

Grounding the Teachings of Kuntowijoyo as a Prophetic Social Science as an Effort to Counteract Radicalism in Indonesia

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Abstract—This study analyzes the strategy in counteracting radicalism from the perspective of Kuntowijoyo's prophetic social science. The values of Kuntowijoyo's prophetic social science such as the values of liberation, humanization, and transcendence as an alternative way to counteract radicalism in Indonesia. The value of liberation as a human effort to be proactive in rejecting and opposing sleaze, neglect, and injustice, so that each society has an attitude of religious tolerance based on mutual respect, respect and freedom of religion by their respective beliefs. The need to develop a humanist paradigm in religion with indications of courtesy and balance. The harmony between anthropocentric and theocentric humanism will elevate human nature itself based on the value of transcendence. Prophetic social science has a vision of resistance to oppression, oriented to science not only from reason and empiricism but also from revelation. Radical actions arise due to economic, political, ethnic, cultural, media and religious pressure from individuals, groups and even between countries. The purpose writing explains the history and development of radicalism in Indonesia, the form - the form of radicalism, the causes of radicalism, social sciences, Kuntowijoyo, as well as social sciences prophetic Kuntowijoyo strategy in countering radicalism in Indonesia.

Keywords: *science social prophetic Kuntowijoyo, radicalism*

I. INTRODUCTION

Indonesia is a large country with a population of 261.9 million and an island of 16,056 [1]. This is to show that Indonesia is a heterogeneous country. Diversity in Indonesia is a very diverse kind of faced language, culture, ethnicity, and religion. The diversity of religions in Indonesia sometimes causes some tension that leads to problems. This is because the thoughts and attitudes possessed by religious communities in Indonesia are still at the level of *exclusivism* which assumes that the most correct teaching is only the religion it professes. The existence of such narrow thinking was born understanding or deviation in various forms religious. Propaganda against people who belong to the same religion or followers of other religions causes violence, such as terrorism by radical groups.

The emergence of the issues and the phenomenon of radicalism that religion increasingly exposed through the media both in the form of terror, bombings, violence and crimes covered other religions. He was shocked by a bomb attack in Sri Lanka that killed 290 people and injured 500 others. The suicide bombing at Jolo Island church,

Mindanao, Philippines, recorded 22 deaths and more than one hundred injured [2]. Tragedies in Indonesia by terrorist acts and radical actions often appear in various forms such as the destruction of public facilities, places of worship, suicide bombings in Bali in 2012 that killed 202 people and injured hundreds of others. JW Marriot and Ritz Carlton in 2009 in South Jakarta, Embassy of Australia in 2004 in Jakarta, the mosque Az-Dzikra Cirebon in 2011, a Sarinah bomb in Jakarta in 2016, Mapolresta Solo 2016, Kampung Melayu in Jakarta in 2017, Surabaya and Sidoarjo 2018 [3].

Putting religion as a trigger for radical action or violence is difficult. This is because religion is considered teaching full of values of peace, wisdom, tolerance, and compassion. action radicals in the name of religion have become a byword legalized, advocates against violence in the name of religion, especially the religion Islam. Radicalism was born as a reaction to colonialism in Europe, conflicts between individuals, groups, groups with countries and even conflicts between countries. Radicalism can also arise because of political, ideological and religious radical interests. I slam cannot claim to be a message from the sacred sky, but part of politics that is full of worldly human interests [4].

Their interests trigger the appearance of fundamentalism e in the 1950s. The political slam I struggle strategy wants the institutionalization of the slam I in the form of a slam I state, for example in Indonesia there are DI / TII, HTI, JAT, and FPI as a cultural slam I struggle strategy that attaches importance to the implementation of the values of the slam I teachings in society. Movement Abdurrahman's cultural outlook meant that the presence of the I slam could bring hospitality and peace to its environment [5]. This means that the presence of I slam is not a reason to act radically. The birth of Kuntowijoyo's thoughts on the importance of prophetic social sciences as part of the dialectics of religious relations and scientific thinking. The need for prophetic social science as a middle way can be a renewal of the social sciences alternative in addressing social issues that are like radicalism phenomenal.

II. HISTORY AND DEVELOPMENT OF RADICALISM IN INDONESIA

Indonesia is the country with the largest slam I community in the world. Based on data reported by *The Pew Forum on Religion & Public Life*, adherents of religion

Islam in Indonesia amounted to 209, 1 million people or 87, 2% of the total population. J um was the one that was 13, 1% of all Muslims in the world [6]. Historically the emergence of the I slam in Indonesia was very peaceful and tolerant because of the intelligence of the saints in choosing the da'wah media, the approach taken covered socio-cultural, economic, and political. The Indonesian Constitution also guarantees freedom of religion to all people based on a belief in the Almighty God by the first principle of Pancasila. However, in the current era of democracy meant as freedom for anyone to say the interests and identity in the public space, thus triggering the birth of radical action. At first radical is a method of thinking in the field of philosophy. Radicalism becomes an ideology that wants a fundamental and comprehensive change. Radicalism religion departs from the presumption of a religious basis, the rationale, and purpose of the movement is provided by various religious ideals, in the context of Islam, radicalism is a reaction to Western hegemony and domination, especially the United States both culturally and politically. If hegemony refers to power, values, culture, and institutions, then domination leads to control and physical and military oppression [7].

Radicalism is an attitude that wants change and is revolutionary by drastically reversing existing values employing violence and extreme actions [8]. Historically, religious radicalism carried out by the hardline slam I movement was marked by the emergence of the Darul Islam / Indonesian Islamic Army (DI/TII) movement and the Indonesian Islamic State (NII) from independence to post-reformation. This movement emerged in the 1950s which was united by a vision and mission to make the Shari'a the basis of the Indonesian state. In its history this movement could eventually be abandoned, it does not mean this movement disappeared, even reappeared in the Soeharto era with a military-style organizational pattern such as the Commando of Jihad with the mission of cornering Islam. After the end of the Soeharto regime was born the era of democratization which was interpreted as a period of freedom. It was at this time that radical parties parted with their nose more clearly to articulate their interests and identity in the public sphere.

Radicalism in Indonesia is popular with radicalism movements that have emerged in global Islamic movements such as Hizbut-Tahrir which fights for world caliphate, and more extreme refers to acts of terrorism in Indonesia carried out by ISIS-affiliated jihadist organizations. The Indonesian government responds to the Indonesian Hizbut-Tahrir movement by banning this organization, this is because the ideals of the Indonesian Hizbut-Tahrir movement are to abolish Indonesia and to integrate Indonesian territory into the world caliphate. Characteristics of radical groups are: *first*, behaving fanatically; *secondly*, radical groups mostly overdo religion in the wrong places; *third*, rude in interacting, loud in talking and emotional in influencing others; *fourth*, radical groups are easily prejudiced to others outside their group; *the fifth is* easy to disbelieve other people of different opinions; and *sixth*, affiliated with extremist groups [9].

A. Forms of radicalism

Radicalism is divided into three groups namely the radicalism of ideas, the radicalism of actions and the

radicalism of ideas and actions. Ideally, radical groups such as the Hizbut-Tahrir Indonesia and the Islamic Community Forum, while radical groups in acts of violence such as the Islamic Defenders Front, and radical groups in ideas and actions such as the Indonesian Mujahidin Council. Forms of violence committed by radical groups I slam as follows: *first*, the formation of volunteers such as the FPI and Laskar Jihad; *Secondly*, paramilitary, aims to protect the people I slam on the threat posed by now- Islam; *third*, terrorism [10]. There are three forms of radicalism, namely: *first*, cultural radicalism; *second*, structural radicalism; and *third*, direct [11]. Cultural radicalism which is perceived as a sense of togetherness is determined by the equality of ideo-moral ideals that validate the occurrence of direct and structural radicalism. Structural radicalism takes the form of systematic exploitation. Direct radicalism is easily identified by this type of radicalism because it is seen directly in the form of actions or events.

Radikal opportunistic, coordinated, militant, and alone are four types of radicalism [12]. Each type has different characteristics. Radical opportunistic, the restrictions in the achievement and cannot generate the trust of fellow activists that it has no connection with the group of radical else. Radically coordinated, this radical type is inversely proportional to the opportunistic type. This is characterized by close association relations and facility support from their organizations. Able to make connections with other activists. Militant radicalism, this type of radical emphasizes strength and violence. They are looking for the most extreme solutions in solving problems. Lone radicalism, this type is like opportunism which cannot find affinity groups. Their inability to form bonds and their violent attitudes is not suitable for engaging with other activists.

B. Factors that cause radicalism

Factors that cause or indication of radicalism among others: *first*, the emergence of symptoms of religious violence seen as a social phenomenon political than religious phenomenon itself; *second*, the existence of a ruling regime policy that is considered to cause distress or social injustice; *third*, the revival of religious solidarity sentiments for fellow believers of certain religions who are oppressed by political forces in other countries; *fourth*, the rejection of new cultures that are considered contrary to established Muslim culture; *fifth*, there is the concept of clash of civilizations between dominant western culture and religious culture; *Sixth*, the factors of Western hegemony over the global information and communications media that actually exacerbate the clash of civilizations and religions of Western culture [13].

The political pressure of the authorities is the *first*-factor causing radicalism to emerge; *second*, the failure of the secular regime in formulating policies and implementing them in people's lives; *third* response to the west; *fourth*, rationalization resulted in modernism and capitalism. As a biological child of rationalization, modernization will be able to undermine the pillars of religion caused by opposing ways of thinking. Religion glorifies various spiritual beliefs, and, in the meantime, rationalization cuts down the world of beliefs that it considers inappropriate and empirical; *fifth*, politically the first slam people in the international world are in the periphery; *sixth* cultural attack (culture) on the first

slam community. *seventh*, failure of countries with most of the population are I slam in the welfare of society is also becoming an important variable emergence of fundamentalism I slam. There are still many societies of corruption, corruption, and nepotism [14].

The emergence of radicalism in Indonesia is caused by three factors: *first*, developments at the global level, where radical groups make the situation in the Middle East an inspiration to take up arms and acts of terror; *secondly*, the spread of Wahhabism which glorifies conservative Arabic-style Islamic culture; *third*, poverty with the emergence of a sense of marginalization [15]. The triggering factors for radical action are economic and socio-political inequality, heterogeneity of society, discrimination, ethnicity, religious diversity, various movements rooted in the Middle East or other places that want to establish the Khilafah, a single universal Islamic political entity, both peacefully and radically [16]. Social media has a strong appeal to lure society individually and even be used by organizations to achieve certain goals. Social media is also one of the triggers for radicalism. Media social plays an important role in providing information to the public on issues of radicalism for affected communities to issues of radicalism spread [17]. Capitalism also sufficiently contributed to the spread of radical ideology in social media [18].

C. Kuntowijoyo Prophetic Social Sciences

The development of social science in Indonesia can be explored into three development phases, namely, *first*, colonial social science (*ideologies*); *the second* social science developmental; and *third*, contemporary social science [19]. Each of these phases has different characteristics. In the initial phase (Indology or colonial social science) as an earlier form of social science knowledge, it becomes an important basis in efforts to build aspirations, propositions and search for legitimacy. Phase Indologist more emphasized on the ethnographic approach. In the social developmental phase, more emphasis on development studies with cultural approaches and comparative methods. Prophetic from the word *prophetic* which means prophetic or on the prophet. Prophetic or prophetic here refers to two missions: a person receives a revelation, is given a new religion and is ordered to preach to his people is called an apostle, while people who receive a revelation based on existing religion and are not instructed to preach it are called prophets [20]. The idea of prophetic social science is motivated by theological debate, social science and social facts [21]. Theological debate gives birth to two groups, the first group emphasizes the teachings contained in various classical works and tends to be rigid. The second group emphasizes the present aspect of theology itself by reorienting theological understanding to practical life and tends to be flexible. The presence of a breakthrough Kuntowijoyo *combines* debates of both groups, but more inclined to the second group for wanting their social transformation. Social sciences refer to thought social Southwestern only grown from one extreme to another, the incident due to the k confessions the truth of Greek mythology who believes that men shackled by God [22].

III. KUNTOWIJOYO'S PROPHETIC SOCIAL SCIENCES STRATEGY IN COUNTERACTING RADICALISM IN INDONESIA

Prophetic social sciences not only explain and change the social world but also give clues to the transformation carried out, for what and by whom. Therefore, prophetic social science, not just changing for the sake of change but changing based on certain ethical and prophetic ideals. Prophetic social sciences, in this case, try to answer the problems and challenges of modern society that conflict with humanity and the environment. Thought Kuntowijoyo on social sciences prophetic (ISP) is a critique of the social sciences-humanities secular, ISPs are also part of the model variants *integrative* religion and science, seeking to make religion as the basis of science, and the transformation of the people, by us method of structure transcendent approach synthetic and analytic, where the object of science including law is not merely rational and empirical realistic but also revelations become constitutive elements [23]. The idea of Kuntowijoyo's prophetic social science rests on three value concepts namely transcendence, liberation, and humanization. I LMU prophetic social intentionally to load the content of the values of ideals desirable change society. The change should be based on the ideals of transcendence, liberation and humanization/emancipation [19]. Therefore, the need for prophetic social science as an alternative way to counter radicalism in Indonesia.

Various radical and terror incidents that occurred in Indonesia, such as in Bali, Jakarta, Cirebon, Surabaya, and Sidoarjo stunned the world about the danger of radicalism. As a country with the world's largest Muslim population, the potential for radicalism is also very large with a systematic indoctrination model [24]. One of the doctrines believed by radical groups is jihad to uphold the religion of God with body and soul practiced with suicide bombings and terror. Religion is used as a blanket in expediting the action, especially religion Islam. Acts of radicalism in the form of violence and force the will. If contrary to their group, then considered to deviate from the religion and allowed for in the kill. Radical actions like this will give birth to terrorism. Terrorism was born from a crisis of transcendence, namely the inability of people to transcend the narrow interests of self, family, and group, he was also born of the failure of democracy and misunderstanding about the meaning of truth [25].

The basic step of building a transcendence mindset is a mindset that transcends barriers of difference and touches the overall point of view. Transcendence has a theological meaning that is God believe in God Almighty. Humans are the creation of God Almighty, by understanding the existence of self and the natural surroundings so that they can prosper it [26]. Jihad carried out employing violence, suicide bombings, and terror is not the teachings of any religion, either religion Christian, Hindu, Buddhist, including the Islam. Islam religion teaches peace, courtesy, and tolerance. Contemporary jihad in a radical way is not something that is required, but jihad that should be done is in the form of spiritual deepening. Transcendence aims for humans to recognize the authority of the Creator. Transcendence brings people to an awareness of something extraordinary, that this self-transcendence is the essence of spirituality. Transcendence is also closely related to other basic human abilities, namely empathy.

Empathy will lead us to a deeper understanding, and understanding will lead us to mutual respect and respect [27]. Tolerance develops because of diversity, both cultural and religious diversity. Ironically, the diversity of cultures and religions does not in the least bring a flow of the conflict. Fluctuations in the flow of life colored by various kinds of social contradictions and conflicts, not a few thinkers who are atheistic and secularists are present to reject religion as the basis of social transformation. Some people have an exclusive, extreme attitude, intolerance towards differences [16]. This exclusive attitude contains extreme seeds in the belief that his religion is right, and others are wrong. Someone who has this narrow mind can carry out radical actions and intolerance, especially in matters of religion. Violations of the rights of fellow citizens also often occur, causing intolerance between religious communities. If this group of Islamic radicalism cannot be overcome, it will break the integration of the nation [10]. Therefore, social sciences prophetic that ber orientation at the source of knowledge not only of reason and empirical but also of revelation. The prophetic content substantially is to guide and improve human life in the form of perfecting attitudes and behavioral models of life, relevant to good and dignified human values [28].

The prophetic mission supported by the saints is to build humanity and civilization through the unification of knowledge and religion [29]. The liberation that Kuntowijoyo referred to be a human effort to be pro-active in rejecting and opposing sleaze, injustice, and neglect. So that each community has an attitude of religious tolerance based on mutual respect, respect and freedom of religion by their respective beliefs. This granting of freedom is an acknowledgment of the dignity and human dignity that forms the basis of the concept of humanism. Humanism is used to describe atheism or agnosticism, which is a concept that recognizes the existence of a creator or a creative originating in the universe itself [30]. The view of humanism also examines the pros and cons of certain circles. The view of humanism for religious circles, especially those who believe in exclusivity, regards humanism as a dangerous enemy that must be resisted, while those who feel suffocated by fanatical doctrines of religious humanism are liberation avenues that give them breath to live [31]. Excessive fanaticism can lead to the flourishing of radicalism.

The radicalism movement can disturb harmony and harmony among religious believers. Therefore, the need to develop a humanist paradigm in religion with indications of courtesy and balance. Courteous in carrying out his religion in social interaction. Balanced in meeting material and spiritual needs. The humanization offered by Kuntowijoyo refers to theocentric humanization which sees as a two-dimensional being, namely as a biological and spiritual being. Thus, the orientation of the search for biological needs is always aligned with the demands of the spirit as a goal. Humanism in prophetic social science advocates or enforces policies to elevate the nature of humanity itself. Some elements of human nature are as follows: a) the nature of religion; b) nature of reason; c) the nature of cleanliness and purity; d) moral/moral nature; e) nature of truth; f) the nature of independence; g) the nature of justice; h) the nature of equality and unity; i) individual nature; j) social

nature [32]. Humanism needs the principle of freedom to develop its potential optimally.

IV. CONCLUSION

Understanding radicalism in the first slam seen from the academic point of view aims so that our understanding is not biased by the presence of impartiality or the emergence of hate. In the theoretical order, there are two important concepts possessed by each religion that can influence the adherents in interacting between them namely fanaticism and tolerance. These two concepts must be placed in a balanced pattern because the imbalance between the two will cause social instability between religious adherents. When fanaticism is too strong while tolerance is low, for example, adherents of other religions will emerge. Ethical tolerance of domain an inner religion, the religion of their existence will be weakened because in this situation the faiths do not feel proud of their religion. Radical action caused by a group of individuals or even between countries that no one can accept differences, pluralistic society even rate as a threat to the existence of radical groups. Radicalism in the name of religion does not even realize that its followers hate their teachings. Therefore, with the existence of the values of prophetic social science that Kuntowijoyo proposed based on three values, namely transcendence, liberation, and humanization, it is considered as an alternative in addressing phenomenal issues such as the issue of radicalism in Indonesia. Value liberation is Kuntowijoyo as human efforts to pro-actively resist and oppose falsehood, injustice, and injustice, so that each community has an attitude of religious tolerance based on mutual respect, respect, and freedom of religion by their respective beliefs. The need to develop a humanist paradigm in religion with indications of courtesy and balance. The harmony between anthropocentric and theocentric humanism will elevate human nature itself based on the value of transcendence. These three values are related to one another. These values are expected to be realized in the social life of the community.

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