RELIGIOUS HUMANISM IN EDUCATION: ANALYSIS OF QUR'ANIC VERSES ON HUMANITY

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Abstract:

The Quran strongly emphasizes humanity. Unpacking this message demands critical study to foster human potential in line with its core essence. This study analyzes the humanist values present in the Quran and their implementation in education. Employing a qualitative, descriptive analysis, this library research uses the Quran as its primary source. The study aims to identify the human values in the Quran and examine their application in educational settings. Results indicate that Quranic discussions on humanity revolve around humans as caliphs entrusted with responsibility. Fulfilling these responsibilities rests on the Aqidah of monotheism and the Quran. Quranic religious humanism is constructed through principles of purposeful freedom, equality, brotherhood, and tolerance. In education, teachers should prioritize a humanist approach to nurture students' potential, cultivating a supportive, interactive, liberating, and democratic learning climate. This study recommends that Islamic education incorporate religious humanist values into the curriculum and classroom practices.

Keywords: *quran, humanism, education*

Abstrak:

Al-Quran memberikan perhatian yang jelas tentang kemanusiaan. Pesan ini memerlukan kajian mendalam agar untuk pengembangan potensi manusia sesuai dengan kodratnya. Penelitian ini akan mengkaji nilai-nilai humanis yang terkandung dalam Al-Quran dan implementasinya dalam pendidikan. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan analisis deskriptif. Penelitian ini merupakan penelitian kepustakaan, yang sumber utamanya adalah Al-Quran. Tujuan penelitian ini adalah untuk menguraikan nilai-nilai kemanusiaan dalam Al-Quran dan penerapannya dalam pendidikan. Hasil penelitian menunjukkan bahwa pembicaraan tentang kemanusiaan berangkat dari terminologi manusia sebagai khalifah yang mengemban amanah. Prinsip utama dalam melaksanakan amanah adalah berbasis Aqidah tauhid dan Al-Quran. Konstruksi humanisme religius qurani berpedoman pada nilai kebebasan yang terarah, nilai persamaan, nilai persaudaraan dan toleransi. Penerapannya di dunia pendidikan adalah bahwa pendidik hendaknya mengedepankan pendekatan humanis dalam mengembangkan potensi peserta didik demi tercipta suasana belajar yang kondusif, interaktif, membebaskan, dan demokratis. Rekomendasi dari penelitian ini adalah pendidikan Islam perlu mengintegrasikan nilai humanisme religius dalam kurikulum dan praktik belajar.

Kata Kunci: *al-Qur'an, humanisme, pendidikan*

INTRODUCTION

The Quran states that humans are the pinnacle of God's creation and the

highest of His creatures (*Al-Qur'an Dan Terjemahnya*, 1412, p. 1076). This illustrates the high dignity and status of humanity. Therefore, humans are essentially pure, good, and noble beings. Humans are equipped by their Creator with the natural ability and talent to recognize for themselves what is bad, which will keep them away from the Truth, and what is good, which will bring them closer to the Truth. This state in religious language is called *fitrah*, which means that the original nature of human creation is pure and good. Thus, with their *fitrah*, humans become *hanif* beings, which are naturally inclined and favor what is true, good, and pure.

Afif Muhammad interprets the term fitrah as the origin of the event when humans were first created. In the Qur'an, *fitrah* is called *ahsani taqwim*, meaning the best of creations. Therefore, according to him, the best human is the human who is in the condition of their first creation, not yet influenced by the blemishes of worldly life. This is the condition that everyone must maintain to remain pure. Because worldly life is full of blemishes that can, at any time, contaminate the human fitrah so that it is no longer in its original condition (Muhammad, 2019, pp. 139–140). Based on this *fitrah*, humans will feel safe, comfortable, and peaceful with truth, goodness, and purity. The human inclination towards truth, goodness, and purity is a manifestation of human faith in Allah SWT, the Absolute Truth. This faith implies that the human way of life will maintain the high dignity of human beings, because the spirit of the One True God naturally brings about liberation, namely, liberation from everything that leads to the denial of human dignity and status itself (Majid, 2008, p. 24).

As is known, the presence of humans in this world is to carry out the task as *khalifatullah* (vicegerent or representative of Allah). From this, it is clear that the essence of human creation in this life is to carry out the task of vicegerency, building and managing this world in accordance with the Divine will (Shihab & Ali-Fauzi, 2002, p. 233). To successfully carry out their duties as *khalifah* in this world, Allah SWT equips humans with various potentials such as: the ability to know the nature, function, and usefulness of all kinds of things, the subjugation of the earth, the heavens, and everything in them, and having intellect and senses. All this potential is given to humans so that they may achieve ease and smoothness in reaching their life goals. Among the goals of a Muslim's life is to become *khalifatullah* (representatives of Allah) on earth (Al-Qur'an Dan Terjemahnya, 1412, p. 13). Who constantly build the earth and develop civilization on it (Syamsuddin & Ghazali, 2000, p. 231). In order to achieve the qualification of *khalifatullah*, a Muslim must prioritize action (*amal shalih* - good deeds) over mere belief, words, and desires. Believing in the truth of Islam, for example, is not enough, because faith needs to be manifested in action.

According to Syariati, humanism is a philosophical school that states that its main goal is the salvation and perfection of humanity, the principles of which are based on a response to the basic human needs that form human distinctiveness (Syari'ati, 1992, p. 39). For Syariati, religion and humanity are not things that should be opposed, because both have complementary values in realizing a better life in the future. Therefore, humans are required to uphold human dignity and values with an open attitude, care, and respect for others, regardless of their status. Humanity is the process of becoming a complete human being ready to interact with other human beings in the context and challenges of an ever-developing era.

To develop this human potential, according to Abdurrahman Mas'ud, an educational practice that upholds human values is needed (Mas'ud, 2020, p. 23).

This perspective shows that education can be used as the main pillar in providing insight and realizing the vision of humanity. The teaching and learning process involving teachers and students should ideally be imbued with humanist values such as brotherhood, equality, social justice, tolerance, solidarity, mutual respect, and appreciation for differences. However, the reality in the field shows that the relationship between teachers and students is often not harmonious, with instances of bullying and brawls occurring. In fact, there is evidence that teachers are less humanistic towards their students, such as teachers treating students like robots, not providing space to develop their potential. More teachers demand that students follow rules blindly. For example, giving daily assignments and homework is not sufficient and does not take study time into account. Punishments or sanctions for students who do not complete assignments. This has become the habit of most teachers when developing curricula in schools.

This paper will examine how the Qur'an devotes significant attention to humanity, tolerance, justice, compassion, and equality among all human beings, regardless of their tribal, racial, or religious differences. These messages reflect a framework of values that encourages unity and harmony in society. The Qur'an offers clear guidance on building healthy relationships between individuals and within communities. In Surah Al-Hujurat:13, the Qur'an teaches *"that Allah created humans from a single pair and divided them into various tribes and nations so that they may know and understand one another." (Al-Qur'an Dan Terjemahnya*, 1412, p. 847). This affirms the importance of tolerance, appreciation for differences, and cooperation between individuals. The humanist values contained in the Qur'an also encourage the *ummah* (community) to care for social and humanitarian needs. In many verses, the Qur'an calls for giving to the needy, helping the oppressed, and striving to create a just and prosperous society for all.

Given the significance of the humanist values contained in the Qur'an, this research will focus on religious humanism based on Qur'anic verses and its relation to education. Research on religious humanism has been widely conducted, among which: *first*, Dewi Ratnawati and Ahmad Zainal Abidin, who wrote about the Implementation of the Humanistic Education Concept from the Perspective of the Qur'an Surah Al-Isra' Verse 70, which concludes that the activities carried out by students in the learning process follow the procedures and norms that are regulations in the educational institution concerned. These activities can take the form of social interaction that leads to character building and the development of the students' abilities and talents, which are formed based on Pancasila and religious values (Ratnawati & Abidin, 2019, pp. 337–357). Second, Muhammad Aminullah who discusses Religious Humanism from the Perspective of the Qur'an (The Meeting Point of Religion and Philosophy) (Aminullah, 2022, pp. 219–242), which states that the values championed by religious humanism are very much in line with the values contained in the Qur'an as the basis of ethical and moral values of religion (Islam); freedom, brotherhood, and equality. The only difference is that Qur'anic religious humanism bases its struggle on principles and revelation. *Third*, Muhammad Muhtadi who conducted research in the form of a Dissertation entitled Humanistic Education from the Qur'an Perspective (Laporan Disertasi Muhtadi, 2018, pp. 1–269). His research results state that the concept of humanistic education in the Qur'an contains elements, among others: a) Physical and biological education of humans; b) inner and psychological education of humans; c) social education of humans and d) spiritual education of humans. Humans are essentially inseparable

from education, whether direct or indirect. From the three previous studies, in the author's opinion, it has not yet been revealed how religious humanism should be applied in the world of Education by referring to the verses of the Qur'an, and this is the issue that will be uncovered in this research, which also constitutes its novelty. Based on this line of thought, the title of this research is Religious Humanism in Education (An Analytical Study of Qur'anic Verses on Humanity).

RESEARCH METHOD

This research uses a library research method. The type of library research used is data/text analysis (Hardani, 2020, p. 72). The paradigm used in this research is the interpretative/constructivist paradigm. The data sources in this research are divided into two, namely primary and secondary, in the form of books, journals, as well as relevant scientific articles and other documents(Sugiyono, 2013, pp. 224–225). Data collection is done by gathering various literature relevant to the research topic. Then, classifying the literature is classified into primary, secondary, or tertiary sources. Furthermore, the researcher conducts a literature search in accordance with the research topic, then conducts a review to obtain novelty in the research being carried out. The last step is grouping the data based on the systematic discussion conducted. The data analysis in this research uses Miles and Huberman analysis, which states that there are three stages of qualitative data analysis: data reduction, data display, and conclusion/verification (Sugiyono, 2013, pp. 246–253). This facilitates data processing and provides a clear, complete, and comprehensive picture.

FINDINGS AND DISCUSSION
Definition of Humanism

Lexically, humanism consists of two words, *human* and ism; human means man/human, and -ism means a school of thought or doctrine (Syadily, 1992, p. 732). Human comes from the Latin "Humanus" and has the root word homo, which means human. *Humanus* means human nature or in accordance with human nature (Nurjanah, 2018, p. 158). According to Fred Edwords, as stated by Muhtadi, humanism can be defined as loyalty to humanity or culture (Muhtadi, 2018, p. 3). A humanist in the Great Dictionary of the Indonesian Language is someone who yearns for and fights for the realization of a better social life, based on the principle of humanity and one who serves the interests of fellow human beings (Departemen, 2004, p. 512). Humanism is a doctrine that aims to revive the sense of humanity and aspires to a better social life or a teaching that regards humans as humankind.

In Arabic, the equivalent of humanism is *insaniyyah*, which comes from the word *insan*, meaning human. Arab linguists have different opinions regarding the root word of insân. Another opinion says *insân* comes from the word al-uns, which means friendly, tame, the opposite of wild. It can also come from the word an-nisyân, which means forgetting (Makdisi, 2022). The terminology *insâniyyah* was often used by Muslim philosophers during the Islamic renaissance. This term can refer to a human tendency to share with others or live together, which is a fundamental human trait. This term indicates the true meaning of human in the sense of realizing the ultimate goal for the perfection of humans as individuals, which is often interpreted as the use of reason (*akal budi*) (Atabik Ali & Ahmad Zuhdi Muhdlor, 1996, p. 250).

Terminologically, humanism can be interpreted as a person's view of

something that emphasizes human dignity along with their capabilities. Mangunhardjana states that humanism means the dignity and value of every human being, as well as efforts to maximize the natural abilities they possess, both physically and non-physically (Mangunhardjana, 1997, p. 93). The terminology of humanism as mentioned above is not much different from what Lorens Bagus expressed in his philosophical dictionary that humanism as a philosophy, namely: (a) viewing the rational individual as the highest creature (b) viewing the individual as the highest value (c) aimed at fostering the creative and moral development of the individual in a meaningful and rational way without referring to supernatural concepts (Bagus, 1999, p. 140).

Meanwhile, according to Zainal Abidin, humanism can be understood by reviewing it from two sides: the historical side and the philosophical school side. From the historical side, humanism is an intellectual and literary movement that initially emerged in Italy around the 14th century AD. This movement can be said to be the driving force of modern culture, especially in Europe. Meanwhile, from the philosophical school side, humanism is interpreted as a doctrine that highly upholds the value and dignity of human beings such that humans occupy a very high, central, and important position, both in theoretical-philosophical contemplation and in daily life practice (Abidin, 2001, p. 39). As for humanism in the terminology of *Philosophical Humanism*, it is a term attributed to the philosophy of Pragmatism developed by Charles S. Pierce and William James, namely, since they provided an interpretation of pragmatism as a school of thought that believes that the end (goal) of man is action, and all philosophical efforts have been connected with man and humanity. Meanwhile, the word humanism is used as a certain system for the school of pragmatism, although in some parts, it contradicts the definition and spirit of humanism (Muhtadi, 2018, p. 9).

The issue in humanism is that humans have power and human capabilities that are inherently humanistic, because they reside within the individual human being (Madjid, 2000, pp. 328–329). The power or potential possessed by humans is innate and divine, called innate because it is inherent simultaneously with the birth of humans into the world, while it is called divine because based on the teachings of the holy book, that power is embedded by God in humans since in the womb. Therefore, humans must be able to optimize that power so that it is in accordance with God's will. On the other hand, the issue of humanism is about what humans are and how we position humans in the universe.

Humanism holds that humans are the most noble beings. With all their intellectual abilities, humans are aware of their existence in the world and can seek the truths of life for the sake of their survival. This doctrine points to the project of building human life and society according to the order and rules of reason. Therefore, what is meant by humanity is the recognition of human essence and dignity (Achmadi, 2005, p. 87). A person's human rights must be respected and protected; conversely, to realize these rights, it is not permissible to violate the rights of others, because everyone has equal status, rights, and obligations. And what differentiates them is only their piety.

According to Muhtadi, the discourse on humanity from time to time is never absent, follows its era, and always becomes an important subject in a discussion. Especially if the discussion is related to education, then humanism becomes a discourse that is never missed. It is no wonder, because discussing educational issues is essentially discussing ourselves as human beings. That is about humans as

both the object and subject of education (Muhtadi, 2018, p. 7). The connection between education and humanity is covered in an educational typology referred to as humanistic education, so called because such education holds the hope of fostering humans as both the subject and object of education to become potential educational beings (Achmadi, 2005, p. 43).

Humanistic education as an educational model that values humanity seeks to properly position humans as multidimensional beings equipped with a myriad of potentials, potentials that are very likely to be developed further. Humanism is the human endeavor to realize human values so that peace, comfort, and security are created in their life in the world. This effort certainly does not have to wait for God's "intervention" but must be carried out seriously and continuously in order to stop wars, crime, and brutality in the future. This is the thought of a humanist, Kanneth Phifer, as stated by Abdurrahman Mas'ud: "humanism teaches us that it is immoral to wait for God to act for us. We must act to stop the wars and the crimes and the brutality of this and future ages. We have powers of a remarkable kind. We have high degree of freedom in choosing what we will do. Humanism tell us that whatever our philosophy of the universe may be, ultimately the responsibility for the kind of world in which we live rests with us" (Mas'ud, 2002, pp. 131–132). The meaning of humanity must always be newly formulated in every encounter with new realities and contexts. Humanity needs not to be seen as a fixed essence or a final situation. The meaning of humanity is the process of becoming human in the interaction between human beings with ever-developing contexts and challenges. According to Kuntowijoyo, Muslim intellectuals have the task of bringing the idea of humanism as part of *amar ma'ruf* (enjoining good) in social and state life (Kuntowijoyo, 2004, p. 368).

From the description above regarding humanism, both etymologically, terminologically, and historically, it shows that the core of humanism is man himself. Humans can truly be better if they can respect, help, and maintain their human dignity. Therefore, humanism can be viewed as the effort of intellectuals to interpret human values and their involvement in the world, so that humanism can be characterized by a Christian, Jew, Muslim, or even an atheist. Thus, a person who claims to adhere to one of these can be a humanist or an anti-humanist, it all depends on the point of view of how they connect faith with humanitarian issues (Taufik, 2015).

Typology of Humanism

Humanism was born from the view that humans are free, autonomous, and independent beings. Humans as the main focal point of life, with their ability to think, have the right to regulate themselves and their environment according to their human characteristics (humanization). When humanization becomes a worldview, it becomes an ideology (humanism). According to Mario Bunge, humanism can be classified into two types, namely modern/secular humanism and religious humanism (Bunge, 2001, p. 16). These two types of humanism will be used as the basic material for classifying secular humanism and religious humanism to gain a deep understanding related to the basic concept of religious humanism, which is the main concept in this research.

Modern/Secular Humanism

The discourse on secular humanism cannot be separated from the idea of secularism as a closed doctrine, a separate ideology, and detached from religion. According to Nurcholish Madjid, the core of secularism is the rejection of any life

outside of this worldly life (Madjid, 2000, p. 298). Almost in line with that, Arkoun states that secularism is an expression of a militant attitude against the religious vision (Arkoun & Ruslani, 2001, p. 49). In the view of secularism, religious spirituality is no longer considered a significant matter. This is similar to what was done by social thinkers of the 19th century, namely Auguste Comte, Herbert Spencer, Emile Durkheim, Max Weber, Karl Marx, and Sigmund Freud, who assumed that religion would gradually disappear and would no longer be a significant matter, especially for modern society, because modern society is projected to be secularly oriented (Fuad Yusuf, 1989, p. 18).

Meanwhile, secularization can indeed be interpreted as a socio-political process towards secularism, with the strongest implication being the idea of separating religion and state. Within the sociological framework, Parsons views secularization as a form of sociological process, which mostly indicates the meaning of liberating society from the shackles of superstition in some aspects of its life, and this does not mean the abolition of religious orientation in social norms and values (Parsons, 1965, p. 61). Historically, humanism within the framework of modernity gave birth to modern humanism/secular humanism. This humanism separates religion from daily life and even considers spiritual and transcendent values unnecessary. Bunge calls modern humanism secular humanism (Bunge, 2001, p. 17), which is a view that sees humans and society based on rationality, while religious humanism is a view that sees humans and society based on moral (ethical) values as is common in religion.

Secular humanism, or what is known as naturalistic philosophy, rejects all supernaturalism and relies more on reason, science, democracy, and humanitarian feelings. It seeks to trivialize the sacred, separate religion from human life, and reject spiritual, supernatural, and transcendent values. Secular humanism considers religion insignificant for human life (Nysanbaev, 2004, p. 5). In fact, from this view, secular atheists are born/emerging. The concept of God for secular society is merely a human projection and escape from the inability to overcome life's problems (Fahham, 2004). Although secular humanism is supported by technological advancements, in reality, it cannot overcome human problems such as identity crisis, spiritual crisis, environmental crisis, humanitarian crisis, and so on. Therefore, secular humanism is considered to have failed to overcome humanity because it views humans only from the shallow aspect of rationality, which is clearly its weakness.

Based on the description above, it can be concluded that there are two tendencies of secular humanism: *first*, the view that prioritizes the element of human excellence capable of creating advancements in science and technology, without involving the element of God and religion. In this case, secular humanists do not entirely disbelieve in God but only ignore the element of God in every human activity. Second, secular humanism that only believes in something that can be reasoned and completely discards belief in God. Thus, it can be known that every reasoning about humanism, whether only ignoring the element of God or completely disbelieving in God in every human activity, is a characteristic of secular humanism. Meanwhile, humanistic thought that does not have the two tendencies in secular humanism can be categorized as non-secular humanism. This shows that humanism has a very broad scope, not only related to secularism and even atheism, but there is also humanism that interprets the importance of humanity without ignoring the belief in God, which then gives birth to religious humanism.

Religious Humanism

Religious humanism is a doctrine that states that the study of humans is multi-approach, ranging from physical, psychological, cultural, educational, political, and religious aspects. For the last approach, which is religion, according to Habermas as stated by Aminullah, religion can be used as a source of life inspiration and a solution in overcoming humanitarian problems (Aminullah, 2022, p. 220). Furthermore, according to Nottingham, for religious communities, religion absolutely influences the value system and becomes the main basis for social integration (Nottingham, 1985, p. 52). Therefore, religion becomes very important because it guides and helps humans in establishing a picture of the world and how humans should act in the world.

Religious humanism emerged from cultural ethics, unitarianism, and universalism. Currently, there are many collections of Unitarian-Universalists and the entire cultural ethics of society that describe themselves as humanists with a modern nuance. In religious humanism, religion is interpreted functionally (Mas'ud, 2020, p. 131). Religious Humanism/Islamic Humanism (a philosophy of humanism that guides the self-fulfillment of man within the framework of Islamic teachings). Religion and humanism are things that can be distinguished but cannot be separated, let alone opposed, because in reality, humanism and religion are two things that complement and fill each other (Mulyana, 2016).

Religious humanism seeks religious reform, which includes eliminating the role of "religious authorities" as intermediaries between God and man; viewing the interpretations of religious leaders regarding the holy book as often colored by the tendency to hold power; religious teachings are considered as teachings that are in line with human *fitrah*; proposing the idea of tolerance for the sake of harmony between different religions; according to them, religion is a religion for this world. Religious humanism also seeks to bridge the gap between the dominance of modern civilization produced by secular humanism and the dominance of religion that ignores modern civilization (Aminullah, 2022, p. 227).

Religious humanism emerged from cultural ethics, universalism, and unitarianism. Religious humanism views that religion is not just a set of unchanging metaphysical beliefs, but religion is also an attitude and orientation toward humanity, nature, and human culture that shows concern for human life (Hanafi, 2007, pp. 186–188). Religious humanism is a religious concept that focuses on the human dimension; humans must establish relationships between human beings, God, and nature. Humanity needs to be seen not as a fixed essence or a final situation, but the meaning of humanity must be seen in conducting interactions between human beings with ever-developing contexts and challenges. This is in line with Nasr's opinion, who also seeks a way out of the weaknesses of modern man by presenting the concept of spirituality. For Sayyed Hossein Nasr, humans need to transcend themselves, and this is very possible because the basic nature of humans is spiritual beings, beings who always need or believe in the existence of God. Therefore, religion in general is eternal, just as human existence is eternal (Nasr, 2001, p. 27).

In the Indonesian context, religious humanism is humanism that is imbued with the sacred values of religious teachings, there is a synergy and integration between the view of humans as beings whose entire potential must be developed and how this development does not contradict the religious teachings that form the identity of the Indonesian nation. When linked to education, Islamic education is one

variation of the configuration of the national education system. However, in reality, Islamic education in Indonesia does not have a broad opportunity to compete in building this large *ummah*. If felt, it does feel strange that in the Muslim community, the government's attention to Islamic education is very small in proportion. In fact, Islamic education has a very significant role in the development of human resources and the building of national character (Al-Fandi, 2011, p. 28).

Religious humanism in education refers to the element of "humanizing humans" in the world of education, while also imbuing it with noble values from religion. Thus, all educational activities are imbued with the spirit of developing all human potential to become perfect human beings, as well as human beings imbued with religious values. Humanist-religious education should accommodate the idea of developing all human potential while guiding it in accordance with religious values and spirit. In Indonesia, the religious values referred to are all religions adhered to by the Indonesian nation. Meanwhile, in the Islamic world, humanist-religious education is education that is based on and imbued with Islamic teachings. Islam is a religion that takes humans as they are, or more accurately, Islam is in harmony with human *fitrah*. That the *fitrah* of humans is essentially in harmony with the *fitrah* (religion) of Allah (QS. Ar-Ruum: 30). Likewise, conversely, the religion of Islam as the *fitrah* of Allah is in harmony with human *fitrah*. As for the *fitrah* intended, it refers to human *fitrah* meaning the original natural state that humans carry when born (Achmadi, 2005, pp. 41–43).

HUMANISM IN EDUCATION

The essence of education as the process of humanizing humans (*humanisasi*) is often not realized because it is trapped in the destruction of human values (*dehumanization*)(Freire & Macedo, 2014, pp. 43–46). Education has a strategic role as a means of human resources and human investment. This means that education, besides aiming to develop a better life, has also contributed to coloring and becoming a moral and ethical foundation in the process of empowering the nation's identity. According to Achmadi, education is every effort to maintain and restore human *fitrah* and the human resources within it towards the formation of a complete human being in accordance with Islamic norms (Achmadi, 2005, pp. 28–29).

The humanization of education for Malik Fadjar implies an educational process oriented towards the development of human aspects of humanity, namely the physical-biological and spiritual-psychological aspects. It is this spiritual-psychological aspect that is attempted to be matured and perfected through education as a positively pretentious element in the building of a civilized life (Tholkhah & Barizi, 2004). A person can be said to have become human if they possess human values (traits). Therefore, the goal of educating is to humanize humans, that education must be able to educate humans to become human (Tafsir, 2013, p. 46). According to Paulo, the essence of education is liberation, which is the affirmation of humans as subjects directed towards objects, producing knowledge, which is expressed through language (Freire & Macedo, 2014, pp. 8; 87–89).

Education, according to Langgulung, can be viewed from two aspects, namely the societal perspective and the individual perspective. From the societal perspective, education means the inheritance of culture from the older generation to the younger generation, so that the life of the community remains sustainable, containing cultural values such as art, politics, economy, and intellectualism. Meanwhile, from the individual perspective, education means the development of

the potentials found in every individual so that they can be utilized by the individual concerned and subsequently by the community (Langgulung, 2000, pp. 1–2). Because there is a connection between society and the individual in education, the practice of education should prioritize the aspect of humanism, so that the relationship between teacher, student, and the surrounding environment runs harmoniously and in balance.

The general goal of education is to develop the potential of students to become human beings who are faithful and devoted to the One True God, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (National Education System Law No. 20 of 2003). According to Achmadi, Islamic education should essentially be based on humanism (centered on man) (Achmadi, 2005, p. 86). Furthermore, the most prominent goal of Islamic education is that Islamic education not only focuses on personality development for worldly happiness but also for the happiness of the hereafter. In addition, Islamic education strives to form a personality that breathes the spirit of Islamic teachings (Azra, 1999, p. 6). Because its theocentric teachings are fundamentally to meet human needs and are indeed in accordance with human *fitrah (Al-Qur'an Dan Terjemahnya*, 1412, p. 645). Therefore, the worldview that underlies Islamic education is a blend of theocentrism and humanism, or what is often referred to as the term theocentric humanism. On the other hand, the goal of education is to instill in humans the role of every human being towards fellow living beings and to be responsible in all circumstances, such as making humans interact with their social environment, introducing humans that nature is created with benefits and that humans can maximize the benefit of nature wisely, introducing humans to the creator of nature, namely Allah, and that only to Him humans worship, as well as providing understanding of Islamic teachings to students, introducing moral character that humans on earth are created as *khalifah* or leaders (Nata, 2016, p. 54).

In the world of education, teachers and students are the two main elements of education. If there is no teacher, students will find it difficult to develop, and conversely, if there are no students, the teacher cannot impart their knowledge and will not even be called a teacher. Therefore, in the learning process, the teacher must pay attention to the students' dimensions of humanity, both cognitive, affective, and conative. Humanistic education is certainly important for every teacher to understand so that a harmonious interaction occurs between the teacher and the student. Thus, in humanistic learning theory, it is stated that the goal of education is to humanize humans, with the hope that students are able to develop their full potential (Muhtadi, 2018, p. 13). Humanistic learning theory in its implementation focuses more on the learning process activities aimed at humanizing humans, such as self-understanding, self-actualization, and optimal self-actualization (Komsiyah, 2012, p. 40). According to Mangunwijaya, as mentioned by Nurmaida, the main concept of humanistic education thought is respecting human dignity and status (Nurmaida et al., 2022, p. 137). Humanism education teaches various things to humans, including the teaching of human rights, where every individual in the educational process has the right to express themselves, give opinions, create works, develop their potential, and can develop innovative ideas in the advancement of science.

From the explanation above, a sufficiently clear thread emerges that humanist education has a strong correlation with character education. This is due

to the fact that teachers do not place any restrictions on students in developing their potential, provided that it remains within positive domains. Character education emphasizes moral development (*akhlak*), ensuring that students are not only intelligent and creative in developing their potential but are also able to behave virtuously, as exemplified by the Prophet Muhammad (Ratnawati & Abidin, 2019, p. 343). Therefore, in the Islamic context, humanistic education originates from the core mission of the Prophet Muhammad's prophethood, which is to bring grace and goodness to all the worlds (QS. Saba: 28).

The existence of character education becomes a path toward humanist education, as its pedagogy demands an understanding of personal knowledge. In other words, to attain sound morality, humans must be proficient in critically introspecting and evaluating their own behavior (*Mendidik untuk membentuk karakter*, 2016, p. 89). With this knowledge of the self, it is easier for humans to be shaped into individuals who can humanize others, as stipulated in humanist education. In their activities, for example, humans must think carefully about whether their actions bring benefit to themselves, others, or the opposite. This cultivates humans as educated individuals who can respect others and become insan (human beings) who embody *hablun min al-nās* (relationship with fellow human beings).

Humanistic education also imparts the value of respecting others ; thus, teachers are required to guide their students to become individuals with a tolerant spirit toward the diversity present in their classrooms, such as respecting opinions, cultural differences, economic disparities, and even matters of belief. Implementing this will build a friendly school climate (Usman & Widyanto, n.d., p. 43). Tolerance in the form of respecting the religion of others is permitted, which is why Indonesia recognizes the trilogy of religious harmony or even religious moderation, which takes the form of an attitude of appreciation and respect for followers of other faiths. In the Islamic perspective/context, the embodiment of tolerance in humanist education is achieved by mandating a firm boundary on belief and creed while strictly adhering to the principle of honoring and appreciating followers of other religions (Muchtar Ghazali, 2016, p. 29). In discussing creed and belief, humanistic education maintains an exception to tolerance , as in humanistic education, tolerance does not mean fully granting rights and principles to followers of other religions, but rather holding fast to one's creed and beliefs in accordance with the religion one adheres to, alongside the principle of appreciating and respecting others.

Thus, the relationship between education and humanitarian values is covered in an educational typology referred to as humanistic education. It is so named because such education holds the potential to cultivate human beings, both as the subject and object of education, into potential educational beings (Achmadi, 2005, p. 43). Humanistic education can be defined as an educational model that respects human dignity and worth; it endeavors to appropriately position humans as multidimensional beings possessing a multitude of potential Education serves as the medium through which these abundant potentials can be developed effectively. For Indonesian society, which is *nota* bene religious and values religious principles, the implementation of religious-humanist education is highly compatible with the sociological reality and character of the Indonesian people. Therefore, according to Kuntoro, as cited by Subiyantoro, the implementation of education aimed at developing religious and spiritual values for students is very much in line with the

nation's culture (Subiyantoro, 2017, pp. 3–5).

RELIGIOUS HUMANISM VIEWED FROM THE PERSPECTIVE OF THE QUR'AN

As a perfect book, the issue of humanity receives paramount attention. Human beings are considered the most sacred creatures whose humanity must be highly upheld, even though sometimes, in the name of the humanity being exalted, the destruction of humanity itself (*dehumanization*) occurs. To prevent dehumanization, the Qur'an explicitly and clearly provides a guideline for the realization of complete and socially just humanity. For example, in the Qur'an, Surah An-Nahl verse 90: *"Indeed, Allah commands justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."*

The values of religious humanism in the Holy Qur'an are inseparable from the position of humans as *khalifah* (successor/representative) of Allah on earth. Humans are entrusted with managing the earth, understanding the intricacies of the earth, or at least possessing the potential to know them. The angels initially disputed the necessity of a *khalifah* on earth because they themselves were already there, perpetually praising and sanctifying Allah, whereas the *khalifah* had the potential to cause mischief and shed blood on earth. This is the potential that the angels focused on, or even what they knew. Allah then stated that there was something the angels did not know about the *khalifah*. That unknown quality was the ability to name things (QS. Al-Baqarah: 30-33). Etymologically, *khalifah* means successor, one who comes after, and representative. According to Machasin, the term *khalifah* contains three meanings: 1. a replacement for an existing community, 2. a community that is constantly changing, and 3. an officer who executes (implements) commands (Machasin, 1996, p. 10). The word *khalifah* in its singular form is repeated twice in the Qur'an: in QS. 2: 30 and QS. 28: 26. In QS. 2: 30, the word *khalifah* indicates that Adam and his descendants are successors to other creatures on earth for the purpose of prospering it and serve as "God's representatives" who implement His laws on earth.

In performing their role as *khalifah*, humans must highly uphold and be responsible for their vicegerency. For this purpose, Allah SWT equips humans with various potentials that will assist them in carrying out their mission as *khalifah*. According to Quraish Shihab, humans possess four potentials in their capacity as a *khalifah*:

1. The ability to know the nature, function, and utility of all kinds of objects. Through this potential, humans can discover the basic laws of the universe, formulate concepts, develop and propose ideas for their implementation, and possess a comprehensive view of them.
2. The experience of being in Paradise, both the pleasant aspects like peace and prosperity, and the bitter aspects like the expulsion of Adam and Eve from Paradise due to Satan's seduction. This experience is extremely valuable in facing Satan's temptations in the world, while also serving as a warning that even those who have entered Paradise will be expelled if they follow Satan's seduction.
3. God has subdued and made the universe easy for humans to cultivate , a subjugation that humans could not achieve on their own. It must be emphasized that this ease and subjugation originate from Allah. Thus, humans and the entire contents of the universe share the same status in terms of submission (servitude) to Allah.

4. God provides guidance to humans during their stay on earth (Shihab & Ali Fauzi, 2002, pp. 300–301).

As *khalifah*, humans bear a responsibility (*amanah* - trust) that must be fulfilled throughout their lives, which is to prosper the earth and everything within it. This *amanah* implies obedience and submission to Allah, both the inherent and the chosen one. Machasin interprets the word *amanah* as reason and *taklif* (the assignment of religious obligations). The offer of *amanah* in this sense to objects implies viewing them in terms of their inherent readiness to receive reason and *taklif*. It is humans who possess the readiness for this. However, alongside this ability, there lies within them the power of anger and lust (*syahwat*) that often overcomes them, leading to them being called (*zaluman jahulan*) wrongdoing and ignorant (Machasin, 1996, p. 19).

Referring to the terminology of khalifah and the *amanah* entrusted to humans, a paradigm is established that the consequence of human vicegerency on earth is to build, cultivate, and prosper this earth in the best possible manner. Thus, a person's life will be filled with relentless good deeds (*amaliah*) and hard work. Hard work for a human being is a form of worship to Allah. The author concludes that the terms khalifah and Amanah addressed to humans are closely related to the issue of humanity. A person's interaction with society and the surrounding environment, when harmonious, balanced, and integrated, demonstrates that they have become *khalifatullah* (Allah's representative) or *abdullah* (Allah's servant). Closely related to *khalifatullah*, the Qur'an provides four distinct terms for humans: *al-Bashar, An-Nas, Bani Adam*, and *Al-Insan*.

1. *Al-Bashar*

The term *al-basyar* is mentioned 35 times across 26 surahs. Etymologically, the word *al-basyar* means scalp, face (*wajah*), or the body area where hair grows. This naming indicates that, biologically, humans are dominated by their skin, compared to their hair or fur (Nizar, 2002, p. 2) This aspect highlights the general biological difference between humans and animals, which are more dominated by fur or hair. The word *al-basyar* can also be interpreted as *mulamasah,* which is skin contact between a man and a woman. Based on the etymological meaning, *al-basyar* human beings are understood as creatures possessing human traits and limitations, such as needing food, drink, sex, security, happiness, and so on.

The word *al-basyar* is used by Allah SWT for all human beings without exception, including His messengers. The only distinction is that the messengers were given revelation, while humans in general were not (QS. 18: 110 and QS. 3: 47). With the meaning of the *al-basyar* concept described above, it can be understood that all humans undergo sexual reproduction and constantly strive to fulfill all their biological needs, require space and time, and are subject to natural law, whether in the form of *sunnatullah* (societal laws) or the decree of Allah SWT (*qadar*, natural law). All of this is a logical consequence of the process of fulfilling those needs. For this purpose, Allah SWT grants humans freedom and power, within the limits of their freedom and potential, to manage and utilize the universe, which is one of the tasks of *khalifah* on earth.

2. *An-Nas*

The term *an-nas* is mentioned 240 times. The use of *an-nas* refers to humans as social beings. Some humans are pious (2: 2, 4, 5), unbelievers (2:

6, 7), and hypocrites (2: 8-20). Furthermore, the Qur'an also identifies humans as creatures who only concern themselves with worldly life (2: 200), debate about Allah without knowledge or guidance (22: 3), oppose the truth (2: 204), and many other types. The essence of humans as *an-nas* is stated in the Qur'an 240 times, spread across 53 surahs.

An-nas refers to the existence of humans as social beings in their entirety, regardless of their status of faith or unbelief. In denoting the meaning of human, the word *al-nas* is more general compared to the word *al-insan*. The generality is evident from the emphasis of the meaning it conveys. The word *al-nas* indicates humans as social beings and is often described as a specific group of people who frequently cause corruption and are inhabitants of Hell, alongside Iblis. This is explained in QS. 2: 24 and QS. 10:11.

3. *Bani Adam*

Bani Adam is repeated 7 times in the Qur'an. The term *Bani Adam* is used in the Qur'an to indicate that humans are rational beings. The word Bani Adam places more emphasis on the aspect of human deeds (*amaliah*), while also providing direction as to where and in what form that activity should be carried out (Nizar, 2002, p. 52).

The words Bani Adam and *zurriyat* Adam, meaning children of Adam or descendants of Adam, are used to refer to humans when viewed from their lineage. In QS. Al-Baqarah: 2, it is mentioned: "And He taught Adam the names of all things; then He presented them to the angels and said, 'Tell Me the names of these if you are truthful.'". Furthermore, *Jalaluddin* states that the concept of Bani Adam in its comprehensive form refers to the reverence for humanitarian values.

Thus, it can be concluded that the human being in the Bani Adam concept is an effort towards unification (unity and cohesion), with no differences among themselves, which also refers to the value of respect, upholding humanitarian values, and prioritizing human rights (*Jalaludin*, 2003, p. 27). Humans are bestowed by Allah with a distinction that He did not bestow upon others, and this is what makes humans noble and worthy of respect in their status as human beings. This bestowal is for all human beings and is inherent with their birth as humans, without distinguishing one from another. This is why the Prophet Muhammad SAW stood up to honor the funeral of a Jew, and when the companions of the Messenger of Allah SAW questioned this attitude, the Prophet SAW replied, "Was he not also a human being?" (Quraish Shihab, 2007, p. 152).

4. *Al-Insan*

The word *insan* is mentioned 73 times in the Qur'an and is spread across 43 surahs. Etymologically, the word *al-insan* can be interpreted as harmonious, gentle, visible, or forgetful (Nizar, 2002, p. 5). The word *al-insan* is used in the Qur'an to indicate the totality of man as a physical and spiritual being. The harmonization of these two aspects, along with the various potentials they possess, makes humans a unique, special, and perfect creature of Allah SWT, possessing individual differentiation from one another and being a dynamic creature, thus enabling them to hold the position of khalifah on earth.

Consistent with the above statement, the word *al-insan* in the Qur'an is highly rhetorical and captivating, leading Aisyah Abdurrahman to state that *al-insan* possesses human value that is not limited only to the specific reality of being human. Rather, it reaches a level that makes him worthy of becoming *khalifah* on earth, accepting the burden of *taklif* (religious obligations) and the human *amanah* (trust). This is because only man is equipped with al-ilm (knowledge), al-bayan (expression), al-aql (intellect), and *al-tamyiz* (differentiation) , and this comes with the consequence of having to face the test of good and evil. It also includes the optimism to achieve the highest level of development among other species in the universe. Ali Shariati explains the essence of humans as *al-insan* as a type with distinct characteristics that differ from one person to another according to the level of their reality or essence.

Therefore, when we mention *insan*, we do not mean the world's population in general, namely the three billion two-legged creatures currently living on earth. So, not all creatures are *insan*, but they have the potential to reach a higher level of this humanity. Nevertheless, every human being operates within certain limits in their life. Certain individuals can move toward higher levels in the process of becoming insan. Regardless, humanity can be viewed as continuously moving toward the reality of its perfection (Sharī'atī & Rais, 1996, p. 51). By using the term *insan*, the Qur'an explains that humans are creatures who develop *amanah*. According to Fazlur Rahman, this *amanah* is the finding and mastering of natural law , or in the terminology of the Qur'an, knowing the names of all things , and then using them with human moral initiative to create a good world order. This *amanah* is what is referred to in other verses as a covenant or commitment, metaphorically described in the Qur'an (7: 172) (Rahman, 1983, p. 28).

The religious humanism offered by Islamic teachings is a humanism based on the principles of *Tawhid* (Oneness of God) and revelation as the foundation of truth that Islamic humanism seeks to achieve. Thus, its truth is sourced from God and declared true because God is the Single Source of Truth, based on His Word and the *Hadith* of His Prophet, so that it can be accepted by human beings.

The basic principles of religious humanism from the Qur'anic perspective are as follows:

1. The Principle of Tawhid

Tawhid is an intrinsic value (a value that exists in itself, not as a prerequisite or tool for another value); it is a fundamental value and will not change into an instrumental value. Terminologically, Tawhid means the recognition of the Oneness of Allah SWT. This recognition is not merely an acknowledgment of the Oneness of Allah, but also a conviction in the unity of creation, the unity of mankind, the unity of guidance for life, and the unity of purpose arising from the unity of Godhead (Achmadi, 2005, pp. 83–84). Tawhid is an undeniable faith in Allah and has the impact of creating a structure free from exploitation on the other side (Engineer & Prihantoro, 1999, p. 11). The recognition of the Oneness of Allah encompasses the perfection of faith in Him from two aspects: Rububiyyah and Uluhiyyah. Tawhid Rububiyyah means the acknowledgment of Allah's Oneness as the Creator, Sustainer, and possessor of all perfect attributes. Meanwhile, Tawhid Uluhiyyah is human commitment to Allah as the only Being worthy

of worship and the source of all values. This commitment to Tawhid implies the awareness that life originates from Allah and will return to Him: "inna lillahi wa inna ilaihi raji'un" (QS. Al-Baqarah: 156).

According to Nurcholish Madjid, the Oneness of God is the core and essence of all true religions and religiosity. Every human being has received teachings about the Oneness of God through the Prophets. Therefore, there is a common meeting point (kalimah sawa) among all human religions, and Muslims are commanded to develop this common ground as a shared foundation (Madjid, 2000, pp. 1–2). Based on the principle of Tawhid, which rejects all forms of worship other than Allah as the only God worthy of worship, a most fundamental principle of humanism—namely, freedom—is contained. This statement explicitly and implicitly rejects the assumption of modern secular Western thinkers who claim that the concept of God would interfere with human freedom (Husaini, 2013, p. 42)). Therefore, the principle of Tawhid can serve as the foundation for the realization of the principle of humanization in education.

2. Based on the Qur'an

The main source of value in Islamic teachings is the Holy Book, the Qur'an, which was revealed to the Prophet Muhammad through the Angel Gabriel as the holy book that perfects previous scriptures. Therefore, the Qur'an, as God's revelation, is made the basis and guide for Muslims in carrying out their life activities. The Qur'an aims to improve the life of humanity based on obedience to God's commands. According to Thabathaba'iy, as stated by Quraish Shihab, the Qur'an is a clear and open holy book, from the time of its revelation until the present (Shihab & Ali-Fauzi, 2002, p. 22).

The Qur'an contains important explanations about matters related to God Himself and matters concerning humans and their obligations towards God. In this regard, the central idea of the religious conception of revelation is centered on Allah as the source of all power, knowledge, wisdom, goodness, justice, and compassion. Allah's wisdom and knowledge are unpredictable and never obsolete. Inspiration and the discovery of truth are a testament to the Oneness of Allah and are followed by a commitment to carry out His commands.

As a principle of Islamic humanism, revelation is a method to transform the stagnation of human life toward a more dynamic direction. The role of revelation as guidance for humans cannot be separated from the context of life where humans interact with one another. The universality of revelation encompasses all space and time, positioning its function as a control over various forms of oppression, injustice, and domination over fellow human beings. Therefore, Islamic humanism has a divine character for those who truly do good, recognizing that human dignity and worth are equal before God. Revelation, as guidance, provides the knowledge to implement and uphold humanitarian values in life. Similarly, the provisions contained in the Qur'an touch upon all aspects of human life, ranging from ritual worship, social, political, legal, and economic issues, and so on. Consequently, as social beings, humans cannot live alone to fulfill their needs and thus require others. The values of Islamic teachings highly uphold the human aspect because Islam aims to vocalize humanity. Therefore, Muslims are required to

be humanists regardless of their social status. This is done to shape humans as God's chosen creatures to be khalifah on earth, possessing a humanitarian side in the form of mutual assistance and social justice for all mankind.

The Qur'an, as a book containing teachings about humanity, provides values that humans must implement during their lives in this world. Surah an-Nahl: 90 states: "Indeed, Allah commands justice and good conduct and giving to relatives. He (also) forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded.". Based on this verse, there are three commands from God that every human must carry out: acting justly, doing good deeds, and giving whatever is needed by relatives. Behind these commands, there are also three prohibitions from God: immoral deeds, bad conduct (*munkar*), and oppression. These three commands and three prohibitions are the pillars of humanity. The attitude of justice is a very fundamental principle in humanity. The issue of rights and obligations is essentially anchored in justice. With the enforcement of justice, no one's rights, no matter how small, are seized, oppressed, or eliminated , while obligations must also be carried out fa(Maudūdī, 2002, p. 26)irly (Ali, 2015, pp. 108–109).

Furthermore, the Qur'an contains other verses concerning humanist values that can be used as a foundation for realizing a harmonious, peaceful, and compassionate social order. These religious humanist values include: the value of freedom, the value of equality, and the value of brotherhood.

1. Value of Freedom

The term for freedom is not specifically mentioned in a literal form in the Qur'an; instead, it is alluded to by the word hurr in its various forms. The word hurr appears 15 times throughout various chapters in the Qur'an, including in QS. Al-Baqarah/2: 178, QS. An-Nisâ'/4: 92, and QS. Âli 'Imrân/3: 35. The word hurr consists of the letters ha and ra, with tashdid. Generally, the word hurr has two meanings: heat and free. From this word, terms like tahrîr, muharraran, harîr, and others are derived. The variation in the meaning of hurr across different contexts in the Qur'an is highly determined by the context of the verse. However, the intent of all these meanings is to provide warmth or freedom for the person experiencing it, allowing them to act freely without pressure from others.

The freedom alluded to by the Qur'an is guided and limited; it is guided because it does not contradict the universal values of the Qur'an, and it is limited because it respects the rights and interests of others. In other words, a person is free to carry out all their activities as long as they do not violate the provisions contained within the Qur'an. This is affirmed by *al-Mawdûdî*, who states that Islam grants freedom to its followers, provided it is in the context of goodness and not for corruption. Freedom based on the Qur'an is a freedom that perpetually spreads goodness and truth, not a freedom that disseminates evil and atrocity (Maudūdī, 2002, p. 26). This means that this freedom does not violate or oppose the universal values of the Qur'an in its various contexts.

Qur'anic freedom rejects the view of modern thinkers who believe that human freedom has no limitations. As explained by Hobbes, cited in Alfan, in the context of humanity, freedom is the absence of obstacles that impede human actions originating from their desire (Alfan, 2013, p. 87). Historically, this view was a form of resistance by thinkers against the doctrines and dogmas of the church, which were considered to shackle human freedom. However, this perspective has

subsequently broadened and attempted to generalize the position of God across all faiths. Their antipathy towards God has given rise to many fundamental problems; humans neglect the ethical, moral, and transcendent spiritual aspects. Consequently, humans lose control and act recklessly, extracting and exploiting humans and the environment without considering ethical values. All of this occurs due to the lack of limitations on human freedom, both ethically and morally-religiously. Modern humanism outwardly appears to grant space for human freedom, but a critical look reveals chaos and dehumanization within it. As Nurcholish Madjid pointed out, its contradiction with religion leads the teachings of modern humanism to actions that violate the principles of humanity itself (Madjid, 2010, p. 182).

2. Human Equality

The term for equality (*musâwâh*) used in its various forms in the Qur'an does not always literally mean *"equal"*. For example, the word *sawâun* is mentioned 27 times in the Qur'an, but only 20 times does it carry the meaning of "equal"; the remainder indicates the meaning of straight and honest. The word *istawa* is mentioned 15 times in the Qur'an, and not a single instance means "equal"; they all mean "to be established," "to proceed toward," or "to will". Furthermore, the word *istawa* that denotes the meaning of "equal" in the Qur'an is mentioned in the mudhari' (present/future) form *yastawi* 12 times; the meaning of "equal" here does not explain human equality in terms of creation, but rather describes human differences in terms of quality. In addition, the root word *sawâ* is used once in the Qur'an to describe a comparison or simile that is equal, as found in (QS. Al-Kahfi: 96).

Besides the term *musâwâh* in its various forms, another term in the Qur'an that touches upon equality is 'adl. Linguistically, the word '*adl* means justice, but its basic meaning is equally distributed. The word 'adl is mentioned 28 times in the Qur'an with various derivations. The word '*adl* in the Qur'an has diverse aspects and objects, resulting in a variety of meanings within it. Among the meanings of justice is 'adl in the sense of "equal," such as in QS. An-Nisâ'/4: 58. The Qur'an states that all human beings, in terms of their fundamental dignity and status, are equal. No person has the right to demean or dominate the dignity and status of another human being (Madjid, 2000, p. 4). For instance, by imposing one's will, views, or religion on others, as the Qur'an explains: *"There shall be no compulsion in [acceptance of] the religion, because the truth has clearly been distinguished from falsehood"* (QS. Al-Baqarah: 256). Even a messenger of God is not entitled to enforce such compulsion. This affirmation concerns, among others, the duty of the Prophet Muhammad SAW: *"If they turn away [from your call, O Muhammad], then your only duty is to convey the clear message"* (QS. An-Nahl: 62).

This conception of Qur'anic religious humanism explicitly and implicitly offers a fundamental critique of racist Western humanism. This racist attitude is reflected in Nietzsche's concept of the Übermensch (superior man), which indirectly rejects the mixing relationship between the weak man and the superior man. Nietzsche, cited in Zainal Abidin, states that, "it is utterly absurd to allow individuals of higher rank to marry for love—for example, the marriage of heroes to servant girls, or geniuses to female tailors". Similarly, a racially charged quote from the philosopher David Hume, as mentioned by Huston Smith, says, "the worst of the white people is still better than the best of the black people" (Smith & Budiyanto, 2003, p. 18).

3. Value of Brotherhood

The specific word *ukhuwwah* is not explicitly found in the Qur'an; instead, the Qur'an uses the word akh in its plural form to symbolize brotherhood. Fundamentally, the word akh means resemblance or commonality. There are two meanings of the word akh in its various forms: literal (*hakiki*) and metaphorical (*majazi*). The literal meaning indicates brotherhood based on lineage. Conversely, the metaphorical meaning describes brotherhood not based on lineage (Quraish Shihab, 2007, p. 346). There are two types of plural forms for the word akh in the Qur'an: *ikhwân* and ikhwah. The word *ikhwân* is mentioned 22 times in the Qur'an, and *ikhwah* is mentioned 7 times. The Qur'an uses the word *ikhwân* to indicate brotherhood based on both common lineage and non-lineage relationships. In contrast, the word *ikhwah* is used by the Qur'an to denote brotherhood based on lineage, with only one exception referring to brotherhood based on faith (Umar & Shihab, 2007, p. 346).

Ukhuwwah/brotherhood is the root from which tolerance, mutual respect, appreciation, and the realization of peace emerge. Through brotherhood, a spirit of collectivism can be built, and the reality of diverse life can become harmonious, because brotherhood is about cooperation and mutual completion, not division and mutual reproach, as well as mutual safeguarding and non-oppression. *Ukhuwwah* in Islam does not only concern the brotherhood among its own followers, but Islam also emphasizes universal brotherhood. This conception, as part of Qur'anic religious humanism, serves as an indirect critique of individualism, which is a continuation of the unbounded freedom formulated in modernity.

This individualistic attitude is highly dangerous for community life. Its arrogant and egoistic tendency can lead humans to indifference and the neglect of common interests in favor of personal gain. Anarchic fanaticism and primordialism are also latent attitudes that can arise from this individualistic product of secular humanism. Concretely, in social relations, fanaticism only sees the bad aspects of others. Meanwhile, the effort for correction and introspection is very difficult to achieve (Rachman, 2010, p. 477). The impact of modernity, which highly values rationality and negates religion, not only produces unbalanced human personalities but also encourages civilizational chaos. Humans are shaped into mechanical and robotic individuals; they work without considering the common good, and with the arrogance of their industries, they can completely erode natural resources.

4. Tolerance

Tolerance is a modern concept that describes the attitude of mutual respect and appreciation among different social groups based on religion, ethnicity, culture, language, and politics. The concept of tolerance in Islam includes tolerance in faith and the practice of worship, tolerance in religious coexistence/living alongside other religions, and tolerance in inter-community and state relations. Tolerance in Arabic is called *tasamuh*, which comes from the word *samuha-yasmuhu-samhan, wa simaahan, wa samaahatan*, meaning the attitude of allowing, open-mindedness, generosity, and benevolence (Munawwir, 1997, p. 702). In Islam, the concept of tasamuh carries the meaning of *rahmatan lilalamin* (mercy for all worlds). Although tasamuh is not explicitly stated in the Qur'an, there are several verses related to it, such as the word *Rahmah** or compassion (QS. Al-Balad: 17), *al-Afw* or forgiveness (QS. An-Nur: 22), *al-Safh* or open-heartedness (QS. Az-Zukhruf: 89), as-Salam or peace (QS. Al-Furqan: 63), al-`Adl or justice, al-Ihsan or goodness (QS. An-Nahl: 90), and at-Tauhid which means recognizing Allah SWT as the only God (QS. al-Ikhlas: 1-4).

Tolerance is one of the core teachings, on par with other teachings such as compassion (*rahmah*), wisdom (*hikmah*), universal benefit (*maslahat umat*), and justice (`adl*). The core teachings of Islam are, borrowing the term *usul fiqh, qath'iyyat* (definite), meaning they cannot be annulled by any reasoning, and kulliyat (universal), meaning they are universal, transcending space and time (*shalih li kulli zaman wa makan*). Essentially, the principles of Islam are trans-historical, trans-ideological, and even trans-religious beliefs. Tolerant Islam is the manifestation of the universal values of Islam as a religion for all mankind.

According to Nurchalish Madjid, as stated by Baharuddin, tolerance as the embodiment of Islam <u>rahmatan lil alamin</u> explains that inclusive views are highly necessary today, where the development of science and technological advancement have led mankind to live in a "global village" (AR, 2021, p. 52). In this global village, humans will become increasingly intimate and deeply acquainted with one another, but simultaneously, they are also more easily drawn into confrontation and direct opposition. Therefore, an attitude of mutual understanding and the possibility of seeking and finding common ground (*kalimatun sawa*) as commanded in the Qur'an is greatly needed. On the other hand, it must be known that Islam rejects syncretism, because the truth exists only in Islam, and anything else is falsehood, as stated in QS. Ali-Imran: 85: *"And whoever desires other than Islam as religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers"*. Therefore, the truth of Islam is perfect and needs no reliance on anything else for the certainty of its truth. This is explained in the words of Allah SWT (QS. al-Maidah: 3).

Based on the description above, there are three forms of tolerance in Islam: 1. tolerance in faith and the practice of worship; 2. tolerance in religious coexistence or living alongside other religions; and 3. tolerance in inter-community and state relations (AR, 2021, pp. 53–54). It can be concluded that Muslims are allowed to do-good, live-in a community, and conduct state affairs with non-Muslims as long as the non-Muslims act justly, do not harbor hostility, and do not wage war against Muslims, such as the example of buying and selling practiced by the Prophet Muhammad SAW.

CONCLUSION

The basic principle of religious humanism in the Qur'an is that humans are created by Allah, the One God, in the best condition or as the best of creation (fi ahsani taqwim). This reality conveys a clear message that the human aspect (insaniyyat) must be aligned with the divine value (ilahiyat), because it is impossible for human values to contradict religious values, and likewise, religious values cannot possibly contradict human values. Religion is not made a barrier to humanity; therefore, something that is aligned with human values (beneficial to humans) will surely endure on earth, whereas something that is not aligned with humanity will surely perish.

Religious humanism was born as a critique of the chaotic paradigm of secular Western humanism, which sacralizes humanity and alienates the position of God as the central or hierarchical center. God is restored to His position without marginalizing human beings and their humanitarian value as subjects and considerations. Religious humanism strives to bring together two opposing poles: philosophy and religion. Neither must be framed to outperform and be separated, let alone be clashed. Both complement each other and can be a reference in building genuine human life, ensuring the values of freedom, brotherhood, and equality. In

line with this, the Qur'an also promotes and champions the same values as religious humanism, so both can be connected as a single concept, which is Qur'anic Religious Humanism.

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