



THE CONCEPT OF RELIGIOUS HUMANISM AS A FORM OF TOLERANCE FOR RELIGIOUS HARMONY AND FAMILY BENEFIT

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Abstract:

Theocentric religious humanism has the principle that religion can influence human life, seeing individuals and society as based on moral values, as is commonly found in religion. In religious humanism, religion can provide solutions. Religious humanism can also be interpreted as Gus Dur's humanism, because it is based on Islamic universalism which is believed to be able to solve humanitarian problems. Considering that Indonesia is a country with a pluralistic society, it is feared that there will be flare-ups of religious intolerance. By using the concept of religious humanism, it is hoped that it can become a basis for maintaining religious harmony and family benefit. This research uses the Library Research research method or literature review. The primary data sources used in this research are basic books on religious humanism, religious moderation and family benefit, while secondary data are supporting books that are still related to the research theme. The results of this research are that religious humanism can be used as the author's new paradigm. Because humanism is universal humanism, this thinking can cover all aspects of every religion in Indonesia. Even though there are different religions, if someone holds tightly to the same goal, namely humanity, then division will not occur. In differences, disputes often occur, whether they occur in the smallest elements, namely the family and the Indonesian nation. In line with that, this research will look at how Gus Dur's concept of religious humanism is a form of tolerance between religious communities and has an impact on the welfare of the family.

Keywords: *Religious Humanism, Religious Tolerance and Family Benefit.*

INTRODUCTION

Humans are the most perfect creatures ever created by Allah SWT. Humans also have unique personalities. Its uniqueness can be proven by the fact that in this world no human being is the same. Even twins apparently have their own characteristics, both in physical and psychological form, each human being has different potential. In this context, to realize is a human effort in order to realize his human qualities (Mukniah, 2019).

Humanization has implications for the process of family benefit and religious harmony with an orientation towards developing human aspects, namely physical-biological and spiritual-psychological aspects. Thus, individuals are expected with religious humanism to be able to fulfill their duties as humans who were created by Allah as perfect creatures and chosen as His caliphs on earth as in Islamic teachings, and become citizens who are meaningful and beneficial to a country. (Ahmad Subaidi, 2020)

This is where religious humanism is urgent in forming a mashlahah family for religious harmony as a whole. The essence of religious humanism is a process of humanization or humanization that sometimes does not materialize because there

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are differences between concept and implementation, or instead a process of dehumanization occurs. The formation of religious harmony, especially in the welfare of the family, which is prioritized, namely human dignity, which is so noble, still has to face various problems, not only in the process aspect but also in the realization of the results of religious humanism itself. This shows that there are still many criticisms of world peace between religious communities. In society's view, the many cases of intolerance that have developed in society tend to be caused by a failure to understand religious humanism, indicating that human values have not been maximized (Hadi, 2018).

Therefore, harmony between religious communities should be humanist-religious in nature, where the development of life cannot be separated from religious, cultural and religious values. Religious and cultural values as a source of building a harmonious life among various ethnic, social and regional groups. Religious and cultural values are core values for society which are seen as the basis for realizing the ideals of a life of unity, tolerance, justice and prosperity. (Geoargo, 2007).

Religious values are not only seen as ritual values that are simply used to carry out religious ceremonies and traditions, but are expected to become an inseparable part of life activities to fulfill the needs for material, social, self-esteem, intellectual and self-actualization welfare. Social problems such as poverty, ignorance, unemployment, crime and so on, are conditions that are not in accordance with religious and human values. Therefore, solving social problems must use religious and human values as a basis for wisdom.

Meanwhile, if we look at the history of the development of Islamic civilization from its emergence until the Middle Ages, the Islamic world has achieved an amazing civilization and the splendor of science and philosophy, thus becoming a mecca for both the Western and Eastern worlds. At that time, Islam was able to produce many great scientists and philosophers in various scientific fields, such as Imam Malik, Imam Syafi'i, Imam Ahmad bin Hambal and Imam Abu Hanifah who were experts in the field of jurisprudence and in the field of philosophy, such as al-Kindi, al-Farabi, Ibn Sina and Abu Zayid and in the field of science such as Ibn Hayym, alKhwarizmi, al-Razi and al-Mas'udi (Hasanah, 2019).

However, after dichotomous symptoms befell Muslims in the 12th century, the next development was that the orientation of Muslims was more satisfied with deepening religious knowledge with the supremacy of jurisprudence without being balanced by other branches of knowledge (Ummi Husnan, 2007). The dichotomous symptom that plagues Islamic education at the next level has an impact on the lives of Muslims in general, namely the imbalance between *hablun min Allah* and *hablun min al-nas*. Religion that emphasizes ritual piety but is poor in social piety, thus having implications for social reality which is decorated with ritualistic culture without any spiritual values that are in favor of humanity. Social piety which is part of the orientation of religious life is now increasingly far from the reality of society's orientation. This problem is rooted in the reality in society that the concept of caliphate of Allah is still given less attention compared to the concept of 'abd Allah.

RESEARCH METHODS

This research uses the Library Research research method or literature review. The primary data sources used in this research are basic books on religious humanism, religious moderation and family benefit, while secondary data are supporting books that are still related to the research theme.

RESULTS AND DISCUSSION

The Concept Of Religious Humanism As A Form Of Tolerance For Religious Harmony

Etymologically, humanism comes from the Latin word "humanus" and has the root word "homo" which means human. Humanus means "human nature or in accordance with human nature." As for terminology, humanism means the dignity and value of every human being, and all efforts to fully enhance their natural abilities (physical and non-physical). In other words, humanism can be interpreted as an ideology that wants to elevate and elevate human dignity to a higher place, where human existence should be recognized and then placed in a higher position than other creatures.

Nurcholish Madjid defines humanism as a collection of ideas, attitudes and beliefs that are based on human abilities as a source of discovering values that are absolutely necessary to develop life. 28 Thus, humanism can be interpreted as a way of looking at the world that emphasizes the importance of humans and their basic nature and role or position in the world. According to Ali Shari'ati, the humanitarian aspect is an important part of humanism. Ali Shari'ati himself defines humanism as a philosophical school which states that the main goal of humans is salvation and perfection. The most important awareness that must be built in humans, in this case is awareness of oneself. This awareness will be an important provision in determining the direction of one's life towards the best conditions for oneself and the environment.

Meanwhile, from a philosophical perspective, humanism is defined as an understanding that upholds human value and dignity in such a way that humans occupy a very high, central and important position both in theoretical-philosophical reflection and in practical daily life. Humanism in the context of philosophy, humans are seen as the measure for every assessment, and the main reference for every event in this universe. One of the assumptions underlying this philosophical view is that humans are in principle the center of reality. So in this philosophical understanding it is said that all measures of assessment and final reference for all human events are returned to humans themselves, not to forces outside humans (for example, the power of God or nature).

In this context, Abdurrahman is of the view that Muslims should learn from the West how they develop and formulate the idea of humanism. However, he also explained further, "This does not mean that Islam does not have the concept of humanism." This is demonstrated by the fact that among Islamic students in Indonesia, for example, the idea of human rights is very popular as formulated in the concept of al-Khamsah al-Dharuriyah (the five basic rights) which is the main goal for the transmission of religion, namely maintaining religion (hifz} al-di>n), looking after the soul (hifz} annafs), looking after the mind (hifz} al-'aql), looking after offspring (hifz} alnasab), and looking after wealth (hifz} al-ma>l). If you look at

history, Islam actually has strong evidence that humanism has gained a strong foothold in Islam. In history, humanism is not only associated with the Mu'tazilah group. George Makdisi notes that in classical times, various humanist groups played quite an important role in Islamic history.

The Concept Of Religious Humanism As A Form Of Family Benefits

In the Indonesian context, the foundation for the realization of a humanist society as stated in the second principle, namely Just and Civilized Humanity, is an institutional guarantee that protects human rights. The concept of human rights where the important idea goes back to monotheistic religious beliefs which state that in the eyes of God all humans have equal dignity. God has given them a special position among His other creatures. This expresses the fundamental belief that humans, because they are human, do not look at gender, origin, ethnicity, education or nationality, and regardless of religious or political beliefs have the right to be respected in their human integrity. This concept is in accordance with the concept of human rights contained in the UN declaration of human rights (the declaration of human rights) in 1948. Among the essential things in the human rights declaration are the prohibition of cruelty and violence, full legal protection, protection of freedom of religion and opinion in politics, and the recognition that each person has an obligation to protect the basic needs of all members of his or her community.

In other words, violence, cruelty, colonialism, and anything aimed at hurting other humans is a form of insult to God, because there is not a single religion in this world that legalizes all forms of violence against humans or other groups. The discourses of religious humanism and secular humanism both originate from human reason. Secular humanism assumes that with reason humans can obtain the truth. Meanwhile, religious humanism considers that in achieving truth, reason is probative, that is, it has the chance of being wrong. Therefore, reason needs revelation/guidance to correct these mistakes.

In the Indonesian context, religious humanism specifically has never been discussed. But obey. Abdurrahman, the Liberal Islamic Movement is an example of a prototype of humanism that developed in Indonesia. Apart from that, figures such as Abdurrahman Wahid, Tolhah Hassan, Johan Efendi, and Muslim Abdurrahman can be said to be the fathers of humanism in Indonesia. Religious humanism is formulated in the concept of humans as khalifatullah, in accordance with Q.S. al-Baqarah verse 30.

In general, as quoted by Abdurrahman Mas'ud, Makdisi categorized the humanist group into two categories, namely professional and amateur. The first group consisted of ambassadors, counselors, law enforcers, speakers, writers, court prime ministers, and historians. Meanwhile, the second group is fortune tellers, astrologers, astronomers, calligraphers, traders, doctors and notaries. These humanists have diverse religious backgrounds, from Mu'tazilah, Asy'ariyah, Hanafiyah to Malikiyyah.

The family benefit movement is also in accordance with the ummah aspect, namely maintaining a sense of security (hifdzul aman) and upholding justice ('iqamatul adli) as well as helping each other and guaranteeing each other (at-ta'awun wa at-tadzamun wa at-takaful). In the human aspect, this program is in accordance with the principle of realizing natural peace built on the basis of justice

(tahqiqus salam al-alamy al-qaimi alal 'adli) and realizing nations to realize human rights (himayatus daulah lihuqu al-insan).

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