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ACCEPTANCE LETTER

Dear **Ahmad Fadly, Wika Soviana Devi, Khaerunnisa, Lutfi Syauki Faznur, Aida Sumardi, Ratna Dewi Kartikasari, and Azka Nidaul Jannah**

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On behalf of the organizing committee, we are pleased to inform you that the paper has been approved to be orally presented at the virtual conference of **International Conference on Advanced Education and Technology (ICONTAC)** - Universitas Muhammadiyah Jakarta, Jakarta, Indonesia. We are looking forward to greeting you.

Best regards,



Dr. Muhamad Sofian Hadi, S.S, M. Pd
Chairman of ICONTAC



RELIGIOUS-HUMANISM VALUES ON REPUBLIKA NEWSPAPER'S SHORT STORIES

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Abstract

Religious-humanism values have significant role currently to build human's behaviour. Those values are needed by teenagers whose critical period. By collecting short stories on Republika newspapers, these researchers describe the two combinative values. The former one regards to believing in God (Allah) and the latter one related to connecting people. The combination between religious and humanism grows good attitude to environment. These researchers found 54 short stories on Republika newspapers published from January 2019 to March 2020 (15 months). The implementation of those values was depicted through the data. Religious-humanism values divided into three main characters: the value of believe in allah (ubudiyah), social health expressed by forwarding good relationships with people and good relationships between human and nature. Those characters can potentially be internalized through learning in secondary and high school.

Keywords: *religious-humanism values, short stories, newspaper*

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INTRODUCTION

The rapid advancement of technology makes various human activities more effective and efficient. Most Indonesians have various technological products, including cellular phones. The proliferation of cellular phone use has shifted human interaction in the real world to the virtual world. In big cities, people are generally busy with their cellular phones for various purposes. Some have made friends, played games, and even bought and sold online. Despite the many benefits you get through a mobile phone, it has a negative impact. People are less interacting in the real world. They are motivated to carry out their communication and social relationships via cell phones. It is not uncommon for them to finally lose their sense of empathy. This fact is seen in several accidents where they were not given immediate help, but instead were videoed using a mobile device. Several other cases, for example, are seen in the exploitation of poor people to become YouTube channel content that benefits the account owner.

Through a cell phone, a person can access negative content such as pornographic shows or films that contain violence. Recently it was reported that a teenager in Sawah Besar, Central Jakarta, had killed a 5 year old toddler. The action was allegedly influenced by the film he watched on his mobile device. Various negative impacts have emerged along with the widespread use of cellular phones. Therefore, it is necessary to have education that integrates certain values that can control the behavior and attitudes of people so that they can still be "on the track" even though various negative influences approach it at any time. Thus, the younger generation can behave based on values that revive their sense of empathy and keep them away from crime. Based on the problems faced by the younger generation, the values that are expected to "fortify" them are religious and humanist values. Both values have normative "power" that can influence their every action. However, religious-humanist values are not necessarily taught as one-way communication by making students the object. This is due to the condition of students who are generally in the category of adolescents who are likely to have resistance. Both of these values can be integrated in learning at school by making students as subjects in learning. Thus, students are not taught, but are made aware of these values.

Awareness of religious-humanist values will be effective if it is internalized through learning materials that are not mechanistic-instrumentalist. In Indonesian language learning, there is material that does not prioritize these characteristics. This material is the appreciation of prose (literary works). Literary works are

generally used as entertainment (besides having other functions) by students. When reading, they do not feel that they are being taught values, but are delving into well-told stories. Researchers assume that this method will be effective because students will be made aware without feeling taught.

Separation of material and value actually makes it difficult for teachers to instill positive values in students. This condition has been happening so far, there is even a separation between religious knowledge and general science. The dichotomy between the religious sciences and the general sciences indicates the fragility of the philosophical basis of Islamic education. The impact is a value crisis in human civilization which considers science to be value-free (Samrin, 2013). Whereas Islamic values can be integrated with general science (Muspiroh, 2016). With the integration of religious values and humanistic values, it is hoped that people will be born who are not only good spiritually, but also socially.

This study aims to reveal the religious-humanist values that exist in the short stories published in the *Republika* newspaper. From there it identifies the realization of the values that can be implemented in learning at school. This research is very urgent because there are rarely good role models in real life. Examples often show the opposite. Therefore, religious-humanist values need to be adapted from examples in fictional stories (short stories).

Religious-humanist value has become a concept offered by experts. Religious-humanist values are a combination of religious (religious) values and humanist values. The two values were initially deemed incompatible, especially by you secular humanists. They think that human reason can guide humans so that religious beliefs must be removed (Jumarudin, Gafur, & Suardiman, 2014). In fact, the value of humanism is taught in religion (especially Islam). Islam views piety from two dimensions: a vertical dimension (*hablum minallah*) and a horizontal dimension (*hablum minannas*). The vertical dimension requires the relationship of faith to Allah SWT, while the horizontal dimension emphasizes the relationship between humans. Even so, the vertical relationship is also interpreted more broadly by five basic values, namely aspects of basic religious teaching knowledge (*mahdhah* worship), aspects of faith, aspects of religious practice (*sharia*), religious practice (morals), and aspects of essential values of religion (*makrifat*) (Hibana, Kuntoro, & Sutrisno, 2015). Meanwhile, the value of humanism is offered in five aspects, namely aspects of freedom, aspects of creativity, aspects of cooperation, aspects of honesty, and aspects of self-actualization (Hibana et al., 2015). Meanwhile, Achmadi combined these two values with the term Islamic humanism which means a humanitarian view in the frame of faith in Allah SWT (Sutarmin, Zuchdi, & Suardiman, 2014). However, humanism does not only mean the relationship between humans, but also between humans and nature or their environment (Sulistyo, 2017). In this study, the researcher based the analysis on the value of belief in Allah (*ubudiyah*), social piety shown by efforts to establish good relationships with fellow humans, and good relations between humans and nature.

Formally, the integration of education with religious values has been stated in the constitution. In the 1945 Constitution (Amendment version) Article 1 Paragraph 3 states "The government shall endeavor and implement a national education system, which increases faith and piety as well as noble morals in order to educate the nation's life, which is regulated in law". Article 31 Paragraph 5 also states "The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind". The reality is that schools now place more emphasis on planting concepts, formulas and theories. Subjects and school hours are dominated by general science, while religious education is so minimal that education in Indonesia seems secular. Even though Islamic values can be integrated with general science (Muspiroh, 2016).

Many studies have been conducted (Hibana et al., 2015; Jumarudin et al., 2014; Setiawan, 2015; Sutarmin et al., 2014; Yuliasari, Wahyuningsih, & Sulityarini, 2018). However, the integration of these values with fun (entertaining) learning, such as short stories, has not been found. The short stories studied were not developed and used as a means of internalizing religious-humanist values (Juanda, 2018). For this reason, this researcher seeks to study the short stories published by the *Republika* daily by describing the values in them, especially the religious-humanist values, then developing them into teaching materials so that they can be used in learning at school.

This study seeks to identify, describe, and develop religious-humanist values in the short stories published by the *Republika* Daily from January to April 2020. This method is carried out by utilizing interpretive methods by presenting it in the form of a description.

The data sources of this research are short stories printed in the *Republika* newspaper during the period January-March 2020.

The steps that the researcher will take to collect and analyze data are

1. Read the short stories of the *Republika* newspaper thoroughly.
 2. Looking for data that contains elements of religious and humanist values in short stories.
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3. Noting the elements of religious-humanist values that have been obtained as research data.
 4. The data obtained were analyzed using the religious-humanist value theory.
 5. The results of the analysis are then recorded using descriptive notes.
 6. Describe the religious-humanist values contained in the short stories from the *Republika* newspaper.
 7. Implies the religious value in the short stories of the *Republika* newspaper to become literary teaching materials that can be used by junior high school to senior high school students.

METHOD

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RESULT AND DISCUSSION

Portrait of Religious-Humanist values in the short stories of the *Republika* newspaper which are based on the value of belief in Allah (*ubudiyah*), social piety shown by efforts to establish good relationships with fellow humans, and good relations between humans and nature.

a. THE VALUE OF BELIEF IN ALLAH (UBUDIYYAH)

The nuances of the value of belief in Allah (*ubudiyah*) are very thick in the short stories presented in the *Republika* newspaper. This nuance is reflected in the portraits of the short stories in the following titles:

1. Silver Framed Sketch

The religious figure of Haikal must face the fact that he only found out about his real father at his father's funeral and on his return to Turkey he found that his mother had been called the Divine.

Haikal's portrait, which continues to show a strong attitude by continuing to remember Allah SWT, is a thick portrait of piety to Allah.

This can be reflected in the excerpts of the script in the short story:

Haikal turned around, returned to the cemetery where his abi lay for good. Haikal knelt shabbily on top of the funeral of the new abi he met. He said a prayer, may Allah forgive his sins, his grave explained, he weighed his good deeds. With a loud voice, he expressed the longing for 25 years peaking in his chest. His prayers that cut the hearts of anyone who heard them.

"O my Rabb, I thank You, You have brought me together with Abi even though the meeting of the two worlds was so short. You me to continue to serve him even though Abi has left me. "

2. The destruction of Prohibited Forests

This short story tells about the prohibited forest as a water catchment area which has been converted into residential land which resulted in flash floods.

Madzkur while praying in his heart. He hopes that this village will still be blessed by Allah. He is afraid that the world love incident will lead to disaster "

3. History of a Teacher

This short story tells the story of Muni, who becomes a religious teacher in his area, with the limited amount of honor he receives, Muni sincerely plays his role as a good teacher.

Here's an overview in the story:

"Mom! I teach not only hope for wealth. Educating children is a noble job. Even though our neighbors are rich, it means nothing if their children are stupid. That's why I teach their children, Mom. "

4. Istisqa prayer

This short story tells the story of a village hit by a long drought

"The advice of his elder brother that he had heard from time immemorial is still echoing. He was sure that the advice was true. This nature only responds, everything depends on the attitude of humans to themselves, nature and God."

5. Love Steps

The story of Pak Ahmad who found guidance to practice religion when he found peace in the mosque.

"Mushala at-Taqa wa after Fajr was crowded with congregants who still stayed after the halaqah of the Koran, their routine after Fajr prayer. Among them, sat together facing the pengimbaran: Pak Ahmad, Pangkasa, Mang Engkar, and Bahrul who were already dressed for work. "

6. The story of Zinnia, the Shalawat singer

This short story tells about Zinia who is none other than a beautiful girl who has a sweet voice in chanting prayers. He then falls into a black life due to his friend's trap who is jealous of Zinia's expertise.

"Unfortunately, before Zinnia started learning to play the violin, Mas Zamit gave permission because he had not prayed Asr. Zinnia was confused because he had never seen his mother and father pray, never even told him to"

7. Felicia

She was abandoned by her son who was taken away by her husband

"Mother is converted. This morning he was still alone. Felicia isn't back yet and it's going to rain again, in the morning. He chose to his room earlier. Avoiding the piercing cold and black butterflies so as not to get lost repeatedly. "

8. Waiting for Friday Morning

The story of Madina who fell in love with Gus Ijal. They have different family backgrounds of ideology in practicing their religions. Madina, who fell in love with Gus Ijal

"Madina's tears dripped down her looking palms. The chants of prayer from his mouth flowed with the drizzle that fell in the third of the night. Meanwhile, from behind the cracks in the bedroom window, the wind came in, and shook the light of the small candle burning beside where he was kneeling."

9. Salawat Ilalang

The story of a young man who finds guidance after falling into a black hole when he hears the chanting of prayers

"In half conscious, his ears slowly caught a lilting hum from the house, like the chanting of prayers that he always heard while he was living in the pesantren first. Strangely that humming made his heart tremble, felt peace, even more than that, the pain all over his body suddenly disappeared, and his strength recovered to normal. "

10. Flower Sower

The story of a mother who was abandoned by her child joined the demonstration to criticize the government

"The phone was disconnected. The friend who just finished tadarus closed the holy book, folded the prayer mat he was sitting on earlier, and put on the alma mater that he kept in the cupboard.

11. Traces of Love Asmarandana

A short story that tells the life of a mother who lost her child, husband and dreams. He was cared for by Ati A who is actually his grandson who lives in Indonesia

"This is my first time going to the cemetery. Mrs. Chow has helped with all the preparations from bills to be burned, food and fruit offerings, as well as incense, and reminded her to bring a wheelchair as preparation if Bobo is tired on the trip because the burial location is in the hills and has to walk quite a bit long and uphill. "

12. Sweet Spicy

"Amen." Answer the beggars on the side of the road. I pray Hajad, Tahajud, and Dhuha. I did a lot of beshalawat, doing dhikr for the sake of getting my mother's pleasure. Because if my mother is pleased, of course Allah is also pleased.

b. SOCIAL HEALTH EXPRESSED BY FORWARDING GOOD RELATIONSHIPS WITH PEOPLE

The second humanist value is described in the effort to build good relationships with humans based on the belief in the existence of God

1. The Cold Eyed Man

"At first, I didn't understand why he cared so much about me. But, after a long time we were close, I understand, this guy cares not only for me. I've caught him several times putting his income aside, putting it in an envelope. Another time, he took me to visit the little orphanage down the alley near the insurance office. "

2. Mother wants a new pillow

"Another time he was offered headache medicine, he refused to eat anything. Yuni thought, who knows it's hard to sleep because of headaches. Or could it be the other way around, the dizziness is due to lack of sleep? When asked the mother, what if she had trouble sleeping, she did not answer, but instead squeezed her temples tightly while closing her eyes. "

3. Mr. Socks

"Actually, living in a house like this is fine. Every morning we are awakened by the chirping of birds and hens. Voices I've never heard before. The wind here is also strong and cool, unlike at home mixed with dust, so you have to regularly shower in the afternoon.

4. Silver framed sketch

"He is proud to see you, the figure of a handsome young man. The combination of good looks and beauty from your Abi and Umimu. The figure of a pious, polite, and intelligent young man inherits the traits of your parents. Be patient, Haikal, no one has the power to refuse Allah's destiny, "Pak De Dadi's voice was trembling."

5. Missing the pulse in our prayer room

"Little Margo ran excitedly to go to the mosque. He was always passionate about the prayer room, although not always for prayer. If every time his father was at home, he would have asked to be invited to the prayer room. However, only at Maghrib and Isha his father was at home. At Zuhur and Asr, his father is still in the fields. "

6. What is more powerful than the word Rindu

"Charming evening light comes in through the open window on the left side of the room. A woman often sits there with a cup of tea waiting to break her fast. She is a mother waiting for Restu. "

7. The destruction of Prohibited Forests

"A week after the incident, Pak Madzkur walked in the village. People looked at him very sarcastically. Like no longer a recognized leader. At times, some will openly display the results of the money they have made selling large timber. There are also those who show off new cars. Meanwhile, the traditional leader was on foot. That's his habit if you don't use a motorcycle from 1970

c. GOOD RELATIONSHIPS BETWEEN HUMAN AND NATURE

1. Father's Hollow Socks

And here we are, starting a few days ago, crossing the paddy fields every time we go and come home from school that connects our new house at the end of the turn. Many times I had to stumble and managed to get the shoes out of the mud. "Life," said Bapak. And we never asked questions again.

2. The destruction of Prohibited Forests

All of the trees thrive in the Larangan Forest. This is because trees that are more than 80 years old have never been damaged.

About half an hour of their conversation, Pak Dadan came to report back, there had been local livestock that had been eaten by a large python — measuring seven meters long. They chatted, their eyes reddened because they always got sad news. If the residents are not buried, the livestock will be eaten by wild animals.

3. Istisqa prayer

The price of tobacco has dropped without cause. The warehouses close so quickly before they are absorbed. The middlemen break their promise to pay for the tobacco that has been treated and supplied to the warehouse. Debt is piling up. It all comes together and makes the farmer almost frustrated. The only hope is rain. At least they will soon plant rice, corn, chilies, and several other crops for household needs and some of them are sold to buy daily necessities

4. The Elegy of a Dog

Be careful, Mang Kandi took it. Taken to hut. Put on the ground. Hanging out weak. Mang Kandi recalled the story told by Mama Ajengan Babakan Cibantar, during the recitation of the taklim assembly last Friday. About a man helping a hungry dog. I don't know because Mama Ajengan Babakan Cibantar is good at telling stories, either because it's an interesting story. Mang Kandi remembered.

5. Felicia

An instant later he realized that woman, he was at the door. His body — aged in age — was facing east. He found the sun hiding behind a very thick fog. "Why are you still meeting in the morning? Are there many other mornings? Can't this just be the last morning? Surya does not exist, hope never exists. All nonsense. Felicia also never existed. " Suddenly, water fell one by one from his sunken eyelids.

From three main characteristics, the most frequently found in the data is the second. The relation between people significantly depicted Indonesian attitude.

CONCLUSION

Indonesian short stories published on *Republika* newspapers enriched religious-humanism values that can potentially be transmitted through learning. From the data, it was shown that religious-humanism value could be divided into three main characters: value of belief in Allah (ubudiyah), social piety shown by efforts to establish good relationships with fellow humans, and good relations between humans and nature

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