Reconstructing the Humanitarian Paradigm in Islamic Education

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Article Information	Abstract
	The humanitarian paradigm in Islamic education is a pattern or outlook on human education. In essence, Islamic education views humans as creatures who need to get guidance, in this case, of course, education. Therefore, Islamic education aims to glorify human humanity and is based on the humanity that humans possess. Because, human humanity will not be able to develop without educational services. This type of research is library research or literature study, namely research that focuses on literature studies by analyzing existing literature collections related to this research, both from primary and secondary sources. The purpose of this research is to understand the importance of Islamic education to realize a complete human being in accordance with the potential possessed both physically and spiritually in order to create a harmonious relationship for each individual with the Creator, humans and the universe. The results of this study indicate that by understanding the humanitarian paradigm in Islamic education, a deep comprehension of the humanitarian paradigm in Islamic education can empower educators to enhance Islamic education to its utmost potential. In cases of technical issues, conducting evaluations is recommended, while challenges in the process can be addressed through the assistance of psychological and Islamic education counseling. **Keywords**: human development, humanism, educational ethics and reconstruction of Islamic education

INTRODUCTION

Humans possess inherent potential as both subjects and objects of education. Therefore, education must be rooted in the humanity inherent to individuals, as human development cannot flourish without it. Prayitno et al., (2017) says that education is an attempt to ennoble humanity. Therefore, the discussion related to education cannot be separated from the discussion about the concept of human. The main essence of Islamic education itself is an effort to ennoble human humanity, humans as the object of study and the target of education according to the psychology that oversees educational counseling is a human being who has motivation and psychological abilities to change and learn, progress and develop as well as develop the

optimal dimensions and potential of his life (Nurjanah, 2018). Islamic education, is an effort to realize and ennoble humans in accordance with the concept of Islam.

Humans in their lives need and depend on each other, therefore humans are seen as social creatures. As a social being, humanity teaches the importance of empathy, solidarity, justice and tolerance between fellow human beings (Nasith, 2021). In addition, humanity emphasizes the importance of taking into account the interests and welfare of humanity as a whole. So humanity is a value or principle that emphasizes the importance of human dignity and rights in social life. Humanity places humans as beings who have the right to be valued, respected and protected as part of society and the state.

Islam as a religion that is guided by the Holy Qur'an greatly exalts human dignity compared to other creations of God (Maky & Iskandar, 2021). This is very clearly illustrated in the teachings of Islam which contains moral and ethical principles in the relationship between humans and Allah SWT as the Creator, fellow humans, relationships with the natural environment. Accordingly, human values in Islam become the most important basis in the formation of morals and ethics for mankind in living their lives. Islamic education as an effort to produce humans who always strive to perfect faith, piety, and noble character which includes ethics, character as a form of education (Wibowo et al., 2023).

The relationship between education and humans is established causally, with education humans can become themselves and act more humane, as the right means to develop and build human character for the better (Koesoema, 2012). Therefore, education has a very important role in all dimensions of human life, which directly affects the development of human personality. The importance of Islamic education in shaping a person's behavior and morals to make people have character (Zaman et al., 2022). The character consists of teaching compassion, non-violence, respect for others, mutual respect, mutual help and assistance to others and so on. This aims to create harmony among community members, in order to treat other humans humanely (Rosdialena et al., 2024). Therefore, humanity places humans as beings who have the right to be valued, respected, protected by society and the state.

In fact, what is the Islamic concept of human beings as well as the concept of Islamic education, because education is essentially nothing but an effort to realize and ennoble human beings in accordance with the concept of Islam (Rosdialena, Thaheransyah, Khoiriah, et al., 2023). The neglect of knowledge and understanding of the concept of man means neglecting the authenticity of the concept of education itself, because educational activities come from humans, for humans and are carried out by humans in order to approach themselves to their Lord, Allah SWT, as His servants (Abdillah & Rifai, 2019).

Based on the literature review that has been done, the substance of the same discussion has not been discussed. However, in order to see the GAP between existing research and the research to be carried out, it is necessary to analyze the substance of the previous research. First, research conducted by Muqoyyidin & Widiyaningsih (2021) This research explains that the purpose of Islamic education has an inclusive-multicultural vision, meaning that there is a sharp criticism from some circles against Islamic education which tends to be closed and the religious mindset they adopt is the right one, so claiming the truth of other religions is considered heretical. Second, research conducted by Abas & Mabrur (2022) explained with regard to Hasan Hanafi's

theocentric-anthropocentric thinking. Because the thought of Islamic education based on epistemology that seems still dominated by religious doctrines that tend to be textual rather than contextual. Third, research conducted by Hasanah et al. (2021), discusses the thoughts of A. Malik Fadjar and Abdurahman Mas'ud about humanist Islamic education. The results showed that Islamic education is built on a humanitarian mission by humanizing humans (humanization).

Referring to the literature review that has been stated above, a red thread can be drawn that the research to be carried out refers to the nature of man based on the Qur'an. Therefore, it will be clear that the GAP or difference between previous research and what will be done is increasingly clear. To analyze the discussion in this study, the method used is qualitative with a library research approach (Zed, 2008), The aim is to explore information using books, articles and other literature relevant to the object of research. Library research focuses on literature studies by analyzing the content of existing literature related to this research from both primary and secondary sources. To analyze the data obtained, the researcher uses the descriptive-analytical method, namely, telling, describing, and classifying objectively the data studied as well as interpreting and analyzing it (Zacharias et al., 2019) So that it gives birth to a clear and complete conclusion about the concept of patience as a mental health therapy. This study discuss the description of the humanitarian paradigm in Islamic education, including the journey of human life (towards *mardatillah*), identity and human freedom in the perspective of Islamic education, Muhammad SAW the ideal human profile, Islamic education with humanitarian insight.

RESULTS AND DISCUSSION
The Nature of the Humanitarian Paradigm in Islam

Humanity is seen as a positive idea by most people. Humanity brings to mind ideas such as the love of humanity, peace, and brotherhood. Philosophically, the meaning of humanity according to the humanist view considers that humans are the center of all activities by leaving the role of God in their lives (Abdullah, 2023). This is different from the Islamic view that believes there are other forces in humans (Lubis, 2021). The humanity referred to in Islam is to humanize humans in accordance with the khalifah of Allah on earth. As in the Qur'an mentions the meaning of humans into four terms, namely basyar, an-nas, bani adam, and al-insan. The four terms contain different meanings according to the context referred to in the Qur'an. Humans are the most perfect creatures created by Allah SWT so that humans are also given advantages compared to other creatures starting from the process of creation (as-Sajadah: 7-9 and al-Insan: 2-3), their shape (at-Tin: 4), the duties given to humans as caliphs on earth (al-Baqarah: 30-34, al-An'am: 65) and as creatures who must serve Allah (adz-Dzariyat: 56).

So high is the degree of humanity in the view of Islam, then humans must use the potential given to them by Allah to develop themselves so that they become fully human. (Candra & Putra, 2023). Because the whole journey of human life is under the observation of Allah, the purpose of human life is to achieve the pleasure of Allah SWT, therefore humans must believe that the Qur'an as the holy book has no doubt in Him.

Human Life's Journey (*Mardhatillah*)

The journey of human life is under the absolute supervision and control of Allah SWT. Human life is a long journey and must go through stage by stage (Aisah et al., 2023). The purpose of life as a believer is to achieve the pleasure of Allah SWT (mardhatillah). In the Qur'an it is explained that the purpose of a Muslim's life is to seek divine pleasure, which consequently will be rewarded with heaven. (Said, 2016). As contained in the Qur'an letter al-Fajr verses 27-30 which reads ":

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ٱرْجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَٱدْخُلِي فِي عِبَٰدِي وَٱدْخُلِي جَنَّتِي.

Meaning: O tranquil soul. Return to your Lord with a heart that is satisfied and pleased with Him. Then enter into the congregation of My servants, enter into My paradise. (Qs. Al-Fajr: 27-30)

Seeking the pleasure of Allah (*mardhatillah*) can be seen from five aspects, first; mardhatillah individually in the form of true faith, pious deeds, noble character, deep knowledge and physical and spiritual health. Second, *mardhatillah* in the family by realizing a happy household climate (*Sakinah, mawaddah wa rahmah*). Third, *mardhatillah* in the state, with the realization of justice in the midst of society. Fourth, mardhatillah in mankind by behaving well with each other. Fifth, *mardhatillah* in the universe means that the inhabitants of the universe are faithful and devoted to Allah SWT.

Human Identity and Freedom in the Perspective of Islamic Education

Self-identity is something that exists in humans including their character, nature, character and personality. In other words, identity is everything about humans through a long process and full of twists and turns, identity will naturally exist in humans, both at a young and mature age. Burns (1993) equates the meaning of identity, which is a picture that exists in the human mind about himself and other people's assessments of him. There are negative and positive self-concepts, for this reason in the world of education an integrative person is needed, namely a person who realizes and pays attention to himself (Subaidi, 2017). The ability to understand oneself or one's identity develops as one ages.

According to Cooley (1902), known as the looking glass self theory, the word mirror reflects the evaluation that others imagine about a person. a person's understanding of themselves is a reflection of how others react to them. Self-identity develops along with one's social development. A person's social development is also inseparable from social cognition or how a person understands the thoughts, feelings, motives, and behavior of others.

According to the Qur'an, basically humans have two potentials (nafs), namely the potential to do good and bad, as Allah SWT says in Surah Ash-Shams verses 7-8 which reads:

وَنَفْسٍ وَمَا سَوَّىٰهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا.

Meaning: and the soul and its perfection (creation), then Allah inspired the soul (the way) of wickedness and piety. (Qs. asy-Syams: 7-8)

Inspiring means giving the potential so that humans through the nafs can capture the meaning of good and bad, and can encourage them to do good and bad. Based on the above verse, it is hoped that a person will be able to form a positive identity in accordance with the teachings of the Qur'an. Nafs (self) is known to have

eight pronouns, from the closest tendency to bad actions to the level of closeness to divine tenderness (Adz-Dzaky, 2002), *namely Bissu' Ammarah Lust, Lawwamah Lust, Musawwalah Lust, Mulhamah Lust, Muthmainnah Lust, Radhiyah Lust, Mardhiyah Lust, and Kamilah Lust.*

By understanding the meaning of self (nafs) above, the individual will be able to know his identity, and then try to find the ideal of a positive identity that he hopes for. As a study from Meichenbaum (1996) proved that if learners are helped to state positive things about themselves and given reinforcement, this will result in a more positive identity.

Humans face various issues concerning autonomy and dependency in their lives (Yuhaniah, 2022). In general, it can be said that humans have a fundamental desire to be able to determine decisions and actions freely, even though they realize that in their lives many things cannot be solved autonomously. A person can be said to be free in his life if he can independently determine the goals he wants, choose the best possibility and cannot be forced to make something that he would not choose (Rosdialena, Thaheransyah, & Khoiriah, 2023b). However, human freedom is limited because the nature of events and life is different from other people. Humans are free within the limits justified by various limited potentials that aim to choose according to the assumption of the concept of themselves (Langgulung, 1991).

Al-Attas (1980) suggests that the correct term for the word freedom in Islam is found in the theological term, ikhtiar, which means "choosing the best". Therefore, if one does not choose something good, the choice is not really a choice, but an injustice (zhulm). Choosing the best is true freedom and to do so requires one to know what is good and what is bad. Choosing something bad, on the other hand, is a choice based on ignorance and stems from the despicable aspects of animal lust (Ginting, 2023).

Al-Attas (1980), When given the ability to follow or reject Allah's commands (amr) enshrined in religious law (sharia) humans still cannot reject the will of Allah SWT (masyi'ah). True freedom can only be achieved when humans have gained spiritual illumination when they have succeeded in putting aside their passions to gain a higher identity. In principle, Islam provides opportunities and freedom to humans to obtain property rights through the process of work and effort while still paying attention to the methods justified by Allah SWT without harming and wronging others (M. T. Hasan et al., 2004).

From the description above, it can be understood that this is freedom from Islam in general, then freedom in Islamic education according to (Hamsah & Nurchamidah, 2019; Widayani, 2020) Education should be organized by developing the freedom of learners, because without freedom the creativity of learners cannot develop. This means that Islamic teachings also develop democratization of education or freedom in education, so that students automatically get freedom in learning in order to get professional teachers, so that students do not feel afraid in developing their creativity.

The Task of Human Life in Islamic Education

Humans in the view of Islamic education are attached to three main roles that must be played in their lives, namely as servants of Allah, social creatures and caliphs on earth (Purnomo, 2020). The most important role and responsibility of humans is how humans are able to position themselves before God and their social life. To know

this, it is necessary to first explain the purpose and task of creating man, as explained in Surah Az-Zariyat verse 56 which reads:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ.

Artinya: *Meaning: And I did not create the jinn and mankind but that they should serve Me.* (az-Zariyat : 56)

The principle contained in the above verse is that the Qur'an does not recognize slavery or servitude of humans by other humans, institutions or other creations of God. This is because man's unwillingness to serve God will result in him serving himself, his lusts, and his desires (Khairullah, 2021).

Humans in their role as social beings are inseparable from their role as caliphs *fil ard* (Furqon, 2021; Kamila, 2023). In the interpretation of Al-Misbah as written by Shihab (2007) interpret caliphs as people who are given the power to manage both large and limited areas. Caliphs can also make mistakes or errors due to following their lusts. Therefore, humans as caliphs will be given the responsibility of managing the universe that God created for humans. God also authorizes humans to spread goodness, uphold truth and justice, and eradicate falsehood (Ilyas, 2020). As a human servant, man is small, but as the caliph of Allah, man has a very large function in upholding the joints of life on earth. Therefore, humans are equipped by God with perfect psychological completeness, reason, heart, desire and lust, all of which are very adequate for humans to become very honorable and noble creatures. In addition, it is also very potential to fall to a position lower than animals. This is in line with surah al-Hajj verse 41 which reads:

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِي ٱلْأَرْضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلْمَعْرُوفِ وَنَهَوْاْ عَنِ ٱلْمُنكَرِّ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ.

Meaning: (Those) who, if We establish them on the earth, will establish worship, pay the alms, enjoin the good and forbid the evil; and to Allah is the return of all affairs. (Qs. Al-Hajj:41)

The above verse according to wahbah Zuhaili in tafsir al-Wajiz explains that those who if We establish their position on earth with the help of their enemies, surely they will establish prayers in due time, pay zakat to those entitled, order to do ma´ruf according to the law both in word and deed, and prevent from doing the wrong; and to the law of Allah is the return of all affairs in the world, as well as in the hereafter about reward and punishment.

Muhammad SAW Ideal Human Profile

Prophet Muhammad SAW is an example of a model human being. Hart (2016) in his book, 100 most influential people in history, noted that the Prophet Muhammad was the only person who managed to achieve extraordinary success both in spiritual and social terms. According to him, Muhammad was able to manage a nation that was initially egotistical, barbaric, backward, and divided by tribal sentiments into a nation that was advanced in the fields of economy, culture and military able to defeat the Roman army which at that time was the leading military force in the world. As an ideal educator as well as a professional. As a model, the Prophet was always seen in every action and word by his companions (Rosdialena, Thaheransyah, & Khoiriah, 2023a).

Active teaching and exemplary behavior were the ideal combination in the process of Islamic education for his companions. The education he taught was not only for his time. As said by Pulungan (2019) that the Prophet was not only an educator for his generation, but also for all Muslims today. He is the educator and his students are Muslims in the Islamic world and humanity in general. The following will explain more about the Prophet as the ideal human profile:

First, firm stance, courage and steadfastness. The Prophet's determination in defending and upholding the truth of Allah's religion began when he preached, both when preaching in Makkah and until moving to Medina. The Prophet preached to the Quraysh, which they considered as a reproach against idols and their idolatrous behavior and their behavior that liked to follow their ancestors, on this religion (Nata, 2020).

Second, fair and honest. The nature of the Prophet's justice and honesty has been well known in history. Even when he had not yet been appointed as Prophet, these traits were already known by the people of Makkah, so he was known by the title al-Amin, which is a trusted or honest person. In doing justice, the Prophet never differentiated people. Because of his justice and honesty in deciding, many people are satisfied with his decisions. In a legal narration, it is mentioned that when the Messenger of Allah sentenced a noble Quraysh woman who stole a hand to be cut off, she did not distinguish between people (Amri et al., 2020; Bahtiar et al., 2021).

Third, wise and intelligent. The intelligence and wisdom of the Prophet cannot be doubted by anyone who is reasonable, even though he is said to be an ummi and layman. The Prophet was called an ummi because the Arabs could not write and read anything written. This "deficiency" is one of the most powerful signs, considering that later the Prophet recited the verses of Allah to his people (Al-Buthy, 2010). The Prophet's intelligence was well-known from his childhood, never lying or cheating. At the age of fifteen the Messenger of Allah had resolved a dispute and quarrel among the Quraysh at the time of putting the hajar aswad in its place. After negotiations, they finally decided that whoever put the hajar aswad was the first to enter the mosque in the morning. The Messenger of Allah entered first, then he was chosen to mediate the dispute between them, so he placed the stone on his turban. Then the leaders of the Quraysh were asked to hold the ends of the surban to lift the hajar aswad together. Hearing this decision, they were all satisfied (Al-Andalusi, 2018).

Fourth, the Prophet's compassion for creatures. The Prophet not only had a compassionate nature towards humans, but also towards other creatures, such as animals. The Prophet forbade people to burden animals with heavy loads (Kher et al., 2023). He commanded that one should be kind when riding an animal and that the animal should be in good health. He also took good care of animals. He forbade people to kill animals unless they wanted to eat them. If a person wants to slaughter an animal, he ordered him to make sure that the animal is in good health and to hasten to slaughter it, so that the animal does not feel pain for a long time. The Prophet once opened the door for a cat that wanted to take refuge and once also treated a rooster that was sick. The Prophet forbade killing animals by not feeding them, "hadzl", which is throwing pebbles at them, pitting them against each other (Sukiman et al., 2021).

Fifth, zuhud. His most valuable possessions were what was in his hands, the most luxurious being shoes gifted by King Najashi. Likewise, he was very simple in food. He ate very little, plain bread and water. Sometimes for months he did not light

his fireplace. He drank milk when given by his neighbors (Husti & Siregar, 2023; Muqit, 2020).

Sixth, obedient worship. The Prophet bequeathed an indelible mark throughout the ages. His every word and deed proclaims his apostleship, that he was sent to guide mankind to the truth, to bring them out of darkness, ignorance and savagery, slavery and immorality, and to bring the light of knowledge, high morality and love, compassion and true freedom (Hasan, 1993; Rohmansyah, 2022).

Pendidikan Islam Berwawasan Kemanusiaan

The need for humanitarian insight in education is based on the idea of the four pillars of education, namely learning to know, learning to do, learning to be and learning to live together (Basuki, 2021, 2021; Pauline & Boss, 2009). Learning to know emphasizes the importance of developing intellectual (cognitive) potential or skills. (Juliani & Wibowo, 2019). Learning to do emphasizes the importance of learners understanding what they know. Learning does not just develop intelligence or knowing, but must actually understand what is known (Wibowo, 2020).

Learning to be emphasizes the importance of learners having the ability to adjust to the dynamics that exist in their social life (Colvin, 2007; Ryabov et al., 2019). Education is not only to develop potential intellectually, but must be applied to social life (employment). Learning to live together emphasizes the importance of creating a human being who has perfection (*insan kamil*) in the sense that there is perfection of potential and balance between intellectual, moral and skill dimensions, creating a balance between personal and social orientation and balance between the life of the world and the hereafter (Budiyanti et al., 2020; Maknun & Amalih, 2023).

Humanitarian insight is a way of thinking about human existence with all the variations or diversity that is owned, thus giving birth to the commitment of education implementers (educators) to achieve maximum success (Sarnoto & Muhtadi, 2019; Suryani et al., 2023). Humanitarian insight is always inherent in the perpetrators or implementers of education, meaning that as long as humans are alive, they will also give birth to an insight. Humanitarian insight occupies a very important position in the educational process because education is said to be a process of humanizing humans (humanization) which has a commitment and target to change human knowledge, attitudes and skills for the better (Saekan, 2017).

The process is expected that humans have success in living their social life. Islamic education clearly has a target to make changes both individually and socially to realize a meaningful life system order. This is based on the main mission of Islam revealed to the world as a carrier of blessings, safety, tranquility and happiness of all creatures in the world (Adhia, 2019; Mariya et al., 2021). The implementation of humanitarian-minded Islamic education is carried out with normative implementation and technical or practical implementation. The normative implementation of humanitarian insights in Islamic education is carried out in the following ways:

First, the perspective on the meaning of learning. Learning is essentially to make changes for humans. Islam views change as caused by two things, the first is natural change: (Abidin et al., 2022; Al-Jindi, 2022; Supriyanto et al., 2020). This is in accordance with the words of Allah SWT in Qs. Al-Kahf verse 65:

$$\text{فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنٰهُ مِن لَّدُنَّا عِلْمًا.}$$

Meaning: Then they met a servant among Our servants, to whom We had given mercy from Our side, and whom We had taught knowledge from Our side. (Qs. Al-Kahf: 65).

This verse explains that success for humans is purely the intervention of Allah SWT. Furthermore, that the changes obtained by humans are purely due to efforts or endeavors that are carried out optimally. This is in accordance with the words of Allah SWT in Qs. Ar-Ra'd verse 11 as follows:

لَهُ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ .

Meaning: For man there are angels who always follow him in turn, in front and behind him, they guard him at the command of Allah. Verily, Allah does not change the condition of a people until they change the condition of themselves. And if Allah wills evil for a people, there is no one who can resist it; and there is no refuge for them but Him (Qs. Ar-Ra'd: 11).

Second, the way of looking at oneself. Success in learning begins with the perspective on oneself for those who are learning (Seli, 2019; Zimmerman, 2000, 2002). All learners in learning must have the right perspective on themselves. According to Imam Al-Ghazali, one of the main requirements that learners must have is to prioritize the cleanliness of the soul from despicable or low morals (Madjid Ma'rufi, 2021; Tolchah, 2019). Third, the perspective on the relationship between learners and educators. Success in learning is largely determined by the extent to which learners respect and appreciate what is taught by their educators. According to Achmad & Az-Zarnuji, 2022), learners will not succeed in learning without admiring and honoring the knowledge and the people who teach it (educators). This assumption is the main basis for building social ethics and respect for educators who have provided knowledge to students.

Fourth, the perspective on learners. Successful learning must begin with the teacher's ability to know and understand student characteristics as a whole and comprehensively. Student characteristics are defined as several variables that are owned and have a dominant role in influencing the learning process which includes the background of student experience, the quality of concentration, expectations of learning outcomes, emotional level, and the quality of learning. (Parwati et al., 2023; Uno & Nina Lamatenggo, 2022; Wahyuningsih, 2020).

Technical or practical implementation, humanitarian insights in Islamic education can be realized through active learning approaches, cooperative learning approaches, participatory learning approaches and joyful learning.

Implications for Islamic Education Counseling

Based on the above discussion, it can be understood that the humanitarian paradigm in Islam implies that Islamic educational counseling is a dynamic process. This means that the life faced by humans in an Islamic perspective experiences growth and development in the mission towards perfection of attitude or knowledge (*insan kamil*) and reaching the pleasure of Allah (*mardatillah*) (Amin, 2022; Lubis, 2021; Umar, 2022). This makes humans aware of their identity and realize themselves as

God's creatures who carry out their duties as servants, social creatures, and caliphs, and have the freedom to choose their lives but still based on Islamic signs.

Humans who carry out all the rules of life that come from God will become ideal figures like Rasulullah Muhammad SAW. As an ideal human model, the Prophet was always seen in every deed and word by his companions (Armstrong, 2023). Active teaching and exemplary is the ideal combination in an Islamic education process that he did to his companions. The education he taught was not only for his time so that humanitarian-minded Islamic education was born (Haykal, 1976).

In addition, the existence of Islamic counseling in Islamic education is an inseparable unity. Learners as objects of work in the learning process as well as objects in Islamic counseling services, must be introduced to their dignity as human beings which include: as creatures of faith and devotion to God Almighty, the most beautiful and perfect creatures in creation and imaging, the highest degree of creatures, caliphs on earth, owners of human rights.

By understanding the humanitarian paradigm in Islam, it is hoped that education actors can advance Islamic education to the fullest. If there are problems encountered in the technical can be implemented evaluation and if there are problems in the process can be assisted by psychology and counseling of Islamic education.

CONCLUSIONS

The humanitarian paradigm of Islamic education is the perspective of Islamic education in seeing humans as God's most perfect creation compared to His other creatures, needing to be equipped with Islamic education. Because, humans will become representatives or caliphs of God on earth to manage and utilize the universe for their survival. In addition, Islamic education aims to humanize humanity, meaning that fellow humans must respect and appreciate each other. The concept of humanizing humans is part of humanism, which is an understanding that prioritizes the value and position of humans in all matters. This means that everyone must treat fellow humans well regardless of ethnicity, race, religion, or profession.

Islamic education originates from the values of Islamic teachings that greatly respect and glorify humans as the most perfect creatures of Allah SWT. Therefore, in this research, the reconstruction of the humanitarian paradigm in Islamic education is a necessity to realize education centered on the development of the whole person. Islamic education needs to combine academic aspects and noble character building, integrate religious sciences and general sciences thoroughly, and prioritize participatory, contextual and meaningful learning approaches. Even a conducive learning environment also determines the development of students' potential.

This research is still limited to a limited literature review, therefore it is recommended for future researchers to be able to conduct further research by creating innovative learning models in the form of integrated curriculum development that integrates the best practices in accordance with human nature, so that it has an impact on the development of students directly. The results of this study are expected to contribute significantly in developing Islamic education that is relevant to the times.

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