential (*fitrah*), and creating integral concept without incorporating transfer of knowledge, transfer of value, and transfer of culture.⁵ Additionally, Islamic education is still dominated by a normative atmosphere which makes it develop irrelevantly. It is then restricting and disorienting the meaning of Islamic education itself. Thus, it leads to decadent cultural transformation—a shift from critical to opportunist and pragmatic attitudes.

Higher education institutions certainly get the most highlight due to the quality of education implementation and graduates they produce. High prevalence of intellectual unemployment,⁶ lack of graduates' autonomy, high education cost, and violence that occurred in various institutions are the indications of low humanistic values. These cases also indicate the complexity of problems that higher education institutions have.⁷ Furthermore, education has commonly been commercialized, tends to be profit-oriented, and becomes a political tool and doctrines. These problems are sources of dehumanizing education.⁸ Essentially, education is a work of art which aims for continuous exploration (*fitrah*) and demands on creativity for life survival, since critical thinking, creativity, innovation, and participation must be always present in one's life.

Higher education institutions are expected to be friendly learning spaces; thus, they produce competent learners with knowledge, expertise, and skills that will be fundamental for their personal and

5 Hujair AH Sanaky, *Dinamika Perkembangan Pendidikan Islam di Indonesia* (Yogyakarta: Kaukaba, 2016), 140.

6 Badan Pusat Statistik, Pengangguran Terbuka menurut Pendidikan Tertinggi yang Ditamatkan 1986 – 2018, 13 Februari 2019, <https://www.bps.go.id/>.

7 Yakub Matondang, *Perguruan Tinggi Islam di era Globalisasi: Editor Syahrin Harahap* (Tiara Wacana Yogya, 1998), 71.

8 Sanaky, *Dinamika Perkembangan Pendidikan Islam di Indonesia*, 140.

social lives. Therefore, education will be able to create human beings who respect others and become obedient servants (*abd*) and leaders (*khalifah fil ard*). To fulfill these tasks, there should be holistic, cohesive, and orderly improvement in the education system to restore its vision and mission in the humanizing process oriented toward expanding human potentials with Islamic values (*insan kamil*).⁹

Against this backdrop, the article seeks to explore Soedjatmoko's thoughts on humanistic educational values and their implications on Islamic education in higher education institutions. Soedjatmoko was an internationally recognized 20th century social thinker from Indonesia. He was a passionate young man in the pre-revolution era, a critical thinker during the Old Order, and a respected intellectual during the New Order. Bung Koko—Soedjatmoko's nickname—was born in Sawahlunto, January 10, 1922 from a noble Javanese family which was strongly rooted in modest life philosophy. He grew up to be a journalist and diplomat. Some of his top careers were the Indonesian ambassador for the United States (1968 – 1971) and the rector of UN University in Tokyo, Japan (1980 – 1987). Soedjatmoko had never finished his formal education; however, he has empirically proven that his interaction with various major thinkers gave him mixed and authentic discourse. Intellectual tradition, educational background, and life experiences built since his childhood have given colors to Soedjatmoko's life. His thought and works which are nationally and internationally recognized cover various knowledge. He died on December 21, 1989, when he tried to finish his study at Muhammadiyah University of Yogyakarta and was buried in Tanah Kusir, South Jakarta.¹⁰ To pay tribute to Soedjatmoko and his family, the house of Dr. Saleh Mangundiningrat (Soedjatmoko's father) in Slamet Riyadi street, Solo, was made into *Balai Soedjatmoko* which functions as a center for art and literature performances, exhibition, book discussion, and seminar. This venue

9 Hujair AH Sanaky, *Paradigma Pendidikan Islam Membangun Masyarakat Madani Indonesia*, 1 ed. (Safiria Insania, t.t.), 203.

10 M. Nursalam, *Pergumulan Seorang Intelektual: Biografi Soedjatmoko* (Gramedia Pustaka Utama, 2002), 14.

also collects and introduces Soedjatmoko's works.

Soedjatmoko had a great interest in the development of Indonesia. In his view, development requires upgrading of the society's capacity, both individually and collectively, in adapting with changes and consistently pursuing the society's goals. Therefore, the nation's development needs to be directed toward improvement in education. In this case, education becomes vital for society since students can learn values such as being free from repression and hegemony, understanding their basic rights, and being aware of various probabilities.

B. Theoretical Framework

The humanistic concept

The humanistic theory aims to "humanize the human" which essentially points out one's behavior in defining him/herself and understanding his/her circumstances. It sees the human being as a creation who is equipped with distinctive characteristics.¹¹ Humanistic experts tend to be optimistic about human beings and their nature. These experts focus on human's capacities to think consciously and rationally based on his/her biological ability to reach his/her maximum potential. From a humanistic perspective, the human being is responsible for his/her life and actions, as well as being fully responsible to direct his/her behavior.

Lundin and Merry point out some principles in the humanistic concept that become one's basis in developing his/her potential.

1. One is motivated by the need to develop and fulfill his/her potential.
2. One is accustomed to make a decision and knows best his/her needs.
3. One is strongly influenced by his/her perspective, both on him/herself and others' treatments.
4. One can decide what he/she wants and fulfill his/her potential.¹²

11 Baharuddin and Moh Makin, *Pendidikan Humanistik (Konsep, Teori, dan Aplikasi Praktis dalam Dunia Pendidikan)*, (Yogyakarta: Ar-Ruzz Media, 2011), p. 22.

12 Baharuddin and Moch. Makin, *Pendidikan...*, p. 11.

Human being has rights attached to him/her. There are several values and basic approaches that humanistic theory tries to implement, namely: 1) one who highly respects his/her position as a human being, 2) one who highly respects others the way he/she respects him/herself, 3) one who understands and conducts his/her obligations and rights as human beings, 4) one who uses his/her full potential, and 5) one who understands that there is penultimate power that controls the entire life of human beings.¹³

Humanistic education

Humanistic education as a theory of education aims to be an education that utilizes humanism as its main approach.¹⁴ The humanistic approach focuses on one's potential to seek and discover his/her capacities, as well as to develop them. In the humanism paradigm, the human being is seen as God's creation with particular capacities that need to be optimally improved through education that humanizes human beings (humanistic education).

Robert B. Sund in *Piaget for Teachers* mentions that humanistic education can be achieved through several approaches, namely, self-esteem approach, creative approach, value clarification, and moral development, and multiple-talent approach.¹⁵

1. Self-esteem approach

Teachers realize that transferring knowledge by giving out all attention to his/her students cannot sufficiently help them survived modern life challenges. Thus, teachers need to be more active in helping his/her students developed their self-awareness, positive consciousness, and positive self-concept. Students equipped with self-concept will bravely live his/her life, believe in his/herself, and become a resilient individual. Hence, teachers need to give particular attention

¹³ H. A. R. Tilaar, *Pendidikan, Kebudayaan dan Masyarakat Madani Indonesia: Strategi Reformasi Pendidikan Nasional* (Rosdakarya, t.t.), 68.

¹⁴ Abdul Munir Mul Khan, *Nalar Spiritual Pendidikan: Solusi Problem Filosofis Pendidikan Islam* (Saint Joseph's University, 2002), 95.

¹⁵ Mohammad Amin, *Humanistic Education* (Departemen Pendidikan dan Kebudayaan, 1979), 11.

to developing self-esteem among his/her students.

2. Creativity approach

Every individual has his/her potential to be creative. Students' creativity can be boosted by giving five creative behaviors, such as:

- a. Fluency, a capacity to offer ideas in solving particular problems.
- b. Flexibility, a capacity to discover out-of-the-box ideas in solving problems.
- c. Originality, a capacity to offer unique or extraordinary responses.
- d. Elaboration, a capacity to give detailed hints in realizing ideas.
- e. Sensitivity, a capacity to sensitively sense a problem in a particular situation.

3. Clarification and moral development

A student will evolve throughout his/her life to improve attitudes and values in improving his/her potential to reach self-actualization. Thus, a school that intentionally or unintentionally skips these individual development aspects will automatically decrease its educational effectiveness.

4. Multiple-talent approach

Teachers help their students to individually comprehend themselves. This comprehension requires teachers to observe their students as *a total person* so that they do not see students only as a knowledge reservoir, "a bottle that needs to be continuously filled." Guilford and Taylor illustrate that human beings are multitalented. Talent's manifestation and development will build self-concept and support mental well-being which helps students to be fully human. Teachers should have a holistic viewpoint in determining students' cognitive, affective, and psychomotor capacities; therefore, these capacities will be seen as multi-talents instead of fractioned talent.

The individual is seen as a group of talents that consists of capacities such as academic capacity, creativity, planning, organization, social, communication, decision making, etc. thus, the multi-talents approach is required in the learning process. Here, teachers will be able to explore their students' talents, not merely on their academic capacity. Evaluating a student based on his/her academic capacity is equal to limiting the student's existence as a human being. Thus, teachers should be able to embrace the fact that their students have various talents. Consequently, teachers and their students will have better interaction. Additionally, students with multi-talents will be marked above the average.

Understanding the complexity of human talents will positively affect the acceptance of self-concept and boost students' hope that they can learn and rely on the talents they have. Consequently, their academic performance will also improve. The discussion indicates that the learning process will get enhanced using a student-centered, investigative and discovery-oriented approach, instead of relying on a teacher-dominated approach. On the self-concept-multi talent – discovery approach, teachers are facilitators who guide, accept, and happily help students to develop their talents to become individuals with positive self-concept and mental well-being. Teachers are also expected to initiate an action to discover and enhance all kinds of talent. As a result, teachers need to help their students to appreciate themselves and build their self-concept.¹⁶

Humanistic education values

According to Hibana, Sodiq A. Kuntoro and Sutrisno, humanistic education values are mainly based on five values namely:¹⁷

1. Freedom

The basis of this value lies in the sense of security. When one is free

¹⁶ Amin, 27.

¹⁷ Hibana, Sodiq A. Kuntoro, dan Sutrisno, "Pengembangan Pendidikan Humanis Religius Di Madrasah," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 3, no. 1 (1 Juli 2015): 24, <https://doi.org/10.21831/jppfa.v3i1.5922>.

from any fear, he/she can reach self-actualization based on the talents that he/she has. Also, the freedom that one has should not violate local norms and regulations.

2. Creativity

It lies in one's capacity to offer new ideas, concepts, work, etc. Each student can create a new thing or offer new ideas or concepts throughout the learning process. Therefore, he/she needs to be free from fear or pressure, to reach his/her self-actualization.

3. Cooperation

It is needed to double one's capacity. He/she needs to be able to work independently and collectively. The essence of cooperation lies in the humanism concept. Students will be encouraged to build cooperation with other students to reach a mutual target or goal.

4. Honesty

It lies in the ability to act as it is. One is not expected to act out to get praised. Students should be encouraged to be honest since they will be responsible for every decision they make, both to other people and to their Creator.

5. Self-actualization

It is one's capacity to express his/her potential. Students should be able to get rid of their psychological problems to objectify their potentials. They will achieve personal fulfillment when they acquire this capacity.

The Concept of Islamic education

Islamic education is an effort made by Muslim teachers to maximally guide the basic development (*fitrah*) of their students through Islamic teachings.¹⁸ Therefore, Islamic education is not only

18 M. Arifin, *Ilmu Pendidikan Islam; Suatu Tinjauan Teoritis dan Praktis Berdasarkan*

understood as an effort to educate, direct, or guide students' potential, but also to appreciate the existence of human beings as *khalifah fil ardl* (God's representative on earth), as well as an individual and social being. Four concepts become basic references in Islamic education:

1. Tarbiyah

It means that education should be able to point out and to solve educational issues, character building, code of conduct, ethics or *akhlak* (attitude) enhancement according to the Quran.

2. Ta'lim

It means utilizing five senses to be recorded in one's mind. It is a process that boosts mental or intellectual power to seek knowledge. *Ta'lim* not merely points out the effort to gain knowledge; it also empowers intellectual capacities.¹⁹

3. Ta'dib

It is an effort to educate, train, familiarize, improve, and form discipline as well as to demonstrate that god behavior and manners in everyday life are reflections of one's personality.

4. Tahzib

It aims to repair and remove one's bad habits. According to Hans Wehr, there are ten meanings of *tahzib*, such as expurgation, emendation, correction or rectification, revision, training, instruction, education, upbringing, culture, and refinement. In other words, *tahzib* is one's effort to improve his/her moral quality and happens to be the goal of Islamic education.

Therefore, *tarbiyah*, *ta'lim*, *ta'dib* and *tahzib* are cohesive and connected. For instance, when education is directed to *ta'dib*, it has to pass the teaching process (*ta'lim*) and *tarbiyah*. Thus, one will get

Pendekatan Interdisipliner, (Jakarta: Bumi Aksara, 1994), p. 32.

¹⁹ Hujair AH Sanaky, *Pembacaan Ulang Atas Konsep Pendidikan dalam Islam* (Yogyakarta: Trussmedia Grafika, 2018), 40.

knowledge through *ta'lim* and the knowledge acquired leads to attitude or behavior which follows the aim of education namely generating individuals with good personalities (*insan kamil*).²⁰

Islamic Higher Education

Higher Education Institution conducts the learning process at the higher education level. It covers programs like diploma, undergraduate, graduate, doctoral, profession, and specialist that are following the culture of Indonesia. There are two types of higher education institutions in Indonesia, namely, state higher education (*Perguruan Tinggi Negeri/PTN*) and private higher education (*Perguruan Tinggi Swasta/PTS*). *Tridharma Perguruan Tinggi* (the Three Pillars of Higher Education) is the institution's responsibility to conduct education, research, and community service.²¹

Higher education institutions can take the form of universities, institutes, polytechnic, academy, and community colleges.²² They function a) to improve and shape the characters of a civilized nation; b) to create human resources who are innovative, responsive, creative, skillful, competitive, and cooperative through the implementation of *Tridharma Perguruan Tinggi*; c) to improve science and technology by considering and implementing humanistic values.

Higher education institutions also aim at: a) improving students' potential to be pious, obedient, well-mannered, creative, independent, skillful, competent, and civilized individuals, b) generating graduates that are competent in their fields and global competition; c) improving knowledge through research that pay attention to and implement humanistic values for a greater benefit; d) implementing community service through reasoning and research for more far-reaching beneficiaries.

20 Sanaky, 53.

21 Regulation No. 12/2012, Article 1 Verse 9 on Higher Education

22 Regulation No. 22/1961 on Higher Education

C. Soedjatmoko's humanistic educational thoughts

The results of the study indicate that Soedjatmoko was a scholar who conveyed his thought in social, political, religious and cultural centers. Compared to his role in politics, Soedjatmoko played a better intellectual role. He had been widely accepted in Indonesian intellectual communities. Soedjatmoko's works cover the essence and position of freedom and independence as cultural elements that involve human beings. He started his works on holistic social transformation problems with the presence of freedom. Soedjatmoko always started from problems that emerged in his surroundings to much bigger problems, with an approach that relies on the perspective that autonomy in human beings is inevitable. He worked consistently and committedly on society's morals or changes that occurred along with national development. Soedjatmoko's works are mainly based on reality and problems that he faced throughout his intellectual journey.

Central to Soedjatmoko's thoughts, including those concerning education, is his commitment to humanism. Hence for Soedjatmoko, the essence of education is paying respect to humanism. Soedjatmoko asserts that humanitarianism is an extension of humanism and has a basic orientation on human freedom and prosperity. Humanitarianism puts great care on religious values as its appearance is chiefly caused by religious essences. In its development, humanism gets closely related to religion; humanitarianism also puts forward religion. As Soedjatmoko states, the purpose of humanitarianism is freedom and prosperity in human development. He also mentions that there are seven humanitarianism ethical principles, such as freedom, responsibility, consensus, empathy and tolerance, anti-violence, and religion.²³ These principles are the results of Soedjatmoko's exploration, reading, reflection and dialogue with Javanese, Indonesian, Western, and Islamic traditions.

23 Siswanto Masruri, *Humanitarianisme Soedjatmoko : Visi Kemanusiaan Kontemporer* (Pilar Media, 2005), 2–3.

In transformative humanist education, education institutions not only provide freedom for students to explore and express their potential but also, as Soedjatmoko asserts, deal with social reality and participate in becoming problem solvers. Therefore, education institutions need investigation, imaginative search and creativity and to put it forward than just the transfer of positive knowledge. From this perspective, education institutions are not just for education, but also become a driving force for innovation. They should be the drivers for regeneration and modernization, as well as a tool for the nation's maturity.²⁴

Soedjatmoko asserts that there are five principles in reorienting the paradigm of humanistic-transformative Islamic education which are in-line with the globalization context. First, education should be a liberating and empowering process. Second, the education process should be able to instill religious values. Third, the education process should be oriented toward improving and developing students' critical thinking and creativity. Fourth, the learning process should be oriented toward improving and developing students' independence. Finally, the learning process should be oriented toward self-actualization as an effort to prepare individuals who can live in global solidarity and competition.

Liberation value

Education must be regarded as a medium of liberation (i.e. freeing people from oppression culturally and structurally) since humans are free creatures. Therefore, education should provide free space for students to express, actualize and explain opinions, etc. In a broader context, education should free the surrounding communities who are bound by hegemony and domination of the social system which results in the death of creativity and critical thinking.

Soedjatmoko rejects determinism. He believes that humans are free, and freedom is a basic need of human beings. In reality, people are

24 Soedjatmoko, *Soedjatmoko dan Keprihatinan masa depan*, 51–54.

born and raised from particular social structures. If the structure then makes a person controlled by his/her strength, thus, he/she cannot control or change that structure.

Soedjatmoko looks at the relationship between teachers and students in the context of education, namely the relationships that can create a pleasant and balanced atmosphere. In a formal learning process, teachers must be able to enhance students' intellectual curiosity by inviting them to exchange ideas, ask questions and opinions, or offer a rebuttal. Therefore, critical abilities, courage and discipline of thought, and livelihood initiatives are strongly built. Also, teachers must be able to build good and productive relationships with their students out of the formal learning process. It can be done by constantly instilling the eternal search for truth and teaching the art of discovery in science. Hence, teachers and students are devoted to the search for knowledge.²⁵

In the humanistic education, the educational institutions provide freedom for students to explore and express their potentials. Additionally, Soedjatmoko points out that educational institutions should directly deal with and strive with social reality. Also, they participate as solvers for various problems; therefore, educational institutions need reliable investigation, imaginative search, and maximum creativity. Also, these institutions function more than just transferring positive knowledge. Seen from this perspective, the educational institutions are not just for education, but they become a source of innovation, renewal, and modernization, as well as an instrument for the nation's growth.²⁶

Here lies the role of an educational institution as a medium to embrace and empower students and the surrounding community. Thus, the educational institutions will not only take care of themselves, but also be sensitive to current socio-cultural reality. If the educational institutions do not involve themselves deeply in the ongoing socio-cultural reality, they will not provide significant relevance and

25 Soedjatmoko, *Dimensi Manusia dalam Pembangunan: Pilihan Karangan* (Pustaka LP3ES, 1995), 47.

26 Soedjatmoko, 51-54.

contribution to the socio-cultural life of the community.²⁷

Religious value

Religious value is the value that comes from the belief in God. Thus, it is useful and carried out by human beings in the form of attitudes and behavior by obediently carrying out religious teachings they hold in everyday life. Soedjatmoko considers that religious education must be able to foster and increase religious awareness among students. Therefore, students can internalize and actualize religious values and understanding. Besides, religious education must be able to increase the nation's ability to see development from a transcendental perspective with making faith as a source of motivation and fundamental value in searching for and experiencing modern knowledge.²⁸ Religious education also has an important role in fostering human beings, namely to foster human beings with moral values and faith²⁹, as well as to look at the world's development by building and maintaining a balance between the worldly and afterlife. Thus, these human beings are not carried away by excessive materialism.³⁰

According to Soedjatmoko, religious education has a special task, namely to foster students' mindset, attitude and behavioral patterns when moral standards get erratic because they are involved in the currents of social transformation.³¹ The transformation generates implications as it may lead to the deconstruction of old social value systems and structures, as well as creates choices in new values and social structures. To prevent it, students should have the courage to stand on their own feet and not to depend on the government or bureaucracies.

Religious education must also strive to compete with the general education model by integrating and interconnecting religious and

27 Soedjatmoko, 223–25.

28 Nirwan A Arsuka, *Menjadi Bangsa yang Terdidik Menurut Soedjatmoko* (Penerbit Buku Kompas, 2010), 114.

29 Arsuka, 114.

30 Soedjatmoko, *Etika Pembebasan*, 1, cet. 1 ed. (LP3ES, 1984), 271.

31 Syafii Maarif, *Mencari Autentisitas dalam Kegagalan* (PSAP Muhammadiyah, 2009), 34.

general subjects theoretically and practically. The integration and interconnection aim at equipping the students with appropriate skills that suit with the development of business needs and opportunities. Besides, religious education must be able to foster and increase students' motivation to connect with religious values with social realities.³² Hence, criticism and creativity in dealing with social reality are embedded in students' life and they will be able to practice religious teachings in daily life. Religious education which emphasizes only on memorization of religious rules in an abstract-sterile form has less relevance in aiding students to positively deal with the social transition as virtuous human beings.³³

Religious education cannot and should not work solitarily. If religious education wants to have relevance in social transition, it must walk hand-in-hand with non-religious education programs that ultimately form virtuous human beings. Religious education must be able to foster and increase the religious awareness of students, so that faith becomes a source of motivation and basic values in diving into and experiencing modern sciences.³⁴ From Soedjatmoko's concept of education, it can be concluded that education is a medium for generating human beings with critical-transformative awareness and radical involvement in social reality by upholding the basic religious values.

Critical and creative learning value

If education can generate people with critical awareness, accelerated social change will inevitably take place since critical awareness, in the context of social change, will create space for people to recognize injustice in the existing systems, then they will be able to analyze how the systems should work and how to transform it.³⁵ In transformative humanist education, awareness is important to be established and

32 Menjadi, *Menjadi Bangsa yang Terdidik Menurut Soedjatmoko*, 115.

33 Sujatmoko, *Soedjatmoko dan Keprihatinan Masa Depan* (Tiara Wacana, 1991), 274.

34 Soedjatmoko, *Etika Pembebasan*, 274.

35 Musthofa Rembangy, *Pendidikan Transformatif: Pergulatan Kritis Merumuskan Pendidikan di tengah Pusara Arus Globalisasi* (Teras, 2010), 101.

developed among students who will eventually become social change agents. Gramsci mentions that effort to raise critical awareness is the key element in education concept and a strategy to achieve social transformation.³⁶

From this kind of educational framework, it becomes logically accepted that education is a learning process-oriented toward fostering and developing critical and creative attitudes related to the mindset used by students. Therefore, teachers should act as a mentor, facilitator, motivator, and driving force in two-way learning and educational formula making. Meanwhile, students are active subjects, learning partners and experienced individuals. Being creative means trying to find relevant values in creating a better learning process.

In Soedjatmoko's view, the learning process must recognize and admit individual characteristics and always inspires students to think critically and creatively. Therefore, educated human beings can face and respond to social transformation critically and creatively.³⁷ For Soedjatmoko, educational goals amid the social transformation are to prepare a new generation to live in a new situation. What human beings need to develop is extensive knowledge, flexibility, and a high degree of creativity to face and respond to new problems. It also gives the right answers to the challenges of their times, while enhancing community resilience to face social problems.³⁸

Soedjatmoko further reveals that students are encouraged to be knowledgeable. They should be aware that learning is never-ending. Students should also be able to think integrally and conceptually. They need to have the ability to react quickly, reason rationally and has character stability. Also, students need to be creative to face challenges, courageous, responsible, sensitive, have social solidarity, and able to reason morally. Therefore, there needs to be an education system that accepts and recognizes individual characteristics as well as stimulates

36 Fakih Mansour, *Masyarakat Sipil Untuk Transformasi Sosial* (Pustaka Pelajar, 2008), 66.

37 Soedjatmoko, *Etika Pembebasan*, 99.

38 Soedjatmoko, 102-3.

critical and creative thinking.³⁹

Understandably, Soedjatmoko emphasizes the importance of increasing learning capacity, the nation's learning ability and lifelong learning. He explains that graduates' creative quality does not only depend on education at higher education institutions and social factors. It also depends on the quality of the input and the results of primary and secondary education. Even the scientific quality of a nation relies heavily on the response of the principles nurtured at the elementary and secondary education levels.⁴⁰ In this context, the learning process is essentially a process of being able to solve problems. Living in a world that is full of complex problems, human beings need the ability to analyze, find ways, and try to solve the problem that have been formulated from their experiences.

Self-reliance Value

Self-reliance has to do with independence, creativity, and confidence that can make someone able to be an adaptable individual and taking care of things independently.⁴¹ In this context, education needs to emphasize independence in learning.

Soedjatmoko asserts that the ability that students need to prepare is to be responsible, to have social sensitivity and solidarity, and a sense of self-esteem. Thus, they can be independent, full of initiative, competitive, and able to work together with others.⁴² The goal of education is to shape correct thinking, attitudes, and behavioral patterns. When moral standards are uncertain because of the swift currents of social transformation, there will be the deconstruction of old social values and structures and the presence of new social value and structural choices. Anticipating this transformation students

39 Nusa Putra, *Pemikiran Soedjatmoko tentang Kebebasan*, Cet. 1 (Gramedia Pustaka, 1994), 26.

40 Soedjatmoko, *Dimensi Manusia dalam Pembangunan*, 53.

41 Deborah K. Parker, *Menumbuhkan Kemandirian dan Harga Diri Anak* (Prestasi Pustakarya, 2005), 226–27.

42 Soedjatmoko, *Etika Pembebasan*, 98.

should be prepared to be independent, not to depend on government or bureaucracies.⁴³

Self-actualization value

Self-actualization is the full utilization of talents, capacities, potentials possessed by human beings to meet their needs. The process of actualization is the development or discovery of identity and developed potential owned by human beings.⁴⁴

Humanistic education in Soedjatmoko's view is a participatory and cooperative educational model of all learners' abilities to freer and more creative thinking processes involving the educational process and social and cultural learning reality. Thus, human beings can live "in" and "with" the world. At the same time, they can become social transformation forces. In practice, this educational model appreciates potentials existed in each student, not by dismisses those potentials under uniformity and sanctions. Also, students are given opportunities to develop naturally and humanely. Besides, transformative humanistic education explains the existence of unequal, oppressive, dominating and exploiting social relations that necessitates a change toward equality, mutual respect and non-discrimination which ultimately humanizes human beings themselves.⁴⁵

D. Implication for Islamic higher education

Soedjatmoko asserts that the role of higher education institutions is vital to renew and enhance the nation's development as well as to solve social problems orderly and systematically. Therefore, higher education institutions can choose specific capacities as prerequisites to develop the nation's autonomy which is in line with local values in the current interdependent world.⁴⁶ Soedjatmoko explains that religious

43 Arsuka, *Menjadi Bangsa yang Terdidik menurut Soedjatmoko*, 114.

44 Danang Sunyoto, *Teori, Kuesioner, dan Proses Analisis Data Perilaku Organisasi* (Caps, 2013), 3.

45 Soedjatmoko, *Menjelajah Cakrawala*, 223–25.

46 1922- Soedjatmoko, *Menjelajah Cakrawala: Kumpulan Karya Visioner Soedjatmoko* (Gramedia Pustaka Utama, 1994), 120.

education should be able to cultivate religious conscience among its learners; thus, learners will be able to apply religious teachings in a wider sense. Also, learners can enhance their capacity to develop the nation transcendently through faith which becomes the source of motivation and fundamental values in understanding modern sciences.⁴⁷ Religious education plays an important role in maintaining individuals such as teaching manners and good behaviors.⁴⁸

Religious education has special duty namely managing learners' thought, attitude, and behavior so that they have resilience in facing social transformation,⁴⁹ which leads to the deconstruction of value system and the old social structure and offers the new value system and social structure. In response to this, there should be a readiness to be independent and free from the government's supports. Religious education needs to compete with the general education by integrating and interconnecting religious and general subjects both theoretically and practically to give skills that suit the needs of the nation's development. On the other hand, religious education should be able to increase learners' motivation in connecting religious values and social reality.⁵⁰ So, critical thinking and creativity in facing social reality are instilled in the learners' mind and they can apply the values daily.

As far as Islamic higher education is concerned, humanistic educational values in Soedjatmoko's thoughts are highly relevant in the reorientation and reformulation of Islamic higher education taking into account several important aspects: the nature of Islamic education; foundations of Islamic education; vision and mission of Islamic education; Islamic education orientation; educational objectives; learning materials; curriculum; methods; educators; students and evaluation.

47 Menjadi, *Menjadi Bangsa yang Terdidik menurut Soedjatmoko* (Penerbit Buku Kompas, 2010), 114.

48 Menjadi, 114.

49 Menjadi, 115.

50 Menjadi, 116.

E. Conclusion

The values of humanistic education in Soedjatmoko's views are values that put the priority on educational goals' achievement, namely humanizing human beings by helping students to recognize themselves and their potentials. Therefore, the concept of humanistic education can be formulated into the values of humanistic education, namely liberative, religious, critical and creative learning, self-reliance, and self-actualization values.

The implication of humanistic educational values of Soedjatmoko's views on Islamic education in higher education is expressed in several Islamic education aspects such as nature, basis, vision and mission, orientation, objectives, material, curriculum, methods, teachers, students, and evaluations of Islamic education. The humanistic educational values in Soedjatmoko's views are a form of appreciation for the individual as a human being by optimizing his/her potentials through interactions that affect one another in the learning process without neglecting the humanistic values.

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