

Socio-Cultural Revitalization, as an Effort to Empower the Character of Humanism in Students

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Abstract. This research aims to develop a humanitarian-friendly IRE (PAI, Pendidikan Agama Islam) model through empowering the character of humanism with socio-cultural values. IRE learning in the 4.0 era is an important part and should not be ignored, because Islamic Religious Education (IRE) is one of the philosophical foundations of education in Indonesia as well as a tool to maintain the balance of the civilization ecosystem in the 4.0 era and in the next era. The existence of IRE learning in tertiary institutions requires a contribution to the development of human resources that are able to minimize social disparities as one of the factors of instability in the progress of a nation's civilization even though the mastery of science and technology is very advanced. The development and advancement of science and the mastery of digital technology are currently not balanced if human resources ignore the values of humanism and socio-cultural values. The research method uses descriptive qualitative as well as literature study, the data collection technique uses a questionnaire and literature review. The result of the research is to describe the human-friendly IRE learning model through the internalization of humanism and socio-cultural values as well as socio-cultural literacy. And describe indikator humanism during the pandemic and the era of revolution 5.0. The conclusion shows that the current imbalance of the civilization ecosystem includes social disparities, intolerance of cultural pluralism and belief in religions adhered to in Indonesian society. The solution to make pluralism as a laboratory of life and strengthen and evoke the character of humanism through socio-cultural values, including social care for students through humanitarian-friendly IRE learning.

Keywords: Revitalization; Socio-Cultural; Humanistic Character; Students

1 Introduction

The progress of a nation's civilization is influenced by various aspects, including science, technology, culture and human resources. Human resource development is part of a sustainable development program, several aspects that are considered by sustainable development are being able to integrate economic, socio-cultural, environmental and equitable development pillars. (Cahyani, 2020) Human resource development should empower among

other socio-cultural values and humanism. Basically, humanism is a philosophical thought that prioritizes the value and position of humans and makes it a human being who can animate a sense of humanity and create a better life relationship (Jamhuri, 2018) IRE learning in higher education as an institution that produces human resources also seeks to empower humanistic values in students, so that a balance can emerge between religious and social characters. Empowering socio-cultural values among students is also very important because moral decline is much influenced by the socio-cultural conditions in the surrounding community. The socio-cultural values and character of humanism, apart from being a means of reducing moral decline among millennials, are also a means of reducing conflicts caused by the diversity of the nation. Aspects that can influence social integration include mutual respect and respect, deliberation and cooperation in social activities as well as mutual need and sharing.

Learning Islamic Education is one of the tools to shape and develop the humanistic character of students, so this research focuses on the humanitarian-friendly IRE model, this is based on several events caused by socio-cultural and religious conflicts. The research question is how are the steps of the humanitarian-friendly IRE learning model developed. The research objective of developing a humanitarian-friendly Islamic Education learning model is to have a contribution in reducing radicalism among students, such as an exclusive attitude towards religious, political and socio-economic understanding as well as bullying that occurs among students.

The humanitarian-friendly IRE learning model, as an effort to reduce the gap between minorities and the majority in a pluralistic society according to Ted R. Gurr consists of 4 things, namely containment, assimilation, pluralism and power sharing. Containment is a strategy of the majority group to keep minority groups separate and in a position that is not the same as the majority group. Assimilation is a strategy aimed at minority groups to leave their group identity and adopt the culture of the majority group. Meanwhile, pluralism gives greater place to collective rights and minority interests. Power sharing is the most balanced level of relationship because all groups and cultural identities are recognized as basic elements of society and are given equal public space between these groups (Pamungkas, 2014). Based on the above statement, the human-friendly IRE learning model will use a socio-cultural approach, namely adopting the values of pluralism.

The character of humanism in this study refers to the humanism emphasized by Gus Dur, namely a form of pluralism in acting and thinking, because this will give birth to a form of tolerance. Tolerance that does not depend on anything, but recognition of plurality is a matter of the heart, a matter of behavior. Gus Dur developed an anti-religious exclusivism view. this is based on the phenomenon of various incidents of riots, violence and radicalization under the guise of religion in several places as a result of religious exclusivism (Aqil, 2020).

The principles of empowering the character of humanism are adopted from the values of pluralism. Pluralism should not be just plurality, pluralism must accommodate and understand all the diversity and plurality of basic values of pluralism, namely the value of equality and togetherness, an open attitude in accepting existing differences (mutual understanding), mutual respect, mutual assistance, the principle of freedom, and justice (Ikmal, 2015).

The process of internalizing socio-cultural values is the process of applying the values contained in a community culture, methods that can be used for doctoral interventions, and brain washing (Wardani, 2019). In addition, socio-cultural internalization is the process of cultivating a way of life to respect, be sincere, and tolerant of cultural diversity that lives in the midst of a plural society (Mukhibat, 2019) According to Vygotsky this is important to do because psychologically someone who is not used to cultural heterogeneity tends to interact

with his group only, tends to be extracurricular and finds it difficult to accept differences (Vygotsky, 2007).

Based on the concept of socio-cultural and humanism as well as the internalization process, then the fact that there is a conflict due to cultural diversity and intolerance, IRE learning in higher education tries to develop a learning model that can empower students to be able to implement socio-cultural values as an effort to shape the character of humanism. One of the learning models that will be developed is the humanitarian friendly Islamic Education learning model with the approach of internalizing socio-cultural values as an effort to empower the character of humanism in students.

2 Methodology

The research approach used descriptive qualitative, while the object of research was the humanitarian friendly Islamic Education learning model, while the research subjects were lecturers and students of IRE UNJ. Data collection techniques are literature studies and questionnaires. The data analysis technique used qualitative analysis and the percentage formula.

3 Findings

3.1 Steps to Develop a Humanitarian Friendly IRE Learning Model Needs Analysis

The development of the IRE learning model begins with an analysis of the needs of students participating in Islamic Education learning towards the implementation of Islamic Education learning in tertiary institutions, especially UNJ. There are several learning components that are used as research material or needs analysis data to develop a human-friendly Islamic Education learning model, among other things:

The learning material component, the results of the questionnaire stated the topics most needed in Islamic Education learning in higher education from 144 respondents represented by various study programs at UNJ, can be seen in the table 1:

Table 1. Topics of Islamic Education learning in tertiary institution

Topics	Percentage
Islamic values and implementation in all areas of life	30%
The concept of divinity and creed or 'aqeedah'	22.9%
Religious issues and practices in society	19.4%
Morality and Sufism	16.5%
Practical or 'amaliyah' worship	11.2%

Based on table 1 above, it shows that IRE learning in higher education is contextual in nature, and provides flexibility for students to access and observe and analyze to enrich scientific literacy which is not only sourced from lecturers, but also provides opportunities for students to see firsthand the value -values contained in the culture and other plurality of Indonesian society.

Table 2. Topics of Islamic Education learning in tertiary institution

No	Topic	Percentage
1	Concepts in Islamic teachings	38.2%
2	Practice and application of concepts in everyday life	29.2%
3	Religious and religious facts and phenomena in society	20.1%
4	Theory about the skills to understand the concept	6.9%
5	Expert discussion on religious concepts	5.6%

Based on table 2 above, it shows that learning Islamic Education in higher education requires strengthening literacy which is not only a discussion between students and students and lecturers, but can be grounded in theory, namely observing directly the phenomenon, then it is concluded to become a new theory or concept. Based on table 2, it can also be stated that the largest percentage of the IRE learning method in higher education is PBL, which is problem-based learning, while there is very little discussion of the position. (Suci Nurpratiwi, Muhamad Ridwan Effendi, 2021)(Aida Noer Aini, Muhamad Ridwan Effendi, 2021)

Table 3. Expectations for the achievement of Islamic Education learning in higher education

No	Topic	Percentage
1	Become a better and more useful Muslim person in society	3.2%
2	Improve the quality of faith	19.4%
3	Adding Islamic insight	12.5%
4	Theory about the skills to understand the concept	3.00 %
5	Increase practical or ' <i>amaliyah</i> ' worship	1.59 %

Based on table 3 above, it shows that IRE learning in tertiary institutions, the learning outcomes of IRE subjects that students expect after participating in Islamic Education learning, are first to enable students to have and apply aspects of affection, second is aspects of knowledge or conceptual abilities to think critically and divergent, and third, enabling students to apply creative and innovative abilities in the form of skill products.

Table 4. The easiest method to understand IRE learning in tertiary institutions

Topic	Percentage
Practice, a combination of lectures, discussions and observations	62.5%
Lecturer lectures	17.4%
Student presentations and discussions	12.5%
Group observations and group presentations in class	6.10 %
Independent observation and independent presentation in class	1.50 %

Based on table 4 above, it shows that IRE learning in higher education, the method that is most convenient for students and enjoyable is to use a variety of learning methods, namely lectures, discussions, problem solving / observation and cooperative learning. Thus, the skills of lecturers in delivering learning must be able to motivate students to think critically, independently and be able to collaborate with friends and find solutions to problems that are being developed and faced.

Table 5. The form of experience or learning activities that are most interested in learning Islamic Education in higher education

No	Topic	Percentage
1	Learning by doing	32.6%
2	Group learning	27.1%

No	Topic	Percentage
3	Problem based	18.8%
4	Individual learning	11.1 %
5	Direct observation	10.4 %

Based on table 5 above, it shows that IRE learning in tertiary institutions, the most popular learning activity is to understand directly and conclude and provide solutions to various phenomena or religious problems that occur in society. In addition, collaboration or group solutions is more desirable than independent learning. Thus, IRE learning must change the paradigm of Islamic education learning conceptually into learning to know, learning to do, learning to live together, and learning to improve spirituality.

Table 6. A form of evaluation that motivates students to make self-changes or achieve competence in Islamic Education learning in tertiary institutions

No	Topic	Percentage
1	Project appraisal	38.9%
2	Attitude and self -assessment	31.9%
3	Essay Test	13.9%
4	Multiple choice and portfolio	13.2%
5	Oral test	2.1%

Based on table 6 above, it shows that IRE learning in higher education, the form of assessment that can motivate students to achieve predetermined competencies is the highest project assessment, followed by attitude assessment, then the smallest percentage is essay, PG and oral test assessments and portfolios. This is in line with the achievement and learning experience required from the learning outcomes of Islamic Education, so an authentic measuring tool is the assessment of attitudes, projects then portfolios and tests on written knowledge aspects such as essays, oral and multiple choice.

3.2 Design Planning and development of humane friendly IRE learning models

a) Learning objectives

Based on literature review and questionnaire data, the aim of developing a humanitarian-friendly IRE learning model is to empower the character of humanism with an internalization approach to cultural social values, while the character of humanism to be achieved is to enable students to have and apply an inclusive attitude and reduce exclusivity in various activities. or aspects of life so that conflicts due to intolerance can be minimized. Internalization of socio-cultural values in Islamic Education learning, with methods of adopting religious, socio-cultural literacy and empowering or getting used to enabling students to apply socio-cultural values that are manifested in the form of providing solutions or self-assessment of the attitudes given or carried out when dealing or seeing a religious and religious problem that occurs in the community.

b) Learning Outcome

Based on the objectives of humanitarian-friendly IRE learning, the achievements of the humanitarian-friendly IRE learning model are: enabling students to understand, have and implement tolerant attitudes, accept differences and respect differences, care socially and

respect the work or opinions of others and be able to cooperate with others even though they are different. in faith, ethnicity, political flow and so on. In addition, in the knowledge aspect, students are also required to be able to understand cultural characteristics in terms of demographics and geographic location. The goal is to understand a person's character so that they are able to accept differences if there is a dispute of opinion or behavior. It is also measured using project appraisals, attitudes and self-assessments and tests. Psychomotor Aspects: enabling students to have written and oral ideas which are manifested in the form of research articles or documentary videos. The learning method is to use a variety of various learning methods and contextual learning activities.

c) Learning Materials and Methods

The learning material adopts the principles of IRE learning in higher education, namely adopting religious and spiritual sources as well as local wisdom added with case studies or phenomena about religion and diversity that take place in Indonesia. The learning method is to use a variety of learning methods as well as contextual learning activities, such as PBL (Problem Based Learning). PBBL (Problem Based Blended Learning), Inquiry, a combination of lectures and discussions with a percentage of activities that are observations of phenomena and the development of concepts from real life.

d) Learning Evaluation

Based on the results of literature studies and needs analysis of Islamic Education learning in higher education, the form of evaluation that can measure learning outcomes is a form of attitude assessment such as self-assessment, followed by other forms of assessment such as projects, essays, PG, oral and portfolios. The point is that the evaluation of the humanitarian-friendly IRE learning model is that assignments and measurement results can provide motivation and empower to enable students to have a humanistic character and literacy in all areas of life, especially religious and religious issues. In brief, the humanitarian-friendly IRE model can be seen in the image below:

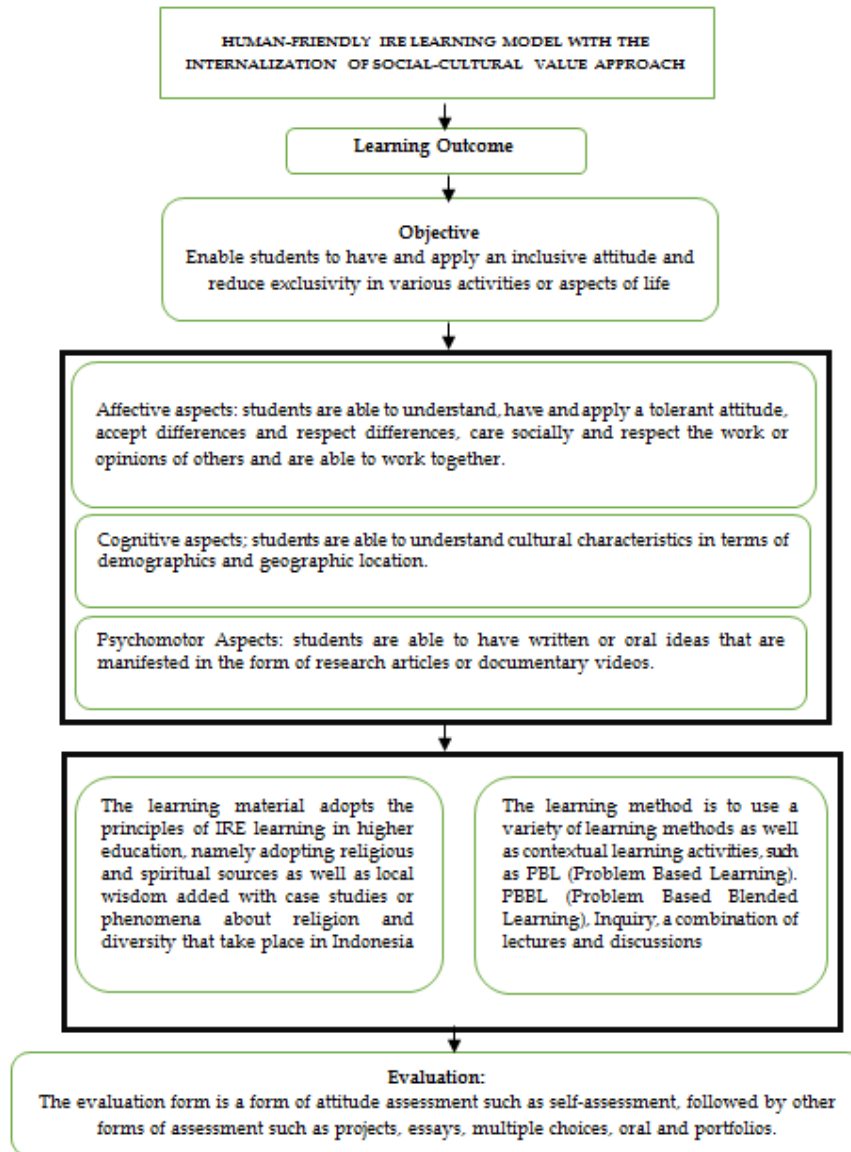


Fig. 1. Human Friendly ike learning model with the internalization of Social-cultural value approach

3.3 The Indicators of Humanism During The Pandemic and The Era of Revolution 5.0

The Covid-19 pandemic and the 5.0 revolution era have changed social behaviour, namely social activities that cannot be separated from digital media. Therefore the development of information is swift and tends to lead to multiple interpretations. Misunderstandings and social

conflicts usually arise from information that tends to be invalid and subjective. Of course, in the era of revolution 5.0, the future and the dynamics of people's social life have digital native characteristics who are born, grow and develop and are in direct contact with the digital world, so that any flow of information obtained will be different from those who lived in the previous generation.

Indicators of humanism during the pandemic and the era of the industrial revolution 5.0 focus not only on direct social interaction but also on how to communicate virtually. The results of Surbakti and colleagues' research stated that there were changes in the communication ethics of the Muslim community before and after the existence of social media, these changes included: not caring about the presence of people around, social media became a place of competition between groups (Junita, 2021), the presence of technology and social media lead to changes in communication culture. Based on the facts and research results, the indicator of humanism is having digital communication ethics or having virtual piety, which is characterized by having communication ethics, namely using Indonesian according to EYD, making virtual communication a virtual piety control in the digital era (Ihsani, 2021). Communication ethics has been taught in Islam long before social media but tends to be ignored because it must be revitalized and empowered by students to have a virtual communication ethic.

The COVID-19 pandemic has created socio-economic disparities in Indonesian society, and the number has increased compared to the previous year. This condition gave rise to a new classification of poverty factors. The problem of poverty alleviation is complex if the mental revolution is not carried out early. The mental weakness factor is one of the impacts of changes in social attitudes that occur in people affected by COVID-19. Among others, they tend to become frustrated and pessimistic with the conditions they are facing. People who are independent and confident and have a good work ethic are the demands of the covid-19 pandemic, namely how to have a good work ethic. This is by the statement “that work is a form of worship, a call and commandment of God who will glorify him,” humanizes himself as part of the chosen people” (Sono, 2017). Based on the two conditions faced by the Muslim community, namely the covid-19 pandemic and the era of the industrial revolution 5.0, the indicator of a humanistic Muslim community is a society with ethics or morality in communicating virtually and offline and has morals at work. That work is God’s call, and doing work with passion and trying to produce the best. Therefore, the effort to empower post-covid-19 humanism in students is to empower virtual communication ethics, starting with getting used to communicating with lecturers through digital media according to the established communication code of ethics, then getting used to doing assignments and other learning activities according to operational standards and always oriented towards worship of Allah; The following is a picture of indicators of humanism during the COVID-19 pandemic and the era of the industrial revolution 5.0:

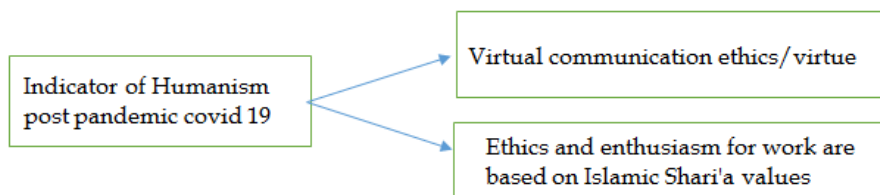


Fig. 2. Indicator of Humanism post pandemic 19

4 Conclusions

The learning model of IRE is human-friendly, the development step begins with the analysis of IRE learning needs in higher education, the contribution of this model is to enable students to have and apply an attitude of exclusivity, so that the culture of radicalism on religious, cultural and social issues can be minimized. Steps or learning syntax adopting various approaches, namely opening giving approaches to humanistic values, namely motivating to give freedom to give opinions, ideas and ideas as well as internalization of socio-cultural values in the process of providing material and project assignments and attitude and self-assessment.

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