



Urgency and Implementation of Humor in Learning

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Abstrak

Pembelajaran merupakan titik sentral interaksi antara guru dan siswa. Atas dasar ini, pembelajaran yang berlangsung idealnya dilaksanakan menyenangkan (iklim belajar kondusif). Salah satu upaya yang dapat dilaksanakan untuk menghidupkan suasana pembelajaran ialah melalui pendekatan humoris guru kepada siswa. Penelitian ini bertujuan untuk mendeskripsikan urgensi dan implementasi humor dalam pembelajaran pendidikan agama Islam. Adapun jenis pendekatan riset ialah penelitian kualitatif dengan metode studi kepustakaan. Sumber data dan bahan analisa kajian berbasis referensi ilmiah melalui laman kredibel, seperti *Google Scholar*, *DOAJ*, dan *SINTA*. Hasil penelitian ini menunjukkan bahwa pendekatan humor urgen diterapkan oleh pendidik dalam proses pembelajaran PAI sebagai daya tarik dan meningkatkan semangat belajar siswa, serta meminimalisir tingkat kejenuhan (stres) akademik pada siswa. Begitupun, aspek utama yang dapat dipertimbangkan dalam mengimplementasikan humor ialah materi yang diajarkan, usia siswa, waktu yang tepat dan terpenting humor yang diberikan haruslah bersifat edukatif.

Kata Kunci: Humor, Implementasi, Pendidikan Agama Islam, Urgensi.

Abstract

Learning is the central point of interaction between teachers and students. On this basis, the learning that takes place is ideally carried out in a fun way (conducive learning climate). One of the efforts that can be carried out to liven up the learning atmosphere is through the teacher's humorous approach to students. This study aims to describe the urgency and implementation of humor in Islamic religious education learning. The type of research approach is qualitative research with a literature study method. Sources of data and study analysis materials are based on scientific references through credible websites, such as Google Scholar, DOAJ, and SINTA. The results of this study indicate that the urgent humor approach is applied by educators in the PAI learning process as an attraction and increasing student enthusiasm for learning, as well as minimizing the level of academic stress in students. Likewise, the main aspect that can be considered in implementing humor is the material being taught, the age of the students, the right time, and most importantly the humor provided must be educative.

Keywords: Humor, Implementation, Islamic Religious Education, Urgency.

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INTRODUCTION

Islamic religious education is a mandatory material given to students who are Muslim in accordance with the essence of Law number 20 of 2003 concerning the National Education System (Sahlan, 2010: 10). In line with this, Bawani (2016: 17) argues that Islamic education should ideally be the "main capital" for inculcating character and morals in students, especially in an era of sophistication. Therefore, religious learning facilities provided within the scope of formal education must be utilized by various parties, especially students as provisions for the formation of self-character (Nuzli, 2021: 58-69; Kartika, *et.al.*, 2019: 113-126; Sumarni, 2017).

The development of technology is not only useful as an alternative learning media during the Covid-19 pandemic era but also has a negative side that tends to neglect and even make students addicted (Jamun, 2018: 48-52; Lestari, 2018: 94-100). This is reflected in the activities of children who are addicted to playing online games (Harahap & Ramadan, 2021: 1304-1311; Asmiati, *et.al.*, 2021: 37-45; Janttaka, 2020: 132-141; Masfiah & Putri, 2019: 1-8), the behavior of children with TikTok dance syndrome (Nurrahmi, 2021; Rosdiana & Nurnazmi, 2021: 100-109; Ruth & Candraningrum, 2020: 207-214), and other types of addiction to technology (Adiningtiyas, 2017; Aprilianto, 2020: 75-91). This causes children's moral attitudes to be easily bored or bored with something, have a high level of selfishness, have no sympathy and empathy for others, have minimal social interactions, even consider they do not need others (Rahman, 2016; Habiba & Sholikhah, 2018: 325-340; Fitri, 2017: 118-123).

The role of Islamic religious education (PAI) teachers is very much needed in the context of forming the personality (character) of students (Assingkily & Hardiyati, 2019: 19-31). This is because the presence of teachers from the aspect of transfer of insight (knowledge) for students has begun to be assisted by the existence of Google or other learning platforms (Muslik, 2019: 246-255). For this reason, the presence of teachers as educators is expected to be able to inspire, please, guide, share experiences, and develop students' personalities. In line with this, Chusna & Utami (2020: 11-30) explained that the key to personality development is in the learning activity (process). The weakness of the learning process is one of the factors behind the decline in the moral level of students today.

Boring learning will make students lazy to learn and not like the learning process (Purnomo, *et.al.*, 2021: 1351-1359). So that every lesson, students will look for various reasons not to attend class such as pretending to be sick, frequent permission to go to the toilet, and so on, especially if students do not really like Islamic religious education subject teachers who use a monotonous learning system (Amelia, *et.al.*, 2021: 198-209; Insriani, 2011). This is a little picture of the state of Indonesian education that expects modern education but without any support from the education actors themselves.

Ideally, schools are places where students are able to have full awareness and can understand the subjects they receive. A pleasant atmosphere in learning can stimulate the emotions and memory of students in order to make it easier to understand learning (Wahyuni, 2017: 82). Educators who do not have a sense of humor and are unable to melt the tension during the learning process will be predicated by their students as boring subjects. So that it can affect the psyche and students' attention to the learning process. Thus, there are many strategies for an educator to create fun learning for their students, one of which is by inserting humor into the learning process of Islamic religious education.

Humor is one of the small branches in the study of human psychology (Darmansyah, 2011: 95). Humor is much liked by humans because humor is able to make people happy, happy, laugh, or maybe free from the burden of thoughts. However, so far, humor is still an element that is considered not so important in the learning process at school. The use of humor in learning is still not widely done by educators. Therefore, many people still think that humor has a negative role because it is only seen as fun, silliness, and entertainment.

The absence of humor in adorning the interaction of the learning process of Islamic religious education is more due to ignorance of the benefits of humor in the learning process. Ignorance that humor can have a tremendous effect on improving the quality of their interactions. Humor can prevent someone from feeling bored too much so the use of humor in the learning process of Islamic religious education can create fun learning (Hariry, *et.al.*, 2021).

Indeed, relevant research on humor in learning has been investigated from various aspects, including the study of humor in the learning process (Hariry, *et.al.*, 2021; Titin, 2021), learning models (Maryati, 2017: 53-61), soft development student skills (Yanti & Faslah, 2022: 1-31), teacher professionalism (Mayar, *et.al.*, 2019: 1112-1119), as well as rhetoric and humor in learning activities (Rafiq, 2015: 131-146).

Observing the literature review above, it is understood that previous studies on humor are commonly discussed around efforts to revive the learning atmosphere and the role of teachers in creating a conducive learning climate through humor. The gap analysis of this research lies in the researchers' efforts to explore the theme of humor as a form of fun learning interaction for students. Therefore, the researcher describes the research theme, "Urgency and Implementation of Humor in Islamic Religious Education Learning".

METHOD

This research is in the form of describing the urgency and implementation of humor in Islamic religious education learning. This type of research includes a qualitative approach with a literature study method. Sources of data and analysis materials use various credible scientific references, through the Google Scholar, SINTA, and DOAJ pages. The references in question include books, scientific articles, proceedings (national or international), theses, theses, and dissertations (Assingkily, 2021).

RESULTS AND DISCUSSIONS

The Urgency of Humor in Islamic Religious Education Learning

Instilling happiness and comfort in a person will make his abilities actualized optimally. Therefore, the Messenger of Allah ordered his companions to use strategies that are easy to understand and encouraging in teaching (preaching). To please the Messenger of Allah on various occasions also made jokes and humor.

In discussing humor as a learning strategy for Islamic religious education, of course, it cannot be separated from how Islam views humor itself. There are many verses of the Qur'an and hadith that allude to this. In Islamic literature, there are quite a several Sufi figures who have produced humorous works such as Nasaruddin Hoja, Bahlul, Hani al-Arabi, and the humorous character Abu Nawas, and several figures in several sagas of Islamic literature (Ramdhani, 2019: 42).

1. The Qur'an Discusses Humor

The Qur'an as a way of life provides complete instructions for the rules of human life that can create a happy, comfortable, and prosperous life. As for the verses that discuss the Qur'anic view of a sense of humor, namely: It means: "And that it is He who makes people laugh and cry". (Surat an-Najm: 43). In another verse, Allah says: Meaning: "Laughter and rejoice". (Surat Abbasa: 39).

From the two verses of the Koran above, it can be understood that every sense of laughter and smile is a feeling that Allah SWT bestows on all creatures on this earth. Even so, the Koran also discusses that we should not laugh excessively. Because anything excessive or exceeding the limit will make the heart die.

2. Hadith Discusses Humor

Did the Messenger of Allah never laugh? The Messenger of Allah once laughed. In the tabiut tabi'in era, there was once a friend who asked Sufyan bin Uyainah, "Is joking a disgrace?" Then he answered loudly, "In fact it is sunnah!". However, this applies to people who can make jokes with good manners, at the right place

and time. As the hadith narrated by At-Tabroni, the Messenger of Allah said, meaning: "I joke but I still say the truth." (HR. Thabroni).

From the explanation of the hadith above, it is quite clear that the Messenger of Allah did not forbid a person to laugh and joke, but the Messenger of Allah did not allow a person to laugh too much and forbade laughter that contained reproach, insults that could cause quarrels between people.

3. Morals in Humor

First, it is not allowed to make Islamic symbols such as (revelation, monotheism, treatise, and deen) as a joke. As contained in the Surah At-Taubah verse 65. *Second*, must not have an element of demeaning, insulting, degrading, and belittling other people, other than the person concerned has allowed it. As contained in the Surah Al-Hujurat: 11. *Third*, it is not allowed to make up and lie just to make other people laugh, as in the hadith of Hakim bin Hizam *radhiyallahu anhu*. *Fourth*, it is not permissible to cause fear or sadness to the Muslim community. *Fifth*, you shouldn't joke in a situation that should be serious and you shouldn't laugh at a situation that should be sad. As contained in the Surah An-Najm verses 59-61.

Humor in Islamic Religious Education Learning

Humor is things or actions that are funny, entertaining, and fun. Humor is not only a solace drug but also has a form of teaching and criticism (Junaidi, 2019: 91). Humor is something that causes laughter in individuals because of the mental stimulation that arises from what other people do or say. So it can be said that humor has an impact on changing feelings that can make a person feel happy, excited, and happy (Anastasya, 2013: 5).

Making learning fun is very important because learning if it is fun, can be the main key for everyone to optimize the learning process so that the results are maximized. A classroom atmosphere where the process runs in a fun way will make learning more effective. According to Friedman, *et.al.* (2002: 2) states that to make learning effective, an educator can take various strategies including using humor in the learning process.

Cooper and Sawaf quoted by Darmansyah (2011: 76) states that a teacher's humor encourages children to always be cheerful and happy and will not get bored or tired quickly. Then Staton quoted by Darmansyah also supports the opinion that stories that are considered important or the ability to use the opportunity to insert humor wisely throughout the learning process will encourage students not to get bored following the lesson.

In the learning process, the use of humor inserts can increase students' interest in learning. The use of humor to students can have a positive effect because it triggers and stimulates memory, creativity, motivation, reduces stress, improves communication, directs attention, opens closed minds, increases understanding, self-confidence, self-esteem, helps remember the material that has been studied and provide energy for educators and students in the learning process (Wandi, 2019: 11).

Implementation Of Humor In Islamic Religious Education Learning

1. Teacher's Sense of Humor

The process of creating an educator's sense of humor is by triggering humor that will be accepted in the form of composition, content, or it can be complex humor, which will then be accepted by a person according to his cognitive abilities so that after that it can cause changes, either physiological and psychological changes. When used appropriately, humor can make things more relaxed, can be used as insight into a conflict, make it easier to convey an impulse or feeling without intimidation and safety, can ease overcoming rigid and overly formal social patterns, and stimulate communication in people. sensitive things (Hartanti, 2008: 2).

Humor that is inserted in learning activities is not in the form of jokes as is the case on television which displays satire humor or jokes that involve a person's personality, alluding to SARA, pornography, and other negative things. Therefore, an educator must also prepare humor material so that it is in sync with the learning material (Mastur, 2017: 174).

2. Types of Humor in Learning

In this case, Sheinowitz quoted by Darmansyah (2011) divides the design of humor for learning into two types, namely: *First, Planned Humor*. Planned humor is humor that has been carefully thought out or prepared to be inserted into the learning material so that there is a stimulus to laugh. How to design humor like this, can be done by all educators without exception. Friedman, *et.al.* (2002: 4) states that if educators want to design humor for learning, they can use funny short stories, animated pictures, animated films, funny statements, and even make funny words. *Second, Unplanned Humor*. Unplanned humor according to Sheinowitz as quoted by Darmansyah (2011: 138) is humor that was previously unthinkable or planned at all. This unplanned humor requires its intelligence to do so.

3. Time and Techniques for Using Humor in Learning

The right time to use humor in learning is divided into three occasions, namely: (Darmansyah, 2011: 177)

a. Impressive Initial Meeting

At the first meeting, an educator can portray himself as someone easy to talk to, not angry, willing to hear and accept suggestions from students, and not easily offended. That is, an educator must be able to bring his students to an atmosphere that is completely free of obstacles in their interaction and communication. Image yourself as an educator who has high emotional intelligence so that you can enter the world of students more deeply.

b. Strategic Pause

A strategic pause or what is usually called Ice Breaking is a short break (approximately 3-5 minutes) in the learning process after learning runs for 25-30 minutes. Strategic pauses are needed to restore students' concentration when their condition begins to decline.

According to Shapiro quoted by Darmansyah (2011: 189) states that it is recommended to encourage students at the right time, preferably when the pause creates joy. One of the most valuable social skills that indicate high emotional intelligence is humor.

c. At the end of the learning session

Closing learning with a pleasant atmosphere is a must. Ending learning with a happy atmosphere makes students not have a burden in facing the next meeting. In fact, under certain conditions, students become very enthusiastic and wait for the next lesson with high hopes. One way that can be chosen is to insert humor, both planned and unplanned humor.

CONCLUSION

Based on the description above, this study concludes that the humorous approach is urgently applied by educators in the PAI learning process as an attraction and increases student enthusiasm for learning, as well as minimizing the level of academic boredom (stress) in students. Likewise, the main aspect that can be considered in implementing humor is the material being taught, the age of the students, the right time, and most importantly the humor provided must be educative.

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