Philosophy of Education in Western and Islamic Perspectives

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Abstract

Philosophy and philosophy of education cannot be separated; both have a very close relationship. Moreover, the philosophy of Islamic education undeniably has a connection with Western educational philosophy as an initial inspirator of the philosophical movement in Islam. This research is a qualitative study with a literature review. The data is taken from various related literatures. The focus is on (1) the relationship between Philosophy and Philosophy of Education, (2) the historical development of Western philosophy of education, (3) the historical development of Islamic philosophy of education, and (4) the comparison of Western and Islamic philosophy of education. The results are: (1) philosophy of education is defined as a normative science in the domain of education, (2) philosophy of education focuses on two normative scientific functions: formulating the foundation, goals, and understanding of the nature of humans, as well as the essence of the realm of education, (3) Western philosophy of education tends to emphasize education oriented towards progress and prioritizes logic, (4) Islamic philosophy of education emerged due to the advancement of Islam during the Abbasid golden age, (5) the similarities between Western and Islamic philosophy of education lie in nativistic, empiricist, and convergence theories, while the differences are that Western philosophy is anthropocentric and Islamic philosophy is theocentric, Western philosophy is based on human thought, Islamic philosophy is based on revelation dialogued with reason, Western philosophy focuses on knowledge, Islamic philosophy bases itself as a religion, Western philosophy considers evaluation to be done by oneself and others, while Islamic philosophy it to be done by oneself, others, and God.

INTRODUCTION

Life experiences shape modern individuals. The formation of human personality will go well if they live in a friendly environment. On the other hand, personality formation can be achieved through education.[1] This is related to the term "education", which is all the actions and efforts of the senior generation to share experiences, knowledge, skills and abilities to the junior generation in order to strive for a good life for them.[2]

Education is an important component of human life. In addition, education is very important for human-based activities. Through education, we can see the next generation who can improve all aspects of human life. Education will cause a gap because the available human resources tend to be lacking in the development of science. So, good education is very important for human progress, especially in terms of the formation of normative values that function as benchmarks for human civilization. Education is very important because it not only produces smart humans, but also creates humans who understand their responsibilities as social beings and individuals. Education is a very important part of the process of forming human identity. Education guides and fosters everyone to build an ideal society.[3]

Education is in great need of philosophical research because this type of research will look at education from a practical perspective by looking at existing theories comprehensively and deeply. Philosophy can be used for its working methods and results, to help solve problems in the world, where education is one of the most important human needs. Education needs philosophy because it is not only concerned with how education is applied and is not limited to personal experience. Education must examine educational problems from the simplest to the most complex and fundamental, not only because of limitations on cognitive

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[1] Siti Murtiningsih, *Pendidikan Alat Perlawanan: Teori Pendidikan Radikal Paulo Freire* (Yogyakarta: Resist Book, 2006), 1.

[2] Soegarda Poerbakawatja and Harahap, *Ensiklopedi Pendidikan* (Jakarta: Gunung Agung, 1982), 257.

[3] Wulan Octi Pratiwi, Muhammad Nurwahidin, and Sudjarwo Sudjarwo, "MENELAAH TUJUAN PENDIDIKAN INDONESIA DARI PERSPEKTIF FILSAFAT BARAT DAN ISLAM:STUDY KOMPARATIF PEMIKIRAN PLATO DAN AL-GHAZALI," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 2, no. 1 (November 25, 2022): 61–62, https://doi.org/10.53625/jpdsh.v2i1.4099.

experience, but also on the realities that actually occur in human life that educational science may not be able to achieve.[4]

All important parts of human life, both metaphysical, namely animal traits and rationality, and physical, namely the soul and body. People must understand their own complex nature, and have the ability to control their parts so that they work together and in harmony with each other. Because humans are animals, they also live like animals that need to fulfill their biological and mental needs, and also need to maintain their bodies. However, because humans are living creatures, they must also live like living creatures. Thus, humans, who are different from other animals, are created with their minds and have the ability to study science. With education, humans can see that everything will be related to themselves in the end. Therefore, even though there are differences and levels in the hierarchy of human thought, philosophical thought is still needed to study the nature of humans. Thus, the basis is the fact that This is based on the fact that humans not only function as subjects of education, but also act as objects.[5]

All elements, components, and levels of education require a philosophical perspective, including Islamic education. However, when we talk about philosophy, we cannot deny that it is a product created by the West, long before Islam was born. Its arrival since the 6th century BC in ancient Greece has influenced many patterns of scientific thought and has participated in creating world civilization. Islam does recognize philosophy as a culture when the West experienced decline and several Islamic scientists emerged who focused on philosophy, but this development began with the translation of Greek books into Arabic. So when we discuss the philosophy of Islamic education, we cannot simply ignore the perspective of Western philosophical education. There is a mutual response that must be conveyed that is linked between the two so that it can be understood comprehensively. This article will discuss the views of Western and Islamic philosophy on education and what are their implications for the world of education.

RESULTS AND DISCUSSION

Definition of Philosophy of Education

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[4] Mokhamad Ali Musyaffa' and Abd Haris, "HAKIKAT TUJUAN PENDIDIKAN ISLAM PERSPEKTIF IMAM AL-GHAZALI," *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 9, no. 1 (April 28, 2022): 5, https://doi.org/10.52166/darelilmi.v9i1.3033.

[5] Jalaluddin and Abdullah Idi, *Filsafat Pendidikan, Manusia, Filsafat, Dan Pendidikan* (Depok: Rajawali Pers, 2018), 130.

According to asy-Syaibani, the philosophy of education is all the activities of the mind that are organized which function to position education to be organized, harmonious, and integrated. This means that the philosophy of education can explain the values and information needed to provide humans with experiences as important components in education.[6] Philosophy of education can also be interpreted as the philosophical principles in the field of education that describe the scope of implementation of general philosophy and focus on how to implement the principles and beliefs underlying general philosophy as a form of effort to solve educational problems practically.

The philosophy of education in John Dewey's view is considered as the development of the basis of human abilities related to the power of thought or intellectuality and the power of feeling or emotionality. However, Thompson has an interesting definition style; he sees the philosophy of education as an attempt to see educational problems from a broad perspective, without limits or consequences. He not only considers the purpose of educational tools and methods, but also examines thoroughly what is meant by education. That is, Thomson wants to help people who learn to understand and explain the concept of education in depth.[7]

Barnadib argues that the philosophy of education is basically a field that tries to answer various questions about education. The philosophy of education is considered as the application of philosophical analysis to education. An American philosopher named Brubachen describes the philosophy of education as a carriage in the eyes of a horse, and philosophy is likened to a flower and education is likened to its roots.[8]

So, before we can understand the philosophy of education, we must understand what education is. Education by John Dewey is seen as a process of cultivating basic abilities that include thinking and feeling.[9] However, asy-Syaibani tends to view education as an effort to revolutionize a person's behavior in his personal life as part of the social nature of society.[10]

Soegarda Poerwakawatja explains education in a more general sense as an effort by the older generation to provide experience, skills and knowledge to the younger generation so that they understand the functions of life, both physical and spiritual.

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[6] O.M.A. al-Syaibani, *Filsafat Pendidikan Islam* (Jakarta: Bulan Bintang, 1979), 36.
[7] H.M. Arifin, *Ilmu Pendidikan Islam: Suatu Tinjauan Teori Dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: Bina Aksara, 1993), 2.
[8] Jalaluddin and Idi, *Filsafat Pendidikan, Manusia, Filsafat, Dan Pendidikan*, 7.
[9] H.M. Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bina Aksara, 1987), 1.
[10] al-Syaibani, *Filsafat Pendidikan Islam*, 399.

So, education must aim to increase their maturity to assume great moral responsibility for all their attitudes and behavior.[11]

Judging from the relationship between education and philosophy, we can say that the philosophy of education is a science that focuses on education which creates principles and standards of behavior that are actually carried out by humans throughout their lives.

The Relationship between Philosophy and Philosophy of Education

Due to the correlation that forms the basis and guidelines for the education system, philosophy and philosophy of education become very important. Philosophy of education is defined as a systematic thought activity using philosophy as a tool to organize education, by aligning it, adjusting it, and explaining its goals and the values to be achieved through education itself, thus there is a strong relationship between the philosophy of education and human experience in the educational process throughout their lives. Education also helps transform ideas into reality, actions, attitudes and behaviors, and even forms human personality while philosophy creates idealism and ideas.[12]

Killpatrik explains that philosophizing and educating are two different stages of the same endeavor. Philosophizing means thinking and considering the better values in life while educating is an attempt to realize these values in human life and personality. Philosophy provides values to the younger generation that are easy to guide society, fostering values in their personalities.[13]

In the book entitled Problems in Education and Philosophy, Brauner and Buns firmly state that the goal of education is to guide people towards wisdom, which is the same as the goal of philosophy. Here it is clear that philosophy is an effort to help realize educational ideas and also provide a basis for its role as a form of guidance to humans, which has presented education as a science, further developed into an institution with all its activities.[14]

The philosophy of education functions as the core and basis of education. The relationship between philosophy and education forms three functions: (1) philosophy is used as an approach to solving problems related to education and

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[11] Soegarda Poerbakawatja, *Ensiklopedi Pendidikan* (Jakarta: Gunung Agung, 1976), 214.

[12] Jalaluddin and Idi, *Filsafat Pendidikan, Manusia, Filsafat, Dan Pendidikan*, 20.

[13] Muhammad Noor Syam, *Filsafat Pendidikan Dan Dasar Filsafat Pendidikan Pancasila* (Surabaya: Usaha Nasional, 1986), 43.

[14] Charles J. Brauner and Hobert W. Burns, *Problems in Education and Philosophy* (Michigan: Prentice-Hall, 1965).

helping experts create theories, (2) philosophy then helps direct educational theory based on the determined schools, by measuring its relevance to reality, and (3) philosophy is used as a means to provide guidance on education.[15] There is an additional relationship between philosophy, philosophy of education, and educational theory, where philosophy of education focuses its study on its attention and efforts on scientific normative tasks. There are at least two normative tasks, namely building concepts, bases, and goals, studying the concept of human nature, and educational perspectives on the concept of nature itself.[16]

Harry Schofield also emphasized that there are two approaches that can be used to view educational problems from a philosophical perspective, namely the historical philosophical approach and the critical philosophical approach. The historical philosophical approach seeks answers to philosophical questions that have been raised throughout history. Thus, the answers to questions related to various philosophical problems related to education are based on the respective schools and systems of philosophy. then choose which one best suits the needs of the many answers available.

The critical philosophy approach does this by raising philosophical questions and the answers are also presented philosophically using various philosophical approaches and methods. This method uses two main analyses: conceptual analysis and linguistic analysis. Linguistic analysis is concerned with interpretations of the languages used in education, while conceptual analysis discusses specific terms or ideas. In the context of education, linguistic analysis focuses on interpretations of the languages used in education, while conceptual analysis discusses specific terms or ideas.[17]

History of the Development and Thought of Western Educational Philosophy

In human history, the Greeks were the first people to use reason to think. This was due to their desire to travel, which gave them the ability to think independently.[18] Ancient Greece was influenced by strong religion. However, philosophy was the most famous. At that time, Thales (640-545 BC) became one of the Greek thinkers. He showed that everything came from water.[19] In addition,

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[15] Jalaluddin and Idi, *Filsafat Pendidikan, Manusia, Filsafat, Dan Pendidikan*, 21–22.

[16] Zuhairini, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2018), 18.

[17] Harry Schofield, *THE PHILOSOPHY OF EDUCATION* (London and New York: Routledge Taylor & Francis Group, 2012), 11–12.

[18] K. Bertens, *Sejarah Filsafat Yunani* (Yogyakarta: Kanisius, 1976), 18.

[19] Moh. Hatta, *Alam Pikiran Yunani* (Jakarta: Tintamas, 1981), 7.

church dogma dominated the West during the Middle Ages. The Scholastic period was when the church received education. Then came the Renaissance, which tried to make science and religion independent.

Rene Descartes (1596-1650), who is considered the father of philosophy, emerged during the Renaissance. He pioneered rationalism and empiricism by prioritizing reason as the source of knowledge. Figures such as Thomas Hobbes (1588-1679) and John Locke (1632–1704) followed in his footsteps. This school of thought argued that knowledge comes from experience.[20] Transcendental idealism then emerged, and Immanuel Kant was its main figure. According to this school, knowledge consists of a combination of what is a priori (knowledge that exists before experience) and what is a posteriori (knowledge that comes after experience). In addition, another philosophy, Positivism, followed. It was founded by Auguste Comte and pioneered by Saint Simon. Metaphysical truth is rejected by this school.

Positivism played a role in the emergence of materialism until it became a separate school of thought afterwards. This school of thought focuses on matter (material things). Hobbes (1588-1679) and Karl Marx are two of the figures who adhere to the school of thought of materialism. Karl Marx considered that the existing reality is a result of material factors and everything that happens in this world is a result of the movement of matter.[21] The human tendency to do something is also based on material. Therefore, education is seen as a way to achieve success, according to materialism.[22] Human actions also tend to be influenced by responses to material events.[23] The implication of Materialism on education is that the way the human mind thinks is the result of other events in the material world. In addition, human actions are also influenced by the material around them. This idea is supported by the behaviorist school of thought in psychology, especially the conditioning theory which states that human attitudes and behavior are created from reactions to available stimuli.[24].

Then a different type of modern educational philosophy emerged. *First*, progressivism emerged in the early 20th century. The initiator was William William James (1842-1910). He believed that this theory could be used by humans to solve

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[20] Bertens, *Sejarah Filsafat Yunani*, 48.

[21] S. Takdir Alisjahbana, *Pembimbing Ke Filsafat Metafisika* (Jakarta: Dian Rakyat, 1981), 31.

[22] Jalaluddin and Idi, *Filsafat Pendidikan, Manusia, Filsafat, Dan Pendidikan*, 62.

[23] Benjamin Wong, *Plato's Republic and Moral Education Dalam Charlen Tan, Philosophical Reflections for Educators* (Singapore: Cengage Learning Asia, n.d.), 15.

[24] Uyoh Sadullah, *Pengantar Filsafat Pendidikan* (Bandung: Alfabeta, 2003), 116.

their problems.[25] John Dewey is also another figure in this school. He believed that schools are a small example of a democratic society. Schools teach students some skills to live in a democratic society. They are able to face the outside world because of their many experiences. John stated that basically the learner and the curriculum are one: the learner is the curriculum. From a learner-centered perspective, Dewey's perspective dismisses the common idea that the curriculum is a targeted entity, separate from the learner and centered on the learner to clarify his point.[26]

John Dewey stated that nothing is more sensible in the philosophy of progressive education than to emphasize the importance of students actively participating in the formation of the goals that guide their activities during the learning process. Traditional education is no worse than its failure to ensure that students actively cooperate in the formation of the goals involved in their learning. The curriculum must be open, so that it can adapt to the needs and conditions of the local community, and make experience the main center for students if its implications are related to the curriculum.[27]

Second, the essentialism school brought by William C Bagly (1874-1946). This school positions knowledge as something very important for everyone to live productively. Schools provide cultural and cultural heritage to students and the next generation. As a result, the learning process must consider the psychology and abilities of students.[28]

Third, perennialism which views progressivism as talking about transformation and innovation as contradicting this approach.[29] M. Noor Syam calls this school of thought a regressive road culture, meaning going back to the past culture, because of the current cultural crisis. The Way Back is considered ideal and must be done to resolve the crisis. HP Blavatsky and Annie Besant, two of the leaders of the Theosophical Society at the end of the 19th century, popularized this idea as a "religion of wisdom" or "ancient wisdom". In the 20th century, Aldous Huxley's Evergreen Philosophy and the work of a group of academics now known as the traditionalist school made the idea popular in English-speaking countries.[30]

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[25] William James, *The Varieties of Religious Experiences* (New York: New American Library, 1958), 40.

[26] Arthur K. Ellis, *Exemplars of Curriculum Theory* (London and New York: Routledge Taylor & Francis Group, 2004), 43.

[27] Ellis, 27.

[28] Gene E. Hall, *Mengajar Dengan Senang* (Jakarta: PT. Indeks, 2008), 302.

[29] Sadullah, *Pengantar Filsafat Pendidikan*, 151.

[30] Syam, *Filsafat Pendidikan Dan Dasar Filsafat Pendidikan Pancasila*, 296.

Fourth, reconstructionist ideology which is a continuation of progressivism. Arthur said that those who adhere to the progressivism school believe that progressivism only focuses on the problems of society in the present (at that time). In fact, more importantly, there are many things that happen during a time when technology is progressing rapidly, as a rebuilding of society as a whole[31]. In terms of education, this article explains why schools should consider the current social order (reconstruction). Education should consider progress because technology continues to change over time.[32]

Fifth, existentialism is considered as one of the reactions to human civilization which was destroyed and damaged by the Second World War.[33]So, existentialism is a philosophical school that aims to send back human existentialism to a normal state based on the basic rights that are owned. Existentialism as a philosophical school is different from the philosophy of existence. The philosophy of existence focuses on the way humans exist as the main topic, while existentialism firmly confronts humans with themselves.[34] Therefore, it is very difficult to determine the origin of the main idea of existentialism definitively as a philosophical school. Even socialists and philosophers who have existed have failed to reach the same definition. However, Kierkegaard tried to define this school as a school that rejects the illogicality and unscientific abstraction of thought. This school also rejects absolute rationality.[35]

Therefore, this stream will not be bound by abstract and speculative things, but will combine personal experience with historical situations and experiences. For him, everything begins with personal experience that fosters his self-confidence, the ability to achieve it, and the breadth of the path to his life's beliefs.

Thus, some academics define people in this school of existentialist philosophy as people with seemingly strange thoughts that tend to be far from the norms prevailing in society. The freedom they desire is the freedom to be a benchmark in their attitudes and behaviors.

However, Van Cleve Morris stated in his book "Existentialism and Education" that existentialism does not support educational regulations. The

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[31] Abd. Rachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonetif* (Jakarta: Raja Grafindo Persada, 2011), 207.

[32] Sadullah, *Pengantar Filsafat Pendidikan*, 168.

[33] Fernando R. Molina, *The Sources of Existentialism as Philosophy* (New Jersey: Prentice-Hall, 1969), 1.

[34] Fuad Hassan, *Kita Dan Kami* (Jakarta: Bulan Bintang, 1974), 7–8.

[35] Paul Roubiczek, *Existentialism For and Against* (Cambridge: Cambridge University Press, 1966), 10.

existence of realism in this context is against the current education system.[36] They tend to believe that the restraints and conflicts with the principles of freedom they adhere to are caused by the existence of educational institutions such as schools and curriculum. Bruce F. Baker states that Morris's approach to existentialist education as a concept of existentialism in educational freedom is unclear.[37]

Existentialists are skeptical of the traditional approach to curriculum in which a stagnant quantity and quality of selected knowledge and skills, determined by adults or special institutions, are transmitted by teachers to students. This approach is also unpopular with existentialists. Because it takes the position that nothing is fixed, final, absolute, or limited, the "knowledge box" approach tends to challenge students to define themselves too quickly. According to Koirala, existentialists do not reject the concept of schooling in an absolute sense, but they do reject the impersonalization of students so that there is a uniformity of one with another. This impersonality is considered harmful to the development of the individual and the growth of the child's personality. Mass teaching and mass testing are discouraged in schools. Schools should provide an environment in which individuals find security, encouragement, and acceptance by teachers. This is almost impossible in institutionalized education.[38]

If so, Ivan Illich's idea of the theory of deschooling society, which shocked many people, might be considered the model of education that existentialism wants by educational experts. Students are educated to confuse teaching with learning, the grade system, diplomas based on competence, and fluency with the ability to say something new, as stated in the opening of his book. His imagination is "educated" to accept services in exchange for grades. This criticism seems harsh, but it could be a form of fundamental evaluation due to his question "Why Should We Defund School?".[39]

Herein lies the possibility of why the existential stream is not much discussed by education experts and educational philosophers. This is probably due to the tendency of existentialism in wanting education without educational institutions, curriculum, and which prioritizes freedom. For most philosophers, the desires of

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[36] Van Cleve Morris and Leroy Troutner, "On Existentialism and Education…," *Teachers College Record* 68, no. 2 (November 1, 1966): 40, https://doi.org/10.1177/016146816606800206.

[37] Joe Park, *Selected Reading in The Philosophy of Education* (New York: Macmillan Publishing Co, Inc, 1974), 130.

[38] Matrika Prasad Koirala, "Existentialism in Education," *Academic Voices: A Multidisciplinary Journal* 1 (2011): 42–43, https://doi.org/10.3126/av.v1i0.5309.

[39] Ivan Illich, *DESCHOOLING SOCIETY* (New York: Harper and Row, 1972), 3.

these existentialists tend to contradict the nature of educational philosophy itself which expects a deep and deep-rooted conceptual order.

After studying the various traditions and perspectives that exist in the Western philosophy of education above, we can conclude that this philosophy emphasizes more on progressive education, worships reason, and pays attention to students by introducing the culture that is developing in their midst. These characteristics are reflected in Western philosophy and Western philosophy of education which has quite influenced the dynamics of world education.

History of the Development and Thought of Islamic Educational Philosophy

Talking about the philosophy of Islamic education cannot be separated from the perspective of Islamic texts on human needs for education. Because humans were created by God with the capacity to think using the tools of reason that have been provided. In Islam, humans are placed as the best creatures, how in the letter at-Tin it is stated that humans are Fi ahsani Taqwim who were created with the best creation. Then in another statement of God, a verse was revealed which shows that humans are perfected with the tools of reason making them God's substitutes in preserving the earth in the language of the Qur'an it is said khalifah fil ardh as in verse 30 of the letter al-Baqarah.

Allah has appointed humans as His vicegerents on earth as their essence, has shown that humans have the ability to realize, understand, and plan solutions to problems in their lives and lives. Therefore, the implementation of education for humans responsibly is the will of Islam to ensure that they continue to live in an Islamic life, namely a life that is prosperous, safe, and blessed by God. However, in this verse, Allah confirms that there is a possibility that humans will do the opposite, namely committing destruction and bloodshed.

The fact that humans have educational potential is also inspired by the fact and reality that humans were created in the world in a natural condition according to the letter ar-Ruum: 30:

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًاۗ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَاۗ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۗذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَۙ

> Meaning: "*So face your face straight towards the religion of Islam, according to the nature of Allah because He has created humans (fitrah). There is*

no change in God's creation. (That is) the straight religion, but most people do not know it"

The nature referred to is the purity of knowledge based on thought that is not based on acceptance of Allah. Moreover in an-Nahl: 78:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ

> Meaning: *"And Allah brought you out of your mothers' wombs knowing nothing, and He gave you hearing and sight and hearts that you might be grateful."*

Likewise, it is found in as-Sajdah: 9:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَا تَشْكُرُونَ

> Meaning: *"Then He perfected and breathed into it His spirit (creation) and He made for you hearing, sight and heart, but you are very little grateful."*

In these two verses, God confirms that a person when in the womb of the mother, after being blown into by the soul, is immediately given devices or tools that allow him to absorb new things that in the future will be understood as knowledge. *The first* tool is that humans are given hearing (as-Sam'a) which can capture sound as information recorded by the brain and stored in the storage that is still empty. Then this information is later collected and arranged into a series of puzzles that show a person's level of intelligence in receiving information. In further developments, the practice of affirming the task of the main task of humans is illa liya'budun, worshiping the One who created it.

Furthermore, humans are also equipped with a vision device. What is interesting is that God has one expression of vision in the Qur'an with the sentence abshar then the question arises what is meant by absor. Abshar is a type of vision that is deeper than Ainun which is only able to capture everything that is empirical or that can be seen by the naked eye, while abshar can capture everything that is behind something. This means that the abshar device is given so that it can see something that is visible or something that is not visible. However, do not imagine something that is not visible as an object that we say is unseen. But what is meant by something that is not visible is that humans have the ability to think, analyze, and criticize something with the potential of their reason.

Third, humans are also equipped with feelings represented by the sentence fuad or God mentions it with its plural form af'idah, which is the deepest recesses of the heart. Again, God mentions the most maximum potential possessed by humans from what God does. So besides being equipped with the potential to capture and organize information, then being able to see something that is visible or invisible, humans are also able to capture signals through their feelings so that they are able to have an attitude of sympathy, care, sadness, annoyance, enthusiasm, and other things that are biological and emotional. Fuad also encourages humans to have a social sense to be able to stimulate things related to the tendency to do good and do evil.

Not only that, human nature when born can also allow him to gain knowledge that can help him solve his problems in the next life. So with all the potential possessed by humans, this is where the need for education is inevitable. With the provisions that have been provided by God, in every inch of human life there will be problems that require answers as solutions. So that's how humans will begin to develop the knowledge they have. And in its development, science emerged as part of the fulfillment of human life.

History shows that Greek philosophy also influenced Islamic philosophy. When the Abbasid Dynasty ruled the Islamic world, the development of Islamic philosophy reached its peak. For about 200 years (130-340 H/750-950 AD), Hellenism (Ancient Greece) had influenced the Mu'tazilah school at the peak of its climactic power and took root[40]. The translation of the works of Greek scientists by Muslim scholars also influenced and caused this.[41]

Islam reached the peak of its progress during the Abbasid Dynasty. According to Azyumardi Azra, there were three factors that influenced this progress: (1) the demands of generations to acquire knowledge, (2) the ability of society to create a dynamic intellectual environment, and (3) Islamic universities that were open to the ideas of others.[42]Many lessons in the West study the knowledge of science that Muslims developed abundantly during the period of progress and glory of the Islamic world. They also translated books of knowledge written by Muslim scholars into European languages. Nakosteen said that Muslim scientists in the Middle Ages made innovative contributions to education in the West. As a result,

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[40] Jalaluddin and Usman Said, *Filsafat Pendidikan Islam: Konsep Dan Perkembangan* (Jakarta: Grafindo Persada, 1999), 53.

[41] Azyumardi Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1998), 106.

[42] Azra, 105.

European countries experienced progress in science until the following century until today.[43]

There are some objective and honest Western scholars such as Bakcmann and R. Briffault. Bacmann stated that from the 8th century to the 13th century AD, Muslims were a very creative and innovative nation. Their innovations and creations became the basis for the rise of intellectualism and the development of Western culture, which can be felt by everyone. In his book Making of Humanity, R. Briffault said, "Science is a very important contribution of Islamic civilization to the modern world," then added, "Our debt of knowledge to Arab science does not depend on revolutionary theoretical discoveries." He also said that Islamic culture played an important role in science, to the point that it seemed as if the West had a debt of gratitude to Islamic scientists.[44]

It is widely known in the West that Islamic *scientists* taught European students the completeness of their knowledge. In the field of philosophy, such as Ibn Rushd (Averous), one of the famous Islamic rational philosophers who developed the work of Aristotle which was difficult for contemporary philosophers to understand. Michael Scotus, who introduced Aristotle to the Western world and translated Ibn Rusd's work as part of an explanation of Aristotle's thought.[45]

After that, Islam suffered a decline due to several factors, both internal and external. The attack on Baghdad by the Mongol army in 1258 and the destruction of books in the libraries of Muslims were external factors, and were exacerbated by internal factors in the form of static and stagnant attitudes of certain groups in Islam. After the decline of Islam, the West rose and reached a period of enlightenment (renaissance). In fact, the West was able to develop science progressively until now. This was exacerbated by the following dynasties, especially the Ottomans, who tended to increase political and military power but did not tend to influence science, so that the Sufi movement developed more than the intellectuals.

The development of Islamic philosophy has led to the emergence of various schools of thought related to the development of Islamic education. There are two schools of thought, namely *Jabbariyah* and *Qadariyah*. The *Jabbariyah* school believes

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[43] Samsul Nizar, *Sejarah Dan Pergolakan Pemikiran Pendidikan Islam: Potret Timur Tengah Era Awal Dan Indonesia* (Tangerang: Quantum Teaching, 2005), 31.
[44] Faisal Ismail, *Paradigma Kebudayaan Islam: Studi Kritis Dan Refleksi Historis* (Yogyakarta: Titian Ilahi Press, 1996), 163.
[45] M. Atigu Haque, *Wajah Peradaban: Menelusuri Jejak Pribadi-Pribadi Besar Islam* (Bandung: Zaman Wacana Mulia, 1998), 71.

that humans are only executors of God's will, and that God's absolute power drives human actions. In contrast to this view, *Qadariyah* believes that humans have the freedom to will, and that they are executors of God's will. Furthermore, these two schools of thought have an impact on education. Zuhairini reveals their impact on education in this context. The *Jabbariyah* school influences education, which causes humans to tend to be passive towards issues in the outside world. However, the *Qadariyah* school has a positive impact because it encourages individuals to solve various life problems and be responsible for the choices they make.[46]

Mu'tazilah emerged later as a new teaching that did not side with either of the two schools. They tended to emphasize rationality. Around the 19th century, Islam experienced a period of renewal in its development.[47] Islamic thought began to rise. Muhammad Ali Pasha Jamaluddin al-Afhghani, Rasyid Ridho, and others were some of the pioneers.

The desired Islamic educational philosophy is a deep, systematic, cohesive, rational, and universal thought that is woven into a concept or system consisting of subsystems. When associated with Islamic teachings, it is clear that the philosophy is the implementation of various resources of thought, emotion, and aspiration that come from the teachings. Thinkers argue that this consistently provides inspiration from Islam. This is because the philosophy of Islamic education is not just a philosophy of education that is limited to Islamic educational institutions alone or Islamic knowledge and experience alone, but encompasses all fields of knowledge and experience that meet the expectations of the Muslim community. Thus, the focus of the study is theoretical and practical knowledge in all aspects of science related to current educational issues and adapted to future progress.[48]

According to Islam, humans consist of three main elements: body, mind, and conscience. For the integrity of the process, education must be focused on fostering these three elements. Human education as a whole must move in a balanced and harmonious direction. Human education as a whole, focuses on three aspects of humanity, which must not be forgotten. The norms and teachings of the Qur'an and *Al-Sunnah* inspire the Islamic educational perspective on human education.[49]

According to Ibn Sina, the philosophy of education adopted in a particular region cannot be equated and standardized with other regions because there are

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[46] Zuhairini, *Filsafat Pendidikan Islam*, 138.

[47] Harun Nasution, *Harun , Pembaharuan Dalam Islam* (Jakarta: Bulan Bintang, 1992), 69.

[48] Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2016), 28.

[49] Abdul Haris and Kivah Aha Putra, *Filsafat Pendidikan Islam* (Jakarta: Amzah, 2012), 48.

conditions of society in each country that may differ, so the success of the education system implemented by a country is not necessarily appropriate when implemented in other countries. Therefore, a country must be wise in deciding and implementing all decisions regarding the education system that are adjusted to the conditions of its region, its culture and the development of its society.[50]

Thus, Islamic education can be described as a system that through knowledge and worship leads humans towards happiness in this world and the hereafter if it is considered as an activity that leads to the development of a person in accordance with Islamic values. Islamic education must emphasize the importance of balancing worldly affairs with the affairs of the hereafter. Thus, Islamic education is viewed philosophically not only as an effort to improve one's welfare, but also in line with the Islamic concept of man and the fact that all people are equal before Allah and that the only difference is the level of one's piety.[51]

In the Philosophy of Islamic Education, there are 3 schools of thought or schools of thought which are the main streams. *First,* conservatism (*al-Muhafidz*). This school of thought is oriented towards the object of teaching, namely the types of sequential science clusters. For the muhafidzin, the Qur'an is the mother of all sciences and the most obligatory to be taught to Muslim children. In addition to the Qur'an, other sciences that are fardhu ain to be studied are hadith, tauhid, akhlak, fiqh, and other related sciences. While general sciences, such as medicine, chemistry, physics, biology, sociology, and others, are categories of sciences that are "fardhu kifayah".

Islamic figures such as al-Ghazali, Nashirudin al Thusi, Ibn Sahnun al-Abisi, and Ibn Hajar al Haitsami are included in this school. Conservative Islamic philosophers emphasize texts as the main reference and main focus of education. Mastery of texts and being able to reason them is the main goal of education. One of the prominent adherents of this school is of course al-Ghazali (1058-1111 AD). This cleric from Tus Iran was a Persian who once served as Chancellor of Nizhamiyah University in Baghdad.

The basic concept in Islamic education, according to al-Ghazali, is the effort to transfer values and norms that are in line with Islamic teachings, namely based on the Qur'an and as-Sunnah. So, al-Ghazali stated that the most important thing than the goal of education is that the values can be conveyed to students. Al Ghazali's conservative opinion is that education can help people get closer to Allah

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[50] A. Marjuni, *Filsafat Pendidikan Islam* (Gowa: Alauddin University Press, 2021), 17.

[51] Anwar Jasin, *Kerangka Dasar Pembaharuan Pendidikan Islam: Tinjauan Filosofis, (Cet. I Jakarta: PT Rosda Karya, 2001)* (Jakarta: PT. Rosda Karya, 2001), 35.

and can bring happiness in the world and the hereafter. So epistemologically Al Ghazali's educational thinking aims at sources of knowledge and how to get it. So, Al Ghazali's orientation is how students can understand the text comprehensively so that it can guide students in understandings that can make them successful in the world and the hereafter.[52]

In fact, al-Ghazali's educational thinking was indeed greatly influenced by Sufism, especially after returning from Damascus to Baghdad. Al-Ghazali then criticized the philosophy that used to be his concentration, especially the rationalist Islamic philosophy that he used to adhere to. He used to hold the view that capturing reality from the senses was absolute truth, then it was annulled to become relative truth afterwards. He poured this into al-Munqidz min al-Dhalal. Then he specifically criticized philosophy in Tahafut al-Falasifa. Al-Ghazali's thinking was then included by some experts in the category of religious conservatism (*ad-Diny al-Muhafidz*).[53]

Next, there is a group that is religious-rational (*ad-Dini al-Aqlany*). According to this school, science should not only be considered as knowledge but also must have applications. If science is only considered as knowledge, they only call it *at-Ta'allum* (learning). However, this school considers science as something that shows the existence of *al-Quwwah* or power. Power requires media or location, and the location needed is the soul and mind. Several Islamic philosophers, including al-Farabi, Ibn Sina, and Ibn Maskawaih, adhere to this opinion. This school believes that the process of education or learning is a way to transform the potential of students, not only related to the transformation of knowledge, but also how students are able to have psychomotor abilities.[54]

Abu Nasr Muhammad al-Farabi (878-951 AD) who was born in Farab (now Kazakhstan) is known as the Aristotle of the Islamic world, to the point of being called al-Muallim ats-Tsani (second teacher) in philosophy. Al Farabi has an important theory in education that makes him considered one of the Islamic philosophers with a rationalist understanding, namely his assumption that the window of knowledge is the senses because knowledge enters humans through the

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[52] Mochamad Nasichin Al Muiz and Muhammad Miftah, "Pendekatan Konservatif dalam Pendidikan Islam (Kajian Teori Al Muhafidz Al-Ghazâli dalam Pendidikan Islam)," *JURNAL PENELITIAN* 14, no. 1 (May 13, 2020): 60, https://doi.org/10.21043/jp.v14i1.6993.

[53] Ali Ahmad Yenuri, *Manaqib Pemikiran Para Filsuf Dalam Pendidikan Islam Dalam "Diskursus Filsafat Pendidikan Barat Dan Islam"* (Tuban: Mitra Karya, 2018), 111–12.

[54] Muhammad Jawari Ridha, *Al-Fikr at-Tarbawiyah al-Islamiyah, Muqaddimah Fi Ushul al-Islamiyah* (Kuwait: Dar al-Fikr, 1980), 71.

senses. While total knowledge is obtained through partial knowledge, or universal understanding is the result of sensing partial things, and the soul uses the power of the senses to obtain human knowledge. However, Al-Farabi said that sensory knowledge only provides information about the external aspects of something, not information about the essence of everything. According to Al-Farabi, universal knowledge and the essence of everything can only be obtained through reason. This is where the rationality of Al-Farabi's thinking lies.

Al-Farabi's success in reconciling the philosophical theories of Plato and Aristotle and the relationship between religion and philosophy made him called a syncretist philosopher. He believed that the goal of all schools of philosophy is to seek one truth. In addition, the religious understanding of rationalism adopted by Al Farabi was able to reconcile religion and philosophy. He argued that Muslim thinkers believed that the Qur'an and Hadith were the truth and the authentic, and philosophy also had truth, although al-Farabi should only recognize one fact. On the contrary, he emphasized the need for a combination between the two, which did not contradict each other, but must be in harmony and harmony, because the source comes from active reason, only the methodology in gaining knowledge is different. Therefore, according to al-Farabi, the psychomotor abilities of students are the main basis of education.[55]

In fact, there was a group of people who believed in rationalism, but initially in secret, namely the Ikhwan as-Shafa who believed in Ismaili Shia which emerged in the 4th century AH/10 AD in the midst of Sunni civilization in Basrah. Due to the incompatibility with the majority's understanding, they became a secret group and only emerged during the Buwaihi Dynasty in 983 AD which believed in Shia. They believed that the source of social, political, and religious conflict in the Abbasid Caliphate lay in the diversity of religions, religious sects, and different tribes. They tried hard to eliminate these differences and combine them into one inclusive school of thought, which relied on teachings originating from all existing religions and sects.[56]

Third, Pragmatism school: This school in Islamic educational philosophy argues that education should help improve moral quality and prevent bad behavior. Ibn Khaldun is one of the figures who adheres to this school because he believes that education should focus on the applicative, or implementation, and practical

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[55] Deden Hilmansah Hilmansah, "KAJIAN PEMIKIRAN PENDIDIKAN AL-FARABI DALAM PENDIDIKAN ISLAM KONTEMPORER," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 4, no. 2 (December 31, 2023): 138, https://doi.org/10.51190/jazirah.v4i2.121.
[56] Umar Farukh, *Tarikh al Fikr al Arab* (Beirut: Dar al-Ilm li al-Malayin, 1972), 379.

aspects. Ibn Khaldun classified science based on its purpose and function, not on its value and substance alone, so it is different from the conservative religious school which emphasizes the values stated in the text, and the rationalist religious school which emphasizes education on its substance and essence alone, while the pragmatism school considers that science must be able to be applied practically.

Ibn Khaldun specifically criticized Islamic education experts of his time, who focused on instrumental matters such as nahwu, Sharaf, tool science, logic, fiqh, and logic, because they focused too much on things that were tools for understanding. While for Ibn Khaldun pragmatically, he said that students needed more intrinsic sciences. It should be noted that the classification of intrinsic science and instrumental science is original from Ibn Khaldun. Intrinsic science is the science that is understood, such as fiqh, sharia, hadith, etc. While instrumental is only a tool to help understand intrinsic science, not the goal of teaching.

Intrinsic knowledge is divided into two, namely sharia knowledge, related to religion, and *aqliyah* knowledge related to reason, such as kalam, physics, and divinity. While instrumental knowledge is also divided into two, namely knowledge that helps understand sharia knowledge such as nahwu, Sharaf, etc., and knowledge that helps understand philosophy, namely logic (*mantik*).[57]

The pragmatic stream expressed by Ibn Khaldun creates a new narrative in the concept of Islamic education. When the conservative group limits the scope of the secular in the face of Islamic rationality by strictly connecting it to the thoughts or heritage of the salaf, while the rationalist group in the realm of education tends to think idealistically and includes all disciplines that are considered significant and have value, then the pragmatism introduced by Ibn Khaldun accommodates various fields of science that are clearly relevant to the direct needs of humans, be it spiritual or spiritual needs as well as material or physical needs.

In the context of Islamic education, the pragmatic approach proposed by Ibn Khaldun opens up opportunities for new discussions. According to Ibn Khaldun's pragmatic principles, various relevant fields of knowledge have a clear relationship with the direct demands of humans, both in the form of spiritual or spiritual needs and physical or material needs. On the other hand, the conservative group limits the scope of the secular in the face of Islamic rationality, while the rationalist group in the education system has idealistic thinking so that they incorporate all disciplines that are considered important. have value. This is what makes Ibn

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[57] Rizki Kurniawan et al., "Pemikiran Ibnu Khaldun Tentang Filsafat Pendidikan Islam," *Jurnal Riset Rumpun Agama Dan Filsafat* 2, no. 2 (July 16, 2023): 74, https://doi.org/10.55606/jurrafi.v2i2.1536.

Khaldun's pragmatism a middle ground between conservatism and rationalism by focusing on the knowledge that is needed, not the knowledge that must exist substantially.[58]

Similarities and Differences Between Western and Islamic Educational Philosophy

1.   Similarities between Western and Islamic Philosophy of Education
    a.   Nativism Theory

This theory has the idea that humans have innate traits since birth. While in its development, humans have been determined by these innate traits. Supporters of this theory believe that education cannot change these innate traits. The figure who follows this theory is the German philosopher Schopenhauer (1788-1880). Because of the tendency to leave experience and the educational process, this theory is often called pessimism. They only see everything from one perspective and believe that human development is determined by their innate nature, and education that does not match a person's personality is not beneficial for their development.

This theory argues that innate traits are present in every person since birth, and these traits determine human development. Proponents of this theory argue that education cannot change innate traits. Schopenhauer, a German philosopher who lived from 1788 to 1880, is a figure who represents this nativist theory. Because he only sees the world from one perspective and believes that human development is determined by his innate nature, this theory is often referred to as a pessimistic school. They also believe that education that is not in accordance with a person's personality does not help their development. In fact, according to this theory, education has no impact, it can actually harm the child's growth and development process. Schopenhauer firmly said that evil will eventually become evil and vice versa, good will eventually become good.[59]

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[58] Suudin Aziz, Mundzar Fahman, and M. Amruddin Latif, "PENDEKATAN PRAGMATIS DALAM PENDIDIKAN ISLAM: (KAJIAN TERHADAP TEORI AL-DZARAâ€™Iâ€™Iâ€™ DALAM FILSAFAT PENDIDIKAN ISLAM)," *AL-AUFA: JURNAL PENDIDIKAN DAN KAJIAN KEISLAMAN* 3, no. 01 (2021): 66–67, https://doi.org/10.36840/alaufa.v3i01.433.
[59] Fuad Munawar et al., "TEORI NATIVISME DAN APLIKASINYA TERHADAP PEMBELAJARAN PERSPEKTIF PENDIDIKAN ISLAM MIS NURUL HUDA

From the perspective of educational philosophy, the theory of nativism is considered as a science whose human development is not influenced by any environment. If relevant, then the theory of nativism in question is a theory that emerged due to the lack of influence of educational organizations.In education, this condition is called pedagogical pessimism.[60]

From an Islamic perspective, there are indeed aspects where God has the prerogative to take care of His creatures, for example, as stated in an-Nahl: 78 and as-Sajdah: 9. Likewise with the hadith:

إِنَّ أَحَدَكُم يُجْمَعُ خلقُهُ فِيْ بَطْنِ أُمِّهِ أَرْبَعِيْنَ يَوْمًا نُطْفَةً، ثُمَّ يَكُوْنُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُوْنُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيْهِ الرُّوْحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيْدٌ،

Meaning: "*Every human being is processed in his mother's womb for 40 days, then he becomes an embryo for that long. Then he becomes a lump of flesh. During that time Allah also commands the blowing of a soul carrying the command of four matters related to it, namely sustenance, lifespan, deeds, and also happiness and misfortune*". (Narrated by Bukhari-Muslim)

Indeed, this theory cannot be taken raw in relation to the Islamic religion. But it cannot be denied that Islam teaches surrender in certain aspects and levels, but it cannot deny the existence of permission for effort (*al-Kasb*) for humans. The internalization of this theory is used by the Ash'ariyah theology group. However, there is also a group in Islam that accommodates total pessimism, namely Jabariyah (Fatalism) which considers humans to have no power over anything, whereas God is absolutely powerful. Adopting the theory of nativism in its entirety is clearly contrary to the nature of Islamic education and Islamic common sense, because Islam views the

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PALALANGON," *Attadib: Journal of Elementary Education* 7, no. 1 (April 30, 2023): 6–7, https://doi.org/10.32507/attadib.v7i1.2763.
[60] M. Ngalim Purwanto, *Ilmu Pendidikan: Teoritis Dan Praktis* (Bandung: PT Remaja Rosdakarya, 1995), 59.

potential given by God as being able to be developed by humans.[61] This is related to the concept of *tawakal* after *azam* (a strong desire to achieve something with effort). Contained in verse 159 of the letter Ali Imron, Allah gives 3 tools for the world of education, namely deliberation, *azam* (determination), and *tawakal*. In his book, Ibn Kathir explains, Allah asked the Prophet SAW to *tawakal* and return everything to Him after he consulted with the warring groups and finally made a decision.[62] So, it is clear that Islam teaches humans to strive to realize their ideals, but there is still a nativistic side to it, namely submission to Allah's decision.

b.   Empiricism Theory

Empiricism is a theory that contradicts the theory of nativism, which considers the child's environment, education, and experiences received by the child equally influence their development. According to the Tabularasa theory, John Locke considered the human mind at birth to be like a smooth wax tablet or blank paper. The capture of the senses on the data can be drawn on this blank paper or wax tablet.[63] This means that humans can gain knowledge through their own experiences. In this way, a child can actually be directed to good and bad. This educational condition is called pedagogical optimism.[64] Religious education is not only based on belief but also on empirical experience. The theoretical basis of Empiricism:

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :
" مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، وَيُنَصِّرَانِهِ،
وَيُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ ، هَلْ تُحِسُّونَ فِيهَا مِنْ

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[61] Matnur Ritonga, "The Concept of Nativism in Islamic Education and Its Relation to Philosophy," 2661, accessed November 3, 2024, https://www.academia.edu/121835859/The_Concept_of_Nativism_in_Islamic_Education_and_its_Relation_to_Philosophy.

[62] Muhammad Abror Rosyidin, "AKHLAK DAN ADAB GURU PENDIDIKAN AGAMA ISLAM DALAM PERSPEKTIF KH. M. HASYIM ASY'ARI," *Journal of Research and Thought on Islamic Education (JRTIE)* 4, no. 1 (June 28, 2021): 54, https://doi.org/10.24260/jrtie.v4i1.2009.

[63] Jujun S. Suriasumantri, *Ilmu Dalam Perspektif: Sebuah Kumpulan Karangan Tentang Hakikat Ilmu* (Jakarta: Yayasan Obor Indonesia, 2001), 103.

[64] Purwanto, *Ilmu Pendidikan: Teoritis Dan Praktis*, 59.

جَدْعَاءَ ؟ " ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ : وَاقْرَءُوا إِنْ شِئْتُمْ : { فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ }، الْآيَةَ

       Meaning, "*From Abu Hurairah ra, he actually revealed that the Messenger of Allah SAW said, 'A baby is not born except in a clean state. Then the parents determine whether he becomes a Jew, a Christian, or a Magian, just as animals give birth to their healthy offspring; have you ever seen him with a cut nose'. Then Abu Hurairah added, "Please read the verse "Fithratallahi...."* (HR. Muslim No. 2658).

       The hadith above shows that children are basically in a state of fitrah when they are born. It is the parents who shape them into Muslims, Jews, Christians, or other religions and beliefs. That is the same as saying that it is the parents who shape the personality and identity of the child in their development. It is the environment that shapes it as the process of its formation. Fitrah itself is divided into two, namely fitrah in relation to humans as caliphs on earth in line with al-Baqarah: 30 which has both constructive and destructive potential, also the fitrah of tauhid, that from the beginning before birth, humans have been monotheistic before Allah as in al-A'raf: 172.

       According to psychologists, both prenatal and postnatal, the family plays an important role in instilling religion and education. They argue that the mother's emotions or attitudes during pregnancy can affect the child's mental disorders.[65]It is as important as the task of parents in building religion and education for their children, so good collaboration is needed between families, educational institutions, and the community that forms a unified environment.

c.   Convergence Theory

       In its development, the theories of empiricism and nativism were combined to give birth to a new theory called convergence. According to German psychologist and philosopher William Louis Stern (1871-1938), environment and heredity both greatly influence a child's development.[66] Ibn Miskawaih also supports this theory. He

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[65] Syamsu Yusuf, *Psikologi Belajar Agama: Perspektif Agama Islam* (Bandung: Pustaka Bani Quraisy, 2005), 35.

[66] Purwanto, *Ilmu Pendidikan: Teoritis Dan Praktis*, 60.

divides humans into three groups in his ethical philosophy: (1) the group of humans who are naturally good, (2) the group of humans who are naturally evil, and (3) the group of humans who naturally fall into the two previous groups. Because of the educational process they undergo, people in this third group have the potential for good and evil. Therefore, both the environment and heredity have a significant influence on human development.[67]

Abu Nasr Al-Farabi, another philosopher, clearly stated the importance of education. He said that every person has various potentials, including having bad traits, being less intelligent, or having good morals. Bad people should be emulated, and less intelligent people should continue to be educated. However, moral people should be educated in various fields according to their level of knowledge.[68] It is asAccording to the basic theory of convergence, children have natural potential since birth. This includes physical, instinct, five senses, reason, conscience, and religion, but the educational process in their living environment can also affect their growth and development. Rationally, this is as stated in al-Nahl: 78 and as-Sajdah: 9.[69] Therefore, human potential must continue to be developed.

2.   Differences between Western and Islamic Philosophy of Education

a.   Anthropocentric-Theocentric

It is known that Greek culture has had an influence on Western educational philosophy; one example is two traditions left by the Greeks that greatly influenced Western thought. First, the belief in the power of reason; second, distinguishing religion from all science.[70] Both of these traditions developed during the Renaissance. As a result, in the world of education, religion, especially God, is not associated with anything (anthropocentric).

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[67] Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam*, 85–86.

[68] M. Athiyah al-Abrasyi, *Beberapa Pemikiran Pendidikan Islam* (Yogyakarta: Titian Ilahi Press, 1996), 98–99.

[69] Muhammad Tholhah Hasan, *Dinamika Pemikiran Tentang Pendidikan Islam* (Jakarta: Lantabora Press, 2006), 30.

[70] Ahmed O. Altwajri, *Academic Freedom in Islam and the West, Islam, Barat Dan Kebebasan Akademis Terj. Oleh Mufid* (Yogyakarta: Titian Ilahi Press, 1997), 108.

Compared to Western educational philosophy, Islamic educational philosophy has a unique idea of purpose and is closely related to God. The main idea in this philosophy is the purpose of Islamic education. Education is the process of empowering individuals to reach maturity and carry out their human roles as servants (*'abd*) before their Creator and as guardians (*khalifah*).[71] According to Hamka, the goal of Islamic education is to gain Allah's pleasure, create good morals, and make students become people who are useful to society.[72] In line with Hamka, the goal of seeking knowledge is to obtain useful knowledge. He shows how the Prophet David prayed to gain knowledge.[73]

According to this idea, we are encouraged to seek information not to disagree with or admire others; rather, the goal is to gain useful knowledge, both for oneself and for others. According to Ibn Sina, achieving happiness in this world and the hereafter is the ultimate goal of education.[74] The educational process is closely related to God (theocentric) according to several descriptions of the objectives above.

The term "worship" also refers to the relationship between education and God. More precisely, worship is closely related to knowledge. As stated in Sunan ad-Darimi number 305, Ali ra said:

لا خير في عبادة لا علم فيها، ولا علم لا فهم فيه، ولا قراءة لا تدبر فيها

Meaning: "*There is no good in worship without using knowledge, nor in knowledge without understanding, nor in reading without contemplation.*"[75]

Ali ra's statement above shows that knowledge is the key to perfect human worship. This shows that worship has value not only

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[71] Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: PT Remaja Rosdakarya, 1994), 12.

[72] Nizar, *Sejarah Dan Pergolakan Pemikiran Pendidikan Islam: Potret Timur Tengah Era Awal Dan Indonesia*, 117.

[73] Shafique Ali Khan, *Filsafat Pendidikan Al-Ghazali: Mengenai Pendidikan, Pengetahuan Dan Belajar* (Bandung: Pustaka Setia, 2005), 51.

[74] Jalaluddin and Said, *Filsafat Pendidikan Islam: Konsep Dan Perkembangan*, 137.

[75] Abdul Fattah Jalal, *Asas-Asas Pendidikan Islam* (Bandung: Diponegoro, 1988), 39.

as a way to gain knowledge, but also important to practice it. The author can also conclude that Western and Islamic education spread knowledge. Islamic education, on the other hand, has greater value because it is a system that has a direct relationship with God.[76] In other words, a system built on faith and piety. Education in the West is not influenced by religion, but honesty, discipline, and democracy have been instilled in their education.[77]

b.　Based on Human Thoughts-Based on Revelation

The philosophy of human reason is the basis of Western educational philosophy. As evidence, Socrates stated that the purpose of education is to foster precision in reasoning and mental discipline, and that the Islamic philosophy of education originates its concept from revelation. The Hadith and the Qur'an serve as the basic sources of this Revelation. Then it was developed as ijtihad, which means increasing the ability of reason to understand and take appropriate wisdom for every problem experienced by humans.[78] Islam uses Revelation as the basis and source of thought, while reason is used to understand revelation and analyze and stimulate thought patterns for living life.

c.　The Relationship between Science and Religion

It has been explained before that religion and science are separated in the West. However, Islam still unites religion and science. In the United States and Western Europe there have been discussions of science and scriptures since the 1800s until today. According to Ian G. Barbour, there are four categories of the relationship between science and religion, namely conflict, independence, dialogue, and integration. *First,* the type of conflict that opposes religion and science. The scientific literacy and scientific materialism groups are included in this typology. Scientific imperialism arises because of a subjective, uncritical, exclusive, closed religious culture that is difficult to accept change, while science, according to scientific materialism, is objective, open, and

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[76] Mansur Isna, *Diskursus Pendidikan Islam* (Yogyakarta: Global Pustaka Utama, 2001), 40.

[77] Roibin, "Menuju Pendidikan Agama Berwawasan Kerukunan," *Majalah El-Harakah: Wacana Kependidikan, Keagamaan Dan Kebudayaan*, 2002, 11, Malang.

[78] Samuel Smith, *Gagasan-Gagasan Besar Tokoh-Tokoh Dalam Bidang Pendidikan* (Jakarta: Bumi Aksara, 1986), 25.

progressive. Likewise, the literalism of the book group believes that scientific theory is an important part of the materialist philosophy, and When God's moral-based commands are considered trivial, religious imperialism arises. This happened when Galileo Galilei was considered a criminal for rejecting the hegemonic church.[79] Richard Dawkins is a figure who pioneered the dispute between science and religion. He tends to defend science and oppose religion, saying, "Science is accused of destroying religion; but religion also destroys science." Paul Feyerabend, on the other hand, opposes religion by saying, "Today, science has become the new religion, oppressing all who disagree with it."[80]

Second,the independence theory which argues that religion and science are different, so there is no conflict. This is supported by Albert Einstein's statement that science without religion will be lopsided, religion without science will be blind. And Kepler's statement, saying that God's tongue and God's finger cannot collide, which refers to His word. Fingers are God's way of appearing in the world.[81]

Third, the typology of dialogue emphasizes the relationship between religion and science conceptually and methodologically. The aspect of subjectivity is also included in the methodological equation, such as the method (objectivity and subjectivity), scientific data, which is the basis of science. It is evident that subjectivity is a component of the theoretical assumptions used in the process of sorting, reporting, and interpreting data that is considered relevant. This also exists in religion: conceptual equations, such as religious data, consist of experiences, rituals, and scriptures.

However, the fourth category is the integration typology. This typology tries to find common ground between religion and science. Three different ways can be used in this classification: (1) Natural Theology: stands from science to prove the truth of religion; (2) Earth Theology: starts from religion or belief, is met by science, and then

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[79] Andi Rosadisastra, *Metode Tafsir Ayat-Ayat Sains Dan Sosial* (Jakarta: Amzah, 2007), 15–19.
[80] Heri Taufik Ismail, Irawan Irawan, and Tedi Priatna, "Hubungan Antara Agama Dan Sains," *Jurnal Budi Pekerti Agama Islam* 2, no. 4 (June 12, 2024): 210, https://doi.org/10.61132/jbpai.v2i4.462.
[81] Amin Abdullah, *Filsafat Etika Islam* (Yogyakarta: IRCiSoD, 2020), 291.

becomes better; and (3) Systematic synthesis: is a more systematic synthesis (blend) or integration between science and religion.[82]

The three methods above, if related to Islam and science, are relevant to the following three terms, namely (1) the scientification of Islam; efforts to find the basis of science in a statement that is considered true in Islam, (2) the Islamization of science, where the object of analysis is science by means of analyzing Islamic texts, the opposite of the previous method,[83] (3) integration of Islam and science, as an alternative that forms a relationship in which both can be analytical tools and objects of analysis at the same time. This integration of science and religion is formed on the basis of the weaknesses of the two previous methods which tend to make one win and the other lose, so that the relationship between the two is more dialogical and focuses on scientific solutions.[84]

Between Western and Islamic educational philosophy, regarding the relationship between science and religion, there is a great difference, as shown by the explanation above. In general, Western educational philosophy distinguishes religion from science. However, Islamic educational philosophy differs from the West, assuming that religion and science can relate to each other and that revelation can function as a source of knowledge as our scientists do to integrate Islam and Science. In Islamic philosophy, the relationship between revelation and reason is dialogical, thus having implications for the integration of science and religion.

d. Evaluations Made by Self and Others-Evaluations Made by Self, Others and God

In the West, evaluation is done by individuals and by others, but in Islam, Allah always evaluates every aspect of human life. The second verse of QS al-Ankabut conveys the concept of evaluation:

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[82] Ismail, Irawan, and Priatna, "Hubungan Antara Agama Dan Sains," 211.

[83] Anik Farida, "'ISLAMISASI SAINS DAN SAINTIFIKASI ISLAM': MODEL MANAJEMEN PEMBERDAYAAN DI MASJID SALMAN ITB BANDUNG," *Harmoni* 13, no. 1 (April 30, 2014): 39–40.

[84] Muhammad Abror Rosyidin, "INTERAKSI PESANTREN DENGAN SAINS DAN TEKNOLOGI," *TA'DIBUNA: Jurnal Pendidikan Agama Islam* 4, no. 1 (May 25, 2021): 62, https://doi.org/10.30659/jpai.4.1.53-73.

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Meaning: "*Do people think that they will be left alone and say, "We believe," and they will not be tested?*"

This is because in the concept of Islam, above the knowledgeable person there is someone who is more intelligent. Above the more intelligent, there is the All-Knowing Being, as in QS Yusuf: 76:

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

Meaning: "*So Joseph began to examine other people's sacks before his own brother's, and then he took the king's cup from his brother's sack. That's our plan for Yusuf. No one can punish his brother according to the king's law unless Allah so wishes. We raise the rank of those we wish, and the All-Knowing is higher than everyone with knowledge.*"

This shows that humans should not feel arrogant because they are not given knowledge except a little, as mentioned in Surah al-Isra': 85:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

Meaning: "*And they ask you about spirits. Say: "The spirit is part of the affairs of my Lord, and indeed you have not been given knowledge except a little."*"

As a result of the Western perception that glorifies their intellectual abilities rather than revelation, intellectual arrogance occurs by assuming that religion is an addiction that can erode freedom of thought. While Islam confirms that religion is not that narrow, it can be the basis of scientific knowledge and help in the process of progress of human life itself. It's just that the problem is that many religious people do not realize that thinking is also part of

God's command, as expressed in His Word, *afala tatafakkarun, afala ta'qilun, afala tubshirun, a ra'aita*, and so on.

CONCLUSION

The author draws some summaries from the presentations that have been carried out previously. *First,* the philosophy of education is defined as a normative science in the domain of education that establishes normative principles or norms of behavior that are basically carried out by individuals throughout their lives. *Second,* the philosophy of education is a field of study that focuses on two functions of scientific normative tasks: formulating the foundation, goals, and understanding of human nature, as well as the essence of the realm of education.

Third, Based on the various schools and perspectives mentioned earlier, it can be concluded that Western Educational Philosophy tends to emphasize education that is oriented towards progress, prioritizes logic, and pays attention to students by introducing the culture around them. Every branch of Western philosophy, especially the branch of Western educational philosophy, has these characteristics, which have a significant impact on the world of education.

Fourth, the history of Islamic educational philosophy was influenced by the development of science during the golden age of Islam, where the translation of books from the West influenced the development of science in the Islamic world during the Abbasid era. This gave rise to the influence of Greece in Islamic philosophy or called Hellenism. Islam experienced a decline when Baghdad was destroyed in the 13th century, while the West experienced progress or renaissance again. As a result of the intersection with Western philosophy, the school of Islamic educational philosophy emerged, namely the religious-conservative school (*ad-diny al-muhafidz*), the religious-rationalist school (*ad-diny al-aqlany*) and the pragmatism school.

Fifth, the similarities between Western and Islamic educational philosophy lie in the theories of nativistism, empiricism, and convergence. While the differences lie in (1) the West being anthropocentric and Islam being theocentric, (2) the West is based on the results of human thought, Islam is based on revelation that is dialogued with reason, (3) the West focuses only on science, while Islam bases itself on religion, (4) the West considers evaluation to be carried out by oneself and others, while Islam considers evaluation to be carried out by oneself, others and God.

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