THE DEVELOPMENT OF RELIGIOUS HUMANIST EDUCATION IN ELEMENTARY SCHOOL-ISLAMIC PRIMARY SCHOOL (SD/MI)

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Abstract: This research is aimed at: 1) Studying the concept of religious humanistic aducation 2) analyzing to develop of religious humanistic attitude in elementary school, and 3) analyzing to develop religious humanistic cultural in elementary school. This research is qualitative research using naturalistic paradigm. This research was conducted in MIN Jejeran Bantul and SD Jejeran Bantul. The research findings in general are: 1) The concept of humanistic education is educational concept based on five basic values, they are: freedom value, cooperation, creativity, honesty, and selfactualization, where as the concept of religious education based on five dimentions, they are knowledge dimension (religious knowledge), faith (aqidah), Religion practice (syaria), religion real practice (akhlak), and religion reflection (ma'rifah). 2) Religious humanistics attitude development in elementary school is done by providing adequate facilities, conducting comfortable learning atmosphere, building strong character, conducting constructive education process, and developing conducive learning environment. 3) religious humanistic cultural in elementary school is conducted through teaching learning proces developing value, giving many experiences to the students and creating conducive environment.

Keyword: Humanistic Education, Religious Education, elementary school.

Introduction

The life challenge which is faced by society nowdays is increasingly diverse. Indonesian nation faces various crises which could not be resolved completely. Many problems in the society that still challenge and thought-provoking. One of the main attention of education today is a crisis of character. It is shown with the rampant cases of violation of norms, juvenile delinquency, and free life and ignore from religious values. Character becomes one of the keywords that are frequently discussed, and it have not found the end point yet. Moreover, in the societies also occur the value change in their life. Most of the young generation do the violation of religious, cultural, moral, social, and so on.

All of that certainly cannot be separated from the role of education that exists in Indonesia. Education occupies the front guard in the build quality of a nation. The educational process will form the structure of someone's thought until create the structural personality. The existing structure will determine the mindset and behavior patterns in everyday life. Thus education has a huge contribution to the quality of human resources, because they are all the product of a long process of education. The quality of a nation can be seen from how the quality of education. Being a big duty for the world of education to formulate an appropriate formulation to improve the quality of education.

Education which takes place the moment when further scrutiny is indeed tends to be textual. Learning is still fixated on the written material in a book, regardless of the context of the life that is experienced in everyday practice. The material studied was more oriented on the exam. Implementation of the values contained in the subject matter is overlooked. Teaching method serves less the need of students, but still emphasize on purely text books. Education still tends to be limited in the classroom, so alienated from social life. The code of conduct in the classroom and in school tends to be *top down*, determined unilaterally without engaging the student and less process of awareness. The usage of physical punishment or fear, sometimes is still used as a tool to build the discipline of students. Thus, it can be said that the educational activities still experienced the dehumanizing, because less involving the participation of students in developing the knowledge, attitude and personality of students.

Related to this, Sodiq A. Kuntoro looked at that process of education still experiences dehumanization, as knowledge and values are still defined as objects of possession (*having*), owned and controlled by cognitively. Not enough knowledge and value being able to build a change myself (*being*). There is a detachment and the gap between the knowledge and values with the human self. Because that's the human experiences of process of dehumanization[1].

Individual student is a private complex. Manage and educate students are not only cognitive aspects. However, psychomotor and affective aspects also need to be aware. In fact the affective and psychomotor aspects has indeed touched but the cognitive aspects still dominate the educational activities in General. As a result of less education leads to the construction of mental attitude and character formation. Education which is supported to build awareness and responsibility felt still less. In the process of learning, the students still tend to be treated as a passive object, just be recipients of knowledge imposed by the teacher. Children

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[1] Sodiq A. Kuntoro, *Sketsa Pendidikan Humanis Religious.* (This research is discussed in the lecturer discussion in Educatioanl Faculty, Yogyakarta State University 2008), page. 8

only accept curriculum, without thought of connectedness with everyday life. Based on condition and background of thought above then it required the formulation for better condition of education in the children, more humanist, and more in line with the needs of the child.

This research is qualitative research model. This study seeks to give the meaning of a process. The conclusion which is obtained from this research not to get a generalization, but can be transferred in other populations that have the same characteristics, with followed the effort adjustment. Paradigms of research uses naturalistic, it is used to reveal the condition of the social condition or a group of people naturally. The research was implemented to Islamic primary school (MI) and elementary school (SD) in Jejeran Bantul.

Naturalistic research aims to know the social reality and human perception through their recognition, which may not be revealed through a formal measurement or research question that had been prepared in advance. So, the essence of naturalistic qualitative research is strongly emphasized in terms of the natural of data source. In this process the researcher tries to interact with subjects or respondents who examined the conditions for what it is and there is no engineering, so the data retrieved is the original natural phenomenon (natural).

The method of research is observation, interviews, and documentation. The data which is used is qualitative and quantitative data. The analysis is done in a way to interpret data, facts and information that have been collected through intellectual and empirical understanding based on the following steps: data collection and review of data obtained. Reduction of data, set aside data that is not required, the presentation of data in the form of evaluative descriptive blurb. For deep analysis, then it uses the pattern of deductive thinking, inductive and comparative.

Results and Analysis

Humanist Education

Every people basically have the similarity, appreciated in accordance with dignity, as well as his rights recognized. Education being one of the strategic steps to build a positive attitude. Humanist education into one requirement. Humanist education that emphasizes individual freedom in developing aspects of their self. In the middle of a struggle of life and an increasingly hard competition, humanist values need to be implanted, so when someone is able to appreciate others, and capable of being more human. Humanist attitude is needed to be grown, but must comply with the values, norms and culture. These

things need to be developed in the various lines of life, especially in the world of education. Because education is effective way to develop the potential of someone and someone's personality.

Humanism in general is the belief that every human being must be respected as a whole person. Not because he is wise or less, good or bad, regardless of religion and tribe, religion community or she is male or female. It means that a person is not aim to appreciate another person based on identity, trust, idealism and other things that become concerns or needs. Giving tribute does not depend on the quality or ability of a person. But based on the fact that this person is a human being[2].

Then, humanist education is education which can humanize the human being. Teachers can recognize and treat the students as the subject or person. Then, the acknowledgement is transformed into a learning process that gives opportunity to the student existence so they can develop themselves. In result the personal potential and their attitude grow towards to the better ranks and more perfect. Students need to be treated as subjects who has roles by themselves, can manage their own activities, not as an object that everything is determined by teachers[3].

Sastrapratedja adds about the humanist education thoughts. The concept of a humanist education that basically aims to build the three powers in the individual, they are:

1. *Power to*, is the creative power that makes someone be able and wish to do something. Power also means as power which lies in every human being. Powers in the form of potential and basic capabilities which can be further developed as a form of self-actualization. Each person has this power to.

2. *Power with*, built solidarities based on commitment to a common purpose in order to solve the problems which is faced and creating gether prosperity. Power with is collective power. Power with is a form of unity from Power to. Someone who has the potential and power of the individual and then establish a commitment to work together, it will give birth to new strengths, called power with.

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[2] Suseno in Hanafi, H. et al. *Islam dan Humanisme, Aktualisasi Humanisme Islam di Tengah Krisis Humanisme Universal*, (Yogyakarta: Pustaka Pelajar, 2007), page. 209.

[3] Sodiq A. Kuntoro, *Sketsa Pendidikan Humanis Religious.* (This research is discussed in the lecturer discussion in Educatioanl Faculty, Yogyakarta State University 2008), page. 6

3. *Power within*, the spiritual power of student to create people to be more human. Power within is inner strength, the spirit that makes people more eager to seek a freedom. Power within create because of the encouragement from power with[4].

In addition, there are some basic principles of humanist education, according to Sodiq A. Kuntoro, they are:

1. The principle education of child centered. The teacher is not authoritarian, but pay attention to the involvement and activity of children. Education is carried out in cooperative and democratic.

2. Student is active human being, not passive. Student will learn actively when he knows his required, and it relates with his talents, interests and ability

3. The role of teachers as mentors, motivators, advisors, not the ruler class. The duty of the teacher helps the students to learn, so it has independence in learning, not to overwhelm students.

4. School is a miniature life in society. Because of that education would be meaningful if the educational is useful in society life.

5. Learning activities focus more on solving the problem rather than simply memorizing and mastering subjects.

6. The climate study should be democratic and cooperative, because every individual would definitely live with others, then everyone should be able to cooperate with others[5].

The concept above is very ideal to be applied in the everyday learning. But the reality on the ground is still encountered many constraints. Most of teachers still have an understanding of traditional education, so education pattern applied also tend to be more traditional, which is centered on the teacher, is monotonous, teachers as the primary source of learning and so on. Therefore need the effort of awareness, especially for teachers who have a central role in the learning process. A good teacher will be able to bring the students to be

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[4] Sastrapratedja, *Humanisme sebagai prinsip pendidikan menurut driyarkara,* (Research paper, delivered in educational congress, teaching, and culture in Balai Senat UGM, 2012) page. 11

[5]Sodik A. Kuntoro, S.A. *Sketsa Pendidikan Humanis Religious,* (The research paper is discussed in the lecturer discussion in Educational science faculty (FIP) Yogyakarta State University, 2008), page. 6-7.

better. Otherwise, not a good teacher can hinder the development of the students, even can do foolish activities through students.

Based on the description above, then the characteristics of worth humanist education at least have the following characteristics:

1. Created a learning environment that is capable to liberate student from unhealthy competition, rigid discipline, and students feel the fear of failure
2. Created a learning environment that is familiar among teachers and students, so the growing sense of security and confidence. Students are free from the fear of destructive energy, the energy requirements can be issued for individual growth and development and to develop their creativity
3. Created a learning environment that is not reined on, but leads on the development of the individual. Self-actualization is preferred, not only on the mastery of knowledge or the build up of knowledge.

Education, is a strategic step in the quest of enlightenment and independence of the nation. Through that educational, the mapping of someone's thought is built, expanded knowledge, the mental attitude and personality is formed. Therefore the quality of education will determine the quality of the nation. Education will open up someone's insight. People who have a vast thinking insight will tend to be more humanist. Because they are better able to think logically, rationally, in accordance with the conditions and needs. While people who are limited knowledge will likely think finitely, and tend to be dehumanizing.

In the end, based on the explanation above, then it can be concluded that the ideal of humanist value which can be realized in the world of education is 1) Independence value. 2) Creativity value. 3) Cooperation value, 4) Honesty value, 5) Self-actualization value. Each value can be briefly outlined as follows:

1. The independence value
   Independence is a responsible freedom. Freedom is a sense of security and to avoid fear and bad competition. Characteristics of humanism are freedom that are responsible freedom, because the individual freedom is faced with another individual freedom. One's individual freedom must not violate or interfere with the freedom of others. The freedom that do not loose of the existing rules and norm, because humans need to live together with others.
   Responsible freedom will create a sense of security. Everyone appreciates the rights of others, then the freedom is used with sense of responsibility,

limited with existing norms and rules. Irresponsible freedom will bear the oppression, and certainly bring harm to others. Humanism contains the meaning of responsible freedom, thus giving birth to a sense of security.

2. The creativity value.

   Creativity is the ability of a person to create something new, either in the form of ideas, work idea, and so on. A person who is independent of pressure and fear would be easier to actualize the potential of creativity. He is not only satisfied to imitate and to follow what other peoplevdo. Higher satisfaction is obtained when he is able to create or bring something new which has benefits to others.

3. The teamwork value.

   Responsible freedom will yield the cooperation and mutual respect. This cooperation is yield by consciousness propulsion of the limitations of human and weaknesses of human himself. Humans should not be arrogant and demeaning others, because people wouldn't be able to live alone. Humans who are aware of the freedom that they have, and aware of the consequences of their deeds, they will be responsible for what they do. They get freedom to work with others in order to achieve their purpose.

4. The honesty value.

   Starts from the values responsible freedom, then opened way for human beings to grow the value of honesty. Every work ultimately will be accounted for, either to horizontal humanitarian or vertical of to the God. Honesty as the basic values of humanity when it is applied then will provide tranquility and peace, both for yourself and others. The dishonesty will cause unrest and turmoil. Then, the lie will demand followed the next lie. Honest attitude is a mirror of humanity which is well developed.

5. Self-actualization value.

   Someone who has realized about his potential and the right freedom, he will be compelled to actualize himself without fear. Every human being is given abilities, such as the ability of thinking, being logic, creating, doing activity, working, and so on. Highest satisfaction according to Abraham Maslow is a person's ability for self-actualization. The value of self-actualization is the value that is contained in the humanism. Actually, everyone basically wants to actualize all his potential, when there is no barriers and obstacles.

Religious Education

Basically all human beings have a tendency (*fitrah*) to religion. Just how to develop that potential, then religion became a guidelines and a pillar for someone's life. Education is a strategic step to revive the religion values in a person. Religious education is becoming a necessity to be developed in accordance with the identity and basic culture of Indonesian nation

Religious education, is an education that teaches the values of religion generally, regardless of his religion. Religious education is rife with charges of moral values. Religious education is expected to be one of the spirit of education in Indonesia. It is appropriate with the philosophy of the founding of the Indonesian Republic that is contained in the base of the country, it is Pancasila. The moral prinsiple of Pancasila is a reflection of the Indonesian nation personality.

The first prinsiple "*Ketuhanan yang Maha Esa* (the divinity of the one true God)", it reflect the soul of the nation of Indonesia that is religious. The soul of religiosity as the first principle of Pancasila is expected to become the foundation for the implementation of the other principle of Pancasila. The second principle, "*Kemanusiaan yang adil dan beradab* (justice and civilized humanity)", it reflects the life of the nation of Indonesia that is good manners, respect the rights of others. This principle reflects humanist life. 'Cause all the good aspects of life cannot be separated from the concept of just and civilized. It also happens in the world of education.

Education which is developed in Indonesia ideally is the education that appreciates independence of student, and on the other side, it also appreciates the values of moral, spiritual, and religious students. It is education that appropriate with the soul and the personality of the nation of Indonesia, it is religious humanist education.

Except to develop religious, ethics and moral values, religious education is also developing the values of humanity. Because every religion definitely appreciate the basic values of humanity. Something ironic when implementing education claims to be a religious education, but on the other hand degrading human values. Thus religious education is properly also a humanist education, or inversely. But, the reality humanist education is not necessarily touching religious values, and religious education sometimes also less humanist.

In education, the concept of religious education is also required to direct the students to have firmness in holding the norm in their lives. Some basic principles of religious education among others[6]:

1. Contained with the values morals and formation of positive character. As good and as powerful of any educational process, regardless of the positive moral values then it cannot be said as a religious education.
2. The purpose of education is not only achieve success shortly that is earthly, but also tinged with transcendental values that are beyond.

Discussion of religious education begins to observe more. Glock and Stark states that theoretically the phenomenon of religiosity can be seen from several aspects:

1. *Religious belief*, the element of religious faith, or ideological faith/dimension. This dimension contains the hope which a religious person sticking to a particular theological view and admit the truth of the doctrines taught. Every religion retains a set of faith, where adherents are expected to obey it. However the content and scope of faith can be various, not only between religions, but also the tradition in religion.
2. *Religious practice*, the religious practices, it is form of a ritual dimension. This dimension includes worship behavior, obedience and something do by someone to show commitment to the religion adhered. Religious practice includes two levels, *first, the ritual*. The ritual is an activity that refers to a set of rite, religious formal acts, and practices of worship that is expected all adherents can practice it. *Second, obedience*. Obedience is a religious ritual that is performed with awareness and become a necessity, not a merely formality.
3. *Religious feeling*, is feelings or religious comprehension as religious experience dimension. This dimension contains the meaning that all religions contain the specific hopes, like as getting spiritual enjoyment, though not all people are able to achieve religious experiences, feelings, perceptions and sensations which are experienced as the result of a religious activity.
4. *Religious knowledge*, is religious knowledge, as an intellectual dimension. This dimension refers to the hope that religious adherent at least have a

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[6] Nurcholis Madjid, *Masyarakat Religius, Membumikan Nilai-Nilai Islam dalam Kehidupan,* (Jakarta: Dian Rakyat, 2000), page. 23.

number of knowledge about the basics of beliefs, rites, holy book and tradition. Dimensions of knowledge and beliefs are clearly related to one another. Because the knowledge of a belief is loaded for its acceptance. Nevertheless the belief should not be started with knowledge, and all the knowledge of religion do not have to lean on belief. Someone could have a strong belief, despite he has only little knowledge.

5. *Religious effect*, is religious effect as consequence dimension that is shown by someone. This dimension refers to the identification of the consequences of religious beliefs, practices, experience and knowledge of someone by day to day. Generally, this stage can be seen from daily attitudes and behavior as the effects of the implementation of religious activities[7] (Glock and Stark, 1965:18-38).

The concept of religiosity Glock and Stark attempt to see the religiosity of someone not only from one or two dimensions, but also try to observe to all dimensions. The concept seems to be accepted universally. When it associates to Islam, then religiosity in Islam is not only depicted in the form of ritualistic worship, but also in other activities. As a comprehensive system, Islam encourages adherents to have religion thoroughly. "Cause it is only a concept which is able to give an explanation about totality that is able to understand the religiosity of Muslims.

To understand the religiosity in Islam, then the right concept is a concept that is capable to understand the existence of various dimensions in Islam, according to Djamaludin Ancok, the concept of the Glock and Stark which divide the religiosity into five dimensions in a specific level having compatibility with Islam, though not entirely the same. Dimensions of faith, can be compared with the concept of *Aqīdah*. Dimensions of religious practices can be aligned with the *Sharī'ah*, and experience dimension is aligned with the morals (*Ahklāq*)[8].

Aqidah itself basically already embedded since human beings were in '*azaliy* era (prebirth). *Aqīdah* will be maintained well when someone's journey of life is characterized by the cultivation of God's unity adequately. Conversely, when the journey of life from someone is depicted with the refusing to Allah about his taught since '*azaliy* era, then someone's faith could get damaged. Therefore, in order to someone's *Aqīdah* is maintained, he should understand about the faith itself which is sourced from the Qur'an and Hadith. With the right information,

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[7] Stark, R., & Glock, C.Y. *Religioun and society intension*, (Chicago: Rand Mc. Nally & Company, 1965), page. 18-38.

[8] Djamaludin Ancok, & Fuat NS. *Psikologi islami, solusi Islam atas problem-problem psikologi*, (Yogyakarta: Pustaka Pelajar, 1994), page. 80

the potential of faith still preserved. Thus in order to someone's faith still maintain, so he must complete it with knowledge (knowledge dimension) of *Aqīdah*.

The knowledge dimension, in this case refers to religious knowledge as the basis of practice. Dimensions of religious knowledge or science refers to how a person's level of knowledge and understanding about his religious teachings, especially relates to the principal teachings. In Islam, this dimension concerns to knowledge about contents of al-Qur'an, teaching points that must be believed implemented, both the pillars of Islam or pillars of the faith, the laws of Islam, Islamic history and so on.

Related to worship/laws dimensions (*Sharī'ah*) and the practice dimensions (*morals*), then it needs to be studied with knowingly and intentionally by humans. Someone must be trying to gather the science about how truly Islamic laws and Islamic morals, therefore, before someone realizes the worship dimensions of religion (*Sharī'ah*) and the practice of religion (*morals*), then he should give precedence to the dimensions of religious knowledge (*science*). The dimension of science is point to implementation of the workship dimensions and the practice dimensions. The science here is mainly the religious sciences.

Comprehend dimensions is dimensions that includes beliefs, worship and practice. Comprehend dimensions refers to how far the level of a Muslim to experience feelings and religious experiences. In religiosity, this dimension is manifested in the form of close feeling or close to the God (Allah), feel peaceful, feel comfort, feel happy when doing worship to the God. Feeling *tawakkal* (leaned themselves positively) to God, feel focus when praying or prayer, feel vibrating when hearing the name of God or God's ayat are read, feelings of gratitude and so on[9] .

Based on the description above, it can be concluded that the religious dimension is divided into five parts, they are 1) Knowledge dimensions (religious science), 2) Belief dimensions (*aqidah*), 3) Worship dimensions (*syariah*), 4) Practice dimensions (*morals*), and 5) Comprehend dimensions (*ma'rifah*).

The Concept of Religious Humanist Education

Based on the results and study of some theory, adapted to the conditions in the schools/madrasah, then the concept of a religious humanist education can be formulated in general. The concept of humanist education is the educational concept based on five fundamental values, they are 1) the value of freedom, 2)

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[9] Ibid, page. 81-82.

value of creativity 3) value of cooperation 4) value of honesty, and 5) the value of self-actualization.

Freedom, is basically a feeling of safety. Free from fear, and capable of self-actualization according with potential. The freedom is owned by someone must not violate the freedom of others. "Cause the freedom cannot be separated from the rules and norms.

Creativity, is someone's ability to create something new, either in the form of ideas, concepts, works, and so on. Students have the ability to create, express ideas and concepts in learning process. Student is free from pressure and fear, then he feels easier to actualize the potential of creativity.

Cooperation. Cooperation is needed to double the power. Someone is required to work alone, as well as being able to work together. The value of cooperation exists in the humanist concept. Student feels need to establish cooperation with other students in achieving targets and specific goals.

Honesty, is the attitude in accordance with reality, not contrived attitude, in order to search an attention or a compliment. Student has an urge from himself to be honest, because he realizes that every work will be accounted for ultimately, either in horizontal relation to humans or vertical relation to God.

Self-actualization, is someone's ability to express all his potential. Student has been able to get rid the psychological barriers, so he is able to actualize his potential. Student will gain happiness and satisfaction when he has the opportunity and the ability to get self-actualization.

The religious aspect is the main aspect that is also developed in schools/madrasah. There are five basic values in religious education, 1) Knowledge dimensions (*religious science*), is knowledge that related to the principal of religion, and related to *mahdhah* worship. 2) Faith dimensions (*aqidah*), is the basic beliefs regarding faith. 3) Islamic religious practice dimensions (*syari'ah*), it is the form of worship practice and practice of religious values. 4) Religious practice dimensions (*morals*), it relates to behavior and attitude of daily life, relates to the relationship of humanity horizontally, and 5) Comprehend dimension of religion (*ma'rifah*), is the highest level, it is called someone's ability to capture the essential value of religious teachings and worship.

Thus a religious humanist education is education which is able to develop all the potential of the individual based on the basic values of life, namely freedom, creativity, teamwork, honesty, and self-actualization, by relating all activities which is done vertically, it is the values of Godhead. Education is not activity based on value, but it instead be a tool to deliver a person becomes useful, and becomes the sublime servant of God.

The Development of Religious Humanist Attitude in Elementary School (SD)/Islamic Primary School (MI).

Based on a review of literature from a variety of sources can be formulated that the development of religious humanist education in school/madrasah is begun from the activities and processes of teaching and learning in the classroom. Teachers have a very central role in developing the learning situation in the classroom. Related to the ability of the teacher. Generally, teachers have adequate academic capability. The teacher is also able to manage the process of teaching and learning in the classroom as well.

Important things that still need to be strengthened is teacher's understanding towards the substance of teaching. Teaching is not transferring of knowledge only. The substance of teaching besides to developing knowledge is building value, character, and positive mental attitude. Teaching also train students to solve problems in the environment in accordance with their ability. It also developed the constructive ideas, build on the inspiration and highest ambitions for the wider sake. This is still not enough owned by teachers.

Based on the results of examination of observation data and interviews that have been done, then the development of religious humanist education in the SD/MI can be formulated as follows: 1) Build the right paradigm for teachers related to the concept of religious humanist learning. 2) Building of teacher's awareness related to the substance of teaching, it is not only conveys knowledge but also to build value and character. 3) Amplifies the personality and character of a teacher, so that's all will be impacted to the students. 4) Building of familiar communication relationship, friendly and interactive, so allowing students to learn more freely and self-actualization. 5) Provides numerous activities and events, both in the classroom or outside of classroom that engages students and teachers, ending by doing reflection.

The steps to build a religious humanist attitude in SD/MI begins from the leadership of the school/madrasah, later followed by the teachers and other employees. When it has started up then it is not difficult to invite and customize the students to achieve the expected goals.

Related to the development of religious humanist attitude of students in the madrasah could be formulated as follows: 1) Build the views, attitudes and behavior of leader, teachers, and educational employee to be more religious and humanist. Because of the attitude and behavior of teachers will be imitated b students easily. 2) Building awareness of the students to be more positive. Because student's behavior is real existence of knowledge and understanding. 3) Implementing variety of events systematically that leads to the formation of the

religious humanist. More types of activities, then the chance of students progressively open to gain experiences and lessons. 4) Provide reinforcement to students who demonstrate achievement, either in academic or non-academic. Rewarding and reinforcement is more effective than the sanctions and punishment.

The Development of Religious Humanist Culture in Elementary School/Islamic Primary School (SD/MI).

The culture which is built in madrasah is a separate force that will bring the students move toward cultural values. Because building a positive culture is extremely important. School/madrasah which manages to build a positive culture means having a very valuable grade for educating and directing their students to be better.

Life in school/madrasah is a system that involves all the people, devices, and various infrastructure in it. The development of religious humanist cultural life in school/madrasa can be formulated as follows. 1) Build the vision of the institute containing religious humanist values. The vision is the dream and ambitions of institution are to be achieved. Then, strengthened the vision is early attempts to do. 2) Set the value that want to develop in school/madrasa. By setting the value, then all the scope academic will be more focus to establish and develop that values. For example the value of religiosity, discipline, hard work, honesty, and curiosity. 3) Create safed situation in the school/madrasa. Peace and happiness is soul of life. All organized program certainly do not destroy the peace and happiness that should be enjoyed by students. Students will be able to actualize their potential when they are in a peaceful situation without pressure, threats, and fear situation. 4) Build school/madrasah environment more conducive. The environment gives big influence for the sustainability of the institution. A conducive environment provides strength for madrasah to achieve the results. Therefore, most the duty of school/madrasah is evolving the environment. 5) Cooperation and adapting with the social environment. It will decrease the duty of school/madrasah in guiding and directing students to be better. School/madrasah should not stand alone, quite apart from its social environment.

Furthermore, there are some important points that being the main power of institutions, among other: 1) Leader or teacher who moving, is the early key the development of school/madrasah. Minimally, there are two people able to be a mover, then the institution evolved. 2) School/madrasah culture is the strength of the institution. School/madrasah that has positive culture and conducive, it becomes the driving engine for the progress of students. Because each student

around will be carried by currents to follow culture without realizing it. 3) Variety of activities provide enrichment value to students. Learn not only in class, but the all planned activities can be a source of learning for students. 4) Conducive environment, gives great contribution to the development of the students. School/madrasah will be greatly helped by the active community environments. Then become part of the program of the school/madrasa to build moved environment

In the end, religious humanist school/madrasah is the school/madrasah that is capable to develop the fundamental values embodied in the concept of humanistic and religious. These basic values are applied at school/madrasah step by step in accordance with their capabilities. Many aspects affect to the embodiment of religious humanistic institutions. Stronger aspects that provide support, so value and quality of the institutions is higher from religious humanist side.

The effort to build a religious humanist values in school/madrasah is determined by many sides, among others 1) the leader of school are able to be a motivator. 2) Teachers as activator. Minimally there are two teachers are able to be activator, that's enough for the school/madrasah. 3) Variety of activities program. Every activity can provide experience and value for students. 4) Good and adequate learning tools. 5) Culture of school/madrasah is conducive. A good culture is very great strength to move the students. 6) Good social environment community. 7). Student's Parents support the success of their children.

Related to explanation above, there are several steps that need to be done, it is the conceptualization about strategies to develop the culture of institution which religious humanist. The explanation as follows:

The first, is *the establishment of the vision of school/madrasah*. The vision is the highest goal to be achieved by an institution. A steady vision will be fundamental in planning and implementing programs. The vision of school/madrasah is being the soul of institution and being dreams and goals that will be achieved. Through a clear vision, then the leader of school, teachers, employees and all of the scope academic will have the same goals and ledge to be achieve.

The second, form the main team. This main team is a small team selected by several teachers. They are as the main team and basic strength that serves as activators, motivators and inspirators for both teachers and students. This team also plays itself as' '*think tank*', thinking of constructive ideas for developing of the institution. This team can be said as the guarantor of quality teams that is able to work cross-cutting, it directly lies in the leader of school/madrasah.

Third, building the main class. The main class is the class that is selected to be a '*pilot project*' in building and developing institutions. Main class is managed and processed in such a way, so it becomes an achievement class, not only academic achievement, but also of non-academic achievements. Through this main class, the vision of school/madrasah is realized. The image of school/madrasah is the class. Class that have been built in such a way it will motivate and inspire other classes to do the same thing.

Fourth, create balanced class. The balanced class is all classes except the main class that are prepared to perform the identification of values that are in the main class. The values that are in the main class to be models and references to other classes to develop it. Like to create the building, then creating the pattern of buildings is available and reflected in the main class.

In order to achieve the vision of institution, it is the development of religious humanist education then it can be achieved by applying the *theory of circle*, by creating the main area, then followed by more distant area. The main area is chosen from one class that is prepared and maintained in such a way. From this main area, then develops out to the wider area that are other class as balanced class. Finally, it can create the conducive school environment, and in the right time, it can be achieved the aspired vision of school/madrasah.

Conclusion

Variety of thought related to the religious humanist education in elementary school/Islamic primary school (SD/MI) has been presented in the future. Based on the results of research and discussion that have been described above, then can be concluded as follows.

First, it relates to the concept of religious humanist education. Based on the results of study that has been done, it is associated with the condition of school/madrasah, then the concept of religious humanist education is the concept of education which is based on the fundamental values containing about humanism and religiosity. The five basic values are freedom, creativity, teamwork, honesty, and self-actualization. While the value of religiosity includes knowledge (*religious science*), faith (*aqidah*), Islamic religious law/worship (*syariah*), religious practice (*morals*), and religious comprehend (*ma'rifah*).

Thus the religious humanist education is education that strives to develop all the potential of individual based on the basic values of life, such as the responsible value of freedom by hooking all the activity that is done vertically in the form of Godhead's values. Education is not activity that is free from value, but it instead becomes a media to bring someone into beneficial person for others, and becomes the sublime servant of God.

Second, the development of religious humanist attitude in elementary school/Islamic primary school (SD/MI) can be done in various ways. Some of the strategies that need to be done: 1) providing good media. 2) Creating the comfort situation for learning. Student will learn well when he feels comfortable, free from pressure, anxiety and fear. 3) Providing good teacher and having good character. The teacher is the focused attention in learning process. 4) Organizing constructive teaching and learning process. The thought of students is built in order to grow and develop further. Teachers are not only motivated, but also inspire students to continue their development. 5) Building a conducive learning environment. Learning environment provides a great energy for students to do everything in accordance with developed value in the environment.

Third, the development of a religious humanist culture in elementary school and Islamic primary school (SD/MI), the efforts that can be done are: 1) Through the process of teaching and learning that developing the value. 2) Switching on the value, it is done by giving a lot of experience to the students through a variety of activities and events. This is followed by the reflection activities. 3) Creating a conducive environment for the development of personal students.

The development of religious humanist culture in elementary school and Islamic primary school (SD/MI) is also able to do in several steps, they are: 1) establishing the vision of madrasah. The vision is the highest goal to be achieved by institution. A steady vision will be the fundamental in planning and implementing programs. 2) Creating the main team. The main team consists of some choice teacher, serving as an activator, motivators and inspirator for both teachers and students. Minimally there are two teachers in one team who have high motivation and capable to be the activator, it is enough. 3) Building main class. Main class is class that is constructed to be image for madrasah in the achievement of the vision. This class is chosen to be *'pilot project'* in establishing and developing institutions. 4) Creating balanced class. Balanced class is the class that identifies and emulates the values that are in the main class. This class is prepared to balance the excellent values which has been achieved to other classes. The values in the main class is being sample and reference for other classes or balanced class to imitate, identify, and develop it.

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