JURNAL PENDIDIKAN PROFESI GURU

Transformation of Islamic Education to Build Religious-Humanistic Character

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Abstract: The phenomena caused by progress and modernization are very diverse, including the rise of behavior and attitudes that appear in various layers of society that are far from the values of Islamic teachings. Various cases milling about before our eyes and often heard in our ears, have occurred among teenagers and even by adults. Disrespectful behavior, immorality, arrogance, arrogance, discrimination, bullying, violent behavior, extremism and so on can be seen. Even then the perpetrators are very diverse and are carried out by various groups, both students, workers, the unemployed, the lower, middle and elite class or even those who are educated and have a position. This is a phenomenon that we often see and find as a result of the progress and modernization of today's digital age. With this fact, education in Indonesia is very urgent to get more serious attention, where character building is so important for humans, especially for students in madrasas/schools, Islamic boarding schools and even Islamic education in the community. Therefore, every stakeholder and policy maker must be able to work hard together in responding and addressing such conditions. One of the efforts is how to find an educational formula that is oriented toward the realization of human beings who have religious-humanistic characters or have good social religiosity, especially the importance of transforming the concept of Islamic education towards the formation of Islamic and humane characters. Thus, efforts to shape religious-humanistic human characters through the transformation of Islamic education are very urgent to implement. Furthermore, what are the steps that must be taken by an educator in the process of Islamic Education in order to produce output of students with good character and social religiosity? This research method uses literature research. Problems are discussed through a literature study. Religious and humanistic character values possessed by students are believed to be able to lead to the educational process towards a balanced relationship between humans and Allah (hablun min Allah) and also the relationship between humans and each other (hablun min al-nas).

Keywords: Transformation, Islamic Education, Character, Attitude, Religious-Humanistic.

INTRODUCTION

In the National Education System Law no. 20 of 2003 that education in Indonesia aims to produce students who have religious spiritual strength and noble character. In reality, our education is still often faced with many problems, mainly related to moral phenomena and

unfair attitudes that occur among today's younger generation and at other levels of society.

Islamic education has lasted for approximately 14 centuries, since the prophet Muhammad SAW was sent as an apostle, but after the death of the Prophet, the development of Islamic education continued until the departure and spread of the Arabs to various parts of the world. Cultural differences between people outside the Arabian Peninsula gave birth to new sciences that must be addressed and solutions sought for the development of Islamic education.

In this modern era, education is the most important pillar to continue the development of science and technology. We not only need to have science and technology, but we also need to balance it with spiritual values and good social attitudes so that there are no gaps in personality.

Islamic education in the community, by the community and for the community is important to get attention in order to improve quality and achieve the expected goals. Everything cannot be achieved without the contribution of all parties, so Islamic education should receive attention, support, can be maintained and fought for so that the results can be felt by all parties, namely the realization of people who are faithful, pious and have noble character as exemplified by our Prophet as the carrier this Islamic treatise.

The phenomena caused by progress and modernization are very diverse, we often find behaviors and attitudes that appear in various layers of Indonesian society that are still far from the values of Islamic teachings. Various cases are milling about before our eyes, often heard in our ears, both those that occur among teenagers and even among adults. Behaviors that are not commendable, immoral, arrogance, arrogance, discriminatory attitudes, bullying, violent behavior, extremism and so on are seen. And even then the perpetrators also vary, from students, unemployed, workers, lower class, middle class and elite class or even those who are educated and have a position.

Seeing this reality, Indonesian education now really needs serious attention because in addressing these problems there is a great need for changes in education patterns that focus and focus on character building, both for students in madrasas/schools, Islamic boarding schools as well as Islamic education in the community. Therefore, all stakeholders and decision makers must be able to work hard together in responding to such a nation's condition. One of the strategic steps is the need for educational transformation by seeking educational formulas that are oriented towards the realization of human beings with good religious-humanistic character or social religiosity. Efforts to form a religious-humanistic human soul through the transformation of Islamic education are certainly carried out and are very urgent. Then what steps should be taken by a teacher in the process of teaching Islam in order to produce a student personality with humanistic religious character and spirit? The author aims to conduct research that is relevant to the problem and in this study the authors use the method of literature. Problems will be handled using the literature method.

The value of the umanistic religious character possessed by students is believed to be able to lead to an educational process that leads to an increase in the quality of a person who is faithful and pious towards a balanced life between his relationship as a servant and God Almighty. (hablun min Allah) and also the relationship between human beings and each other (hablun min al-nas).

METHODS

This research is a literature study. The study material for this research is the transformation of Islamic Education in developing Religious-Humanistic character or attitudes. The data were obtained by reviewing the literature references as primary data. The data obtained was then analyzed using data triangulation techniques.

RESULTS AND DISCUSSION

What is meant by transformation? Transformation is a change, change can be in appearance, shape, character, action, thought, desire etc. Change is sometimes used to judge a person's appearance, because there is a visible change in his physical form perhaps because he has not seen him for a long time. In addition to changes in form, nature, physical, transformation can involve the transformation of primitives into physical structures. And it can also be interpreted as a change in location/place that changes function, for example an empty house is transformed into a cafe.

The word transformation has many synonyms, namely: transformation, mutation, change, variation, transfer, substitution, reform, permutation and transition. In short, the concept of transformation is a change in form, be it physical, properties, functions, etc. Or change one grammatical structure to another by adding, removing, or rearranging certain elements. Thus the concept of change is a gradual process of change until it reaches the final stage.

Many factors lead to this transformation, including the need for self-identity. Basically, everyone wants to be known and introduce themselves to the people around them. The emergence of changes in lifestyle (lifestyle), changes in the structure of society, the influence of contact on other cultures and the emergence of a new understanding of humans and their environment. This includes the impact of new technologies. The emergence of fashion sense where parts that are still technical are forced to adapt to fashion.

An opinion from Madan Sarup:
"*The term transformation is often presented in postmodernism discourse as the opposite of modernity. Postmodernism." Anthony Giddens defines himself as "the aesthetic, literary, political, or social philosophy on which efforts are based to portray the state of affairs associated with changing institutions and the state as postmodern*".

So, Samsudin gave his response by saying:
"*That is, postmodernism is a cultural condition that produces many changes that change the rules of the game in the fields of science, literature and art. In the field of education, this change occurs as a change in aspects of the rules of the game, practices and educational institutions that are responsible and instill knowledge and art*".

Furthermore, Samsudin said:
"*How can an Islamic education model with such a framework change existing educational practices to a better condition, from conceptualization to implementation aspects such as institutions, curricula, learning strategies and the provision of human resources (HR)*"

Changes in Islamic education are interpreted as a process of continuous change towards progress. The word "progress" is characterized by character, culture and also achievement. Islamic education is a type of education whose establishment and implementation is driven by the desire and enthusiasm for ideals to embody the values of Islamic teachings, both as reflected in the identity of the institution and in the activities it organizes. Islamic education is physical-spiritual guidance based on Islamic law towards the formation of the main personality according to Islamic provisions. The main personality in question is the personality of Muslims, namely personalities who have the values of Islamic teachings, choose and decide and do things based on Islamic values and are able to be responsible according to what is taught by Islam. Islamic education is an education that aims to form individuals as beings who have high self-esteem and have a high degree in the sight of Allah.

In summary, education can be referred to as Islamic education if it has two characteristics, namely: the goal is to form individuals who are self-styled (as themselves),

have self-worth, have high value/degree according to the standards of the Qur'an and the Sunnah of the Prophet, and be able to practice them in daily life. - the day as exemplified by the Prophet Muhammad saw as our best example. Its contents are the teachings of Allah which are fully embodied in the Qur'an and the Sunnah of the Prophet.

Related to this understanding of Islamic education, Zakiah Darajah, once said that education is "a process of inculcating something in humans, education is something that is gradually instilled in humans. "a process of cultivation" refers to methods and systems for imparting what is known as education gradually.

Another opinion about the definition of Islamic education is "The term Islamic education can be understood from three points of view, namely: (a) Islamic religious education (b) education in Islam (c) education according to Islam. Within the academic framework, the three points of view must be clearly distinguished, because the three will give birth to their own scientific disciplines.

In addition, the understanding of Islamic education conveyed by Maksum "Islamic religious education refers to the operational process in the effort to educate Islamic religious teachings. This approach later became the subject of study in "Theoretical Islamic Education". Education in Islam is socio-historical, and is the subject of study in the "History of Islamic Education". Meanwhile, education according to Islam is normative, and becomes the subject of study in the "Philosophy of Islamic Education".

While the opinion of Yusuf Qordhowi that Islamic education is "Education of a complete human being; mind and heart, spiritual and physical; morals and skills. Because Islamic education prepares humans to live, both in peace and war, and prepares them to face society with all its good and evil, sweet and bitter.

Muhaimin also once expressed his opinion that Islamic education "Muhaimin defines Islamic education in two parts, first, Islamic education is an educational activity organized or established with the desire and purpose to incorporate Islamic teachings and values. Second, Islamic education is an education system that is developed and inspired or inspired by Islamic teachings. The first definition emphasizes institutional aspects and educational programs, while the second definition emphasizes aspects of the Islamic spirit and the spirit inherent in every educational activity.

From some of the meanings above, it can be concluded that Islamic education is education that instills noble character in the child's soul during its infancy and waters it with religious instructions and advice, so that morality will become one of the abilities that permeates and permeates his soul which results in the form of the main personality. , love for goodness and good deeds for the benefit of oneself and everyone, so that humans achieve happiness in this world and in the hereafter.

The purpose of education is very important, because it is a guide in the direction to be achieved by that education. Likewise, Islamic education has the goal of forming students who believe and fear God Almighty and have noble character. Noble character includes ethics, manners, or morals as the embodiment of religious education.

The goal of Islamic education has a very close relationship with the goal of human creation as khalifatullah and as 'abdullah. 'Atiyah al abarasyi put forward the goals of Islamic education, namely to form noble morals, prepare for life in the world and the hereafter, cultivate a scientific spirit, prepare professional students, preparation in seeking sustenance (work).

Formally educational goals are defined as the formulation of qualifications, knowledge, abilities and attitudes that must be owned by students after completing learning, because objectives function to direct, control and facilitate the evaluation of an activity. The purpose of education is synonymous with the purpose of human life.

According to ibn Taimiyah quoted by Majid 'Irsa Al-Kaylan, that Islamic education has four objectives, namely monotheistic education through learning about Allah's verses in His way, physical education (afaq) and psychology (anfus) through the divine sciences Allah, to understand the truth of His creation and to know the power of Allah (Qudrah) by

understanding the type, number and creativity of His creatures, to know what Allah has done i.e. by reality (attributes) and behavior (Sunnatullah).

Furthermore, this Islamic education system is sourced from the Koran and the Sunnah of the Prophet (saw). The position of the Koran as the main source of Islamic education can be understood from the verses of the Koran itself. Another source is As-Sunnah, namely the practice of the Prophet SAW. In the process of transforming daily life, the Sunnah of the Prophet became the main source of Islamic education because Allah made Muhammad the best role model (uswah hasanah) for his people.

In the main sources of Islamic teachings, namely the Qur'an and Sunnah, there are several core values that form the basis of Islamic education, namely: (1) Aqidah (2) Morals/morality (3) Intellectual appreciation (4) Humanity (5) Balance (6) Grace to all Nature (rahmatan lil'alam).

Islamic education in its planning, planning and implementation forms people who have faith, have noble character, as leaders who are free to think in developing human potential in an integrated manner without discrimination, namely between body and spirit, mind and heart, individual and social, worldly and spiritual etc. Islamic education leads to the formation of perfect (perfect) human beings, that is, they can become individuals who are rahmatan lil'alamin and are able to carry out their duties as abdullah and kholifatullah.

In essence, the goal of Islamic education is to make humans "servants of Allah and khalifatullah". then education must strive to create a balanced growth in the human personality through various kinds of spiritual, intellectual, rational, sensual and even physical sensitivity training. Education must provide a means for the growth and development of human potential in all aspects; spiritual, intellectual, imaginative, physical, scientific, linguistic, etc.) both individually and collectively in society in general.

Conceptually, although it is quite normative, Islamic education is actually quite rich because it aims to form a complete and successful Muslim person in this world and the hereafter. The practice of Islamic education actually tends to be "idealistic" not empirical reality, because of a view that all activities of Muslims including education and science, must be based on revelations received from God in the literal sense, so they tend not to look at the empirical and dichotomous aspects of reality. In fact, as noted by Nasr, from an Islamic point of view, with its various branches and forms of knowledge, it is ultimately one. Therefore, it is natural that the concept of Islamic education is relatively idealistic and less "on the ground", less touching on the issue of reality. Even though the figure of our Prophet as a role model (uswatun hasanah) of Islamic education is so clear that he is always directly involved in solving social problems.

In this global era, Islamic education is faced with various kinds of problems, due to two factors, namely internal and external factors. The internal factors are: (1) Power relations and orientation of Islamic education. The educational orientation that is practiced nationally, perhaps in the present context, has become unstable or has lost its orientation as a pragmatic prerequisite for the life plan of Indonesian society. Education that is based more on pragmatic needs or market needs, jobs that use the spirit of Islamic education as a basis for culture, morality and social movements are increasingly disappearing.

(2) Curriculum Material: (a) Emphasis on memorizing Islamic religious texts and the influence of Middle Eastern spiritual disciplines on the understanding, goals and motivations of the Islamic religion to become an objective of learning Islamic education. (b) a change from a textual, normative and absolutist way of thinking to a historical, empirical and contextual way of thinking to understand and explain Islamic teachings and values (c) a change in printing the products of Islamic religious thought, the processes or procedures of their predecessors. (d) a change from the Islamic education curriculum development model which only relies on experts in the selection and preparation of Islamic education curriculum content, involving broad participation of experts, teachers,

students and the community in determining the goals and methods of this Islamic education.

(3) Approach/learning method. Until now, many students still like to be taught by conservative methods, such as lectures, dictates, because it is simpler and there is no challenge to think. (4) Professionalism and quality of human resources. One of the major problems faced by the world of education in Indonesia since the New Order era is the inadequate professionalism of teachers and educators. Quantitatively, it seems that the number of teachers and other education personnel is sufficient, but in terms of quality and professionalism it still does not meet expectations.

While the external factors include (1) dichotomous. An important problem in the world of Islamic education is that there is a dichotomy in several aspects, between religious knowledge and general knowledge, between revelation and reason, which are in accordance with revelation and fitrah. The medieval nature of Islamic science shaped the constant competition between law and theology for the crown title of all sciences. (2) For public information. Another weakness in the world of Islamic education is the nature of knowledge which is still too general and pays little attention to problem solving. (3) Lack of inquisitive mind. Another big problem that is currently hampering the progress of the world of Islamic education is that the spirit of research is still very minimal. (4) Remember. The gradual decline in academic standards that has lasted for centuries is usually due to the time needed to undergo the learning process is too short, due to the lack of book facilities in the curriculum which is often difficult to understand material related to aspects of higher religious knowledge, at a relatively young age / immature, so you are more dominant in studying the text than understanding its essence. The need to memorize (parkerize) rather than actually "get it". (5) Certificate/diploma oriented. The current information search model tends not to be oriented towards material and value information, but is oriented towards physical evidence. Demanding knowledge in order to get a diploma/certificate while the spirit and quality of knowledge is the next priority.

In overcoming the various problems of Islamic education, there are several thought solutions, namely education must be planned in such a way that students can develop their potential naturally and creatively in an atmosphere of freedom, togetherness and responsibility. Training is needed in order to produce graduates who are able to understand their society, about the factors that support and hinder the success of community life.

Training programs must be transformed, updated, reconstructed or modernized to meet the expectations and functions assigned to them. The development of creative and dynamic intellectual understanding that is integrated with Islamic values must be carried out immediately to speed up the process as the main solution to the secularization of industrialization of society, which is in the form of separation between the functional social structure and the religious system.

Fari Nazhar views the need for ber-at-taammul wa al'fahsh, namely contemplation or studying and examining thoroughly and thoroughly, and taqlib al-bashar wa al-bashirah li idrak al-syai' wa ru'yatihia, namely efforts to change one's point of view (perspective) and reasoning (frame of mind) to understand and see, think and consider alternatives and examine ideas/thoughts and work plans made from different perspectives to design a better future.

Thomas Lickona, a character educator from Cortland University who is known as the Father of American Character Education, revealed that a nation is heading for the brink of collapse, if it has ten signs of the times, namely, increasing violence among youth; cultivating dishonesty; the development of a fanatical attitude towards groups (peer groups); lower respect for parents and teachers; the blurring of good and bad morals; deteriorating use of language; increasing self-destructive behavior such as using drugs, alcohol and promiscuous sex; low sense of responsibility as individuals and as citizens; decreased work ethic, mutual suspicion and lack of concern among others (Kosim, 2011: 88).

What Thomas Lickona said has now happened a lot among students at school. For example, there is a decrease in the morale of students at school/madrasah, for example skipping class, dishonest words given by the teacher, arriving or entering class late, lack of concern among students at school/madrasah, and so on.

Freud (in Sutriyanti, 2016: 14) states that failure to cultivate a good personality at an early age can form a problematic personality in adulthood. Meanwhile, from Assima (2019: 13 - 17), that there are many factors that influence the formation of character which consists of internal and external factors. Internal factors include: 1) instincts or instincts, 2) customs or habits (habit), 3) will or will (iradah), 4) inner voice or conscience, and 5) Heredity. While external factors include 1) education, and 2) environment.

The progress of a country lies in the successful education of the next generation, if the next generation has good personality, progress will increase, if the opposite happens, the next generation has bad personality, then the destruction of a country will occur. This is in line with Arifin's opinion (2001: 82) which says the collapse and rise of a nation is very dependent on the quality of human resources, both intellectually, professionally and morally.

In efforts to deal with the problem of declining morale or character in children in schools/madrasas, innovations are needed in shaping children's character so that they can avoid moral crises. From this it is very clear that the formation of student character through Islamic education in schools/madrasas, in Islamic boarding schools and within the family and community is a must. The formation of a humanistic religious character for the nation's generation through the role of teachers, ustadz/kyai, parents and other community leaders, with strategic steps in a compact manner by all parties for the realization of a generation that has good morals, has a good personality, becomes a quality Muslim self and social.

To build these religious-humanistic values, there are two things that become concepts and references, namely religious/religious education on the one hand and humanistic education on the other. The humanistic concept is understood as an attitude of humanizing humans according to their role as caliphs on earth. The Qur'an uses several expressions to refer to people/humans, namely basyar, al-nas, bani adam and al-insan. Basyar's expression explains that humans are biological creatures. Then the term al-nas is used to explain that humans are social beings, then the term bani adam shows that humans are intelligent and humans to explain that humans are spiritual beings. Therefore, humans have unique potential in the biological, social, intellectual, and spiritual fields that can be developed in the educational process.

The principles of humanistic education are teacher-study/partnership, student-centered learning (not teacher-centered), focusing on student activity and performance, learning from students' life experiences, and building discipline through collaboration and dialogue.

The main objective of Islamic education is to elevate the degree of morality, respect spiritual and human values, teach honest and moral attitudes and behavior and prepare students to practice it simply with a pure soul and live with a pure heart. The combination and synergy of the two can give birth to an ideal concept of value creation in accordance with the philosophy of Pancasila. Humanistic-religious education will build good and just human morals (akhlakul karimah) and develop all the potential (abilities) they have, so that they can productively realize their true life goals in this world and in the hereafter.

Even though the practice of education in Indonesia should be religious in nature, because religious education is taught from an early age to tertiary institutions, especially in educational institutions with a religious spirit, such as madrasas and other religious schools. Unfortunately, these activities are still partially and relatively strongly influenced by the ritual dimension. Religious pedagogy must be developed from a religious-humanistic point of view in such a way that it can be expected to increase a positive attitude towards life and living, to be able to understand and be responsive to social reality even to something contradictory that occurs and applies in society, can encourage

generations of nations to have the perfect quality of faith and piety and being able to practice it in all aspects of life.

The initial plan for religious-humanistic character education was an effort to develop students' character which did not distinguish between two fields that had to run simultaneously, namely the field of divinity and humanity/socio-cultural. The basis of Islamic teachings is a set of values that are religious-humanistic in nature which can lead to an educational process towards balance, between human relations with God (hablun min Allah) and human relations with each other (hablun min al-nas).

From the concept to its implementation, there are still many obstacles faced both internally and externally. Internally, for example, the lack of individual awareness in practicing the values of Islamic teachings and also the lack of knowledge about the contents of Islamic teachings brought by the Prophet in the Al-Quran and As-Sunnah. For the school-age generation, they lack awareness in practicing the values of Islamic teachings that have been taught in schools/madrasas.

The external obstacle is the family and community environment that does not support the practice of Islamic values with various pretexts and reasons. Without support from outsiders, especially from the closest people, both family and society, Islamic teachings cannot be applied in everyday life.

An individual who has a humanistic religious personality and character has indicators that can be seen in all his attitudes and behavior in his life, including having a good soul and heart, always keeping feelings in check and being able to understand other people easily. They always want and do good for the convenience of themselves and those around them, so that they can always control their attitudes and actions, wherever, with anyone and whenever, they always want to do good that brings positive impacts-beneficial for themselves. and the people around him.

As social beings, humans must always have a religious attitude because:

(1) There is a covenant between man and God. (2) Humans are born in a state of fitrah (sacred-religious) according to their nature, and of course humans can still be pure individuals unless soiled by external/environmental influences. (3) The human conscience has a strong desire to always be right and do good. (4) Humans are essentially ethical and moral beings. (5) Everyone has a fundamental right to choose and determine his moral and ethical behavior (Muhaimin, issue: 286).

The creation of a religious atmosphere is strongly influenced by certain situations and circumstances and the application of the underlying values, namely: the structural model, the formal model, the mechanical model and the organic model (Muhaimin, n.d.-190). First, the structural model is the creation of a religious atmosphere which is motivated by prescription, impression construction, and politics of an institution or organization and tends to be top-down. Second, the formal model, namely the creation of a religious atmosphere, based on the idea that religious education is a human effort to work only on matters of the afterlife/spiritual life. Third, the mechanistic model is the creation of a religious atmosphere based on the understanding that education is seen as the introduction and development of a set of functional life values emphasizing moral and spiritual functions, or the affective dimension, not cognitive and psychomotor. Fourth, the organic model, namely the creation of a religious atmosphere which is motivated by the assumption that religious education is a unit that develops religious beliefs and the will to live embodied in religious attitudes and life skills (Abdurrazak).

Islamic education is seen as a very strategic concept in building the values and character of students so that they have a religious-humanistic character, because Islamic education can be a means of accessing the latest social responses to various problems and inequalities. Therefore, the implementation of the concept of Islamic education based on religious-humanistic character is very much awaited in order to achieve the hope of forming a righteous generation of Muslims in order to achieve success in the hereafter.

Islamic education is a planned and systematic activity to develop the potential of students based on Islamic religious principles in order to form a complete human being by

training their psyche, reason, intelligence, emotions and five senses so that they behave in an Islamic manner (akhlakul karimah) and have faith in Allah based on Islamic teachings. (Al-Quran and Hadith).

Islamic education as a process of transformation and internalization of knowledge and values in students through the development of their natural potential to achieve harmony and perfection of life in all its aspects. Islamic religious education is expected to be able to instill the values of religious teachings to students, so that they understand, live and practice these religious teachings well in the midst of social life, they can be kind to everyone so that Islamic education can really optimally contribute to formation of the soul, character and personality of children. Islamic education must be based on the correct understanding of Islamic teachings in accordance with the sharia of Allah and His Messenger accompanied by rational and philosophical thinking, the formation of good morals, the building of personal and social piety, and the ability to restore morals that are not correct/damaged, so that quality is formed. humanistic religious person.

Religious-humanistic character education is an effort to develop the character of students who do not differentiate between two fields that must run together, namely the field of divinity and humanity/socio-cultural. The basis of Islamic teachings is a set of values that are religious-humanistic in nature which can lead to an educational process towards balance, between human relations with God (hablun min Allah) and human relations with each other (hablun min al-nas).

Islamic education based on religious and humanistic characters is a shared responsibility between families, school institutions and also the community, so character values should be given, instilled and developed in these three areas. Building values is the same as building morals, ethics and character. However, the construction of values forms the basis for forming character, morals and ethics systematically and requires several constructive steps as follows. First, at school. Teachers in forming values/character must first evaluate themselves as a source of inspiration and a source of example for students (self-evaluation/reflection). Second, parents in the family. Not only is a teacher obliged to be a role model, but moreover parents and family also have a role as an absolute role model because children have a relatively long time interacting with their families, even with leaders and members of the surrounding community.

Third, it is important for educators who teach values through Islamic teachings to use the story method related to exemplary, inspirational and imaginative stories so that children can easily grasp the concept of values that can touch their emotions. Fourth, the purpose of value education is to create human beings who have personality and noble character, are socially and religiously ethical, so the model and approach is education in terms of values. Fifth, in the dialectic of change, the importance of problem-based education through the integration of appropriate value education so that students adapt and are able to overcome existing problems. Sixth, the importance of continuous assessment in evaluating and controlling students in the dimensions of their lives, to make benchmarks in the value formation process, both in terms of progress, strengths and weaknesses, because value formation is not just a written assessment.

In addition, it is important for teachers, parents and stakeholders to formulate strategic steps in value education along with the development of globalization (science, technology and information), which are still based on Islamic spiritual values (Al-Quran and Hadith). The steps that can be taken in the framework of forming a humanistic religious character in children which can be carried out routinely and habitually include:

1. **Habituation of social attitudes**. Habituation is an action that is carried out repeatedly to achieve a predetermined goal (Hasbiyah, 2016: 35). Some examples of social activities in building student character include: Flag Ceremony every Monday, singing the national and regional anthems, 5S Program (smiles, greetings, greetings, courtesy) including shaking hands with teachers, friends, parents, neighbors etc.

2. **Religious Culture**. The definition of religious culture is human ideas or thoughts that are abstract in nature, which are then applied or carried out through human actions or

behavior based on religious values (Supriyanto, 2018: 474). Some examples of good religious culture that are routinely practiced in schools, at home and in the community are prayers before and after studying or work, prayers at the beginning and end of learning activities, Dhuha and Dhuhr prayers in congregation, Friday prayers, and reciting/reading Al-Quran. -Qur'an (tadarus Al-Qur'an) in congregation, reading Asmaul Husna, reading Shirah Nabawiyah, etc.

3. **Extracurricular and community activities**. Extracurricular activities are organized with the aim of optimally developing the potential, talents, interests, skills, personality, cooperation, and independence of students. Other benefits can instill the religious and social character of children. Included in the extras include: Scouts, PMR, KIR, sports, arts, Spirituality, Recitations, Speeches etc. Likewise, community activities have a role in the formation and development of humanist and religious personality and character, for example Youth Recitation, Youth Organizations, "sinoman" (Javanese) associations, sports clubs, artists' clubs, RT-RW activities, takziyah, visiting sick people, etc.

4. **Learning Process**. Integrated character formation in learning is the introduction of values that can build awareness of the importance of values and internalize them in everyday behavior during the learning process that occurs in all subjects inside and outside the classroom. Including learning in the family about religious and social values. Basically, learning activities apart from making students competent with the targeted material, are also designed so that students can know, understand, transmit values and internalize them in their daily behavior.

5. **Exemplary**. Isgand's opinion (2015: 24), that the teacher's example has a very important influence on the intellectual development and attitudes of students. Educators are not only obliged to instill knowledge, but also instill faith and noble character. Educators don't just teach science, they must be the first practitioners of the science being taught. Educators are not only recognized as good people in the institutions they serve, but also must have noble character and have faith and be trusted in the family and society.

Religious-humanistic character values are attitudes that prioritize humanity and religious values. Humanistic values prioritize the attitude of humanizing humans in respecting all differences in diversity. Religious values function as a stronghold against all problems of moral-spiritual decadence due to the negative impacts of globalization. Therefore, Islamic education in building the character of students who are religious-humanistic does not separate between two things that should go hand in hand, namely oriented towards divine and insaniyah as a form of developing human identity based on Islamic values. The religious-humanistic character values are expected to be able to lead to an educational process towards balance, both himself as an 'abd Allah and caliph of Allah as well as a balance between his relationship with Allah (hablun min Allah) and and between himself and his fellow (hablun min al-nas).

As previously stated by Prof. Amin Abdullah in the study of Cross-Cultural Religious Literacy (LKLB) organized by the Leimena Institute and in collaboration with the USHULUDIN Faculty of UIN Sunan Kalijaga Yogyakarta, there is something that is very inspiring for educators in the archipelago. He said: "Teachers should transform life, not just transfer knowledge. As a transformer of the lives of children and their students." For this reason, we can hope that education is in the hands of educators/teachers who really have knowledge that is not only transferred to their students, but can also transform their (students') lives, so that they can live in tolerance and peace wherever, whenever and towards anyone, so that a good human being is formed who is righteous both personally and socially (religious-humanistic character).

CONCLUSION

From the description above it can be concluded as follows:

1. That Islamic education is a process of changing individual behavior in personal, family, community and environmental life based on Islamic values.
2. Formal Islamic education as a subject of Islamic values. In solving the problem of Islamic education requires good support and cooperation from various parties involved in the implementation of the educational process.
3. Character education is an effort to instill values/character in a child so that he has faith-piety, has noble character, is moral, ethical, cultured, and civilized based on the teachings of religion (Islam) and Pancasila. (humanistic religious character). Schools not only give birth to students with academic achievements, but also form individuals who have good social attitudes and behavior (humanistic character).
4. The formation of humanistic religious character through activities in schools can be carried out through various activities carried out regularly and continuously in order to form individuals who have good/positive values/character. For example, student characters that can be formed through routine activities include nationalism, social care, discipline, environmental care, curiosity, and religion, etc. (humanistic religious character).
5. The formation of children's character through learning activities at school, at home and in the community can form the character of honesty, cooperation, mutual help, tolerance and mutual care/empathy. (humanistic character)
6. Through example, a child's character can be formed with behavior or personality like someone who is imitated by teachers, parents and society. (religious and or humanistic character)
7. Fostering a religious culture at school, at home and in the community is part of the habituation of applying religious values, which aims to encourage Islamic religious values acquired by students in learning to be applied in daily behavior. Forms of practicing religious values that can be carried out are: procedures for praying, dhuha prayers, midday prayers in congregation, memorizing short and selected letters etc. (Prasetya, 2014: 480). (religious character)
8. Efforts to form religious-humanistic human characters through the transformation of Islamic education can be carried out by taking several steps including: learning, extracurriculars, habituation, exemplary, religious culture, etc.
9. The value of the humanistic religious character possessed by these students is clearly able to lead to an increase in the quality of a just and civilized person who is faithful, pious and humane, towards a life that is balanced between the position of man as a servant of Allah (abdullah) and his position as khalifatullah on earth, and the relationship between himself and God Almighty. (hablun min Allah) and also the relationship between humans and each other (hablun min al-nas), so that they can achieve success in the afterlife.

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