



## The Role of Humans in the Perspective of Islamic Educational Philosophy

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### ABSTRACT

This study discusses the role of human beings in the perspective of Islamic educational philosophy with a qualitative approach to literature study. Based on a literature review, the main findings show that education in Islam has a holistic goal, which includes intellectual, moral, and spiritual development. Al-Farabi and Al-Ghazali's thought emphasizes the importance of balancing worldly and ukhrawi knowledge, as well as moral development as an integral part of education. The study also identifies the relevance of classical thought in the context of modern education and evaluates how these theories can be applied in current Islamic educational practices. The implications of this research include the application of Islamic educational philosophy to form individuals who are not only intelligent, but also have noble character.

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## **INTRODUCTION**

Islamic education, as an integral part of Islamic civilization, has deep roots in the philosophical tradition that leads to an essential understanding of the purpose of human life and its role in life (Munir & Su'ada, 2024). Islamic education not only views humans as objects that need to be educated, but also as subjects that have a central role in the learning and self-development process (Albina & Aziz, 2022). In the perspective of Islamic educational philosophy, human beings are considered to be creatures created with great potential to develop, both intellectually, spiritually, and morally. Human beings are not only seen as creatures who acquire knowledge, but also as subjects who have moral and spiritual responsibilities towards themselves, society, and the universe (Hermawan, 2012). Therefore, Islamic education has a broader dimension than just knowledge transfer, but includes the formation of morals, spiritual understanding, and the cultivation of Islamic values contained in the Qur'an and the sunnah.

Islamic philosophy of education provides a solid foundation for understanding the role of human beings in education, both as individuals and as part of a community (Nawangsih & Achmad, 2022). The philosophy of Islamic education places human beings as caliphs on earth who have the responsibility to maintain and develop their potential in accordance with the will of Allah SWT (Ghofururrohm et al., 2024). The educational process, in this view, is not only to achieve worldly knowledge, but also to direct human beings to a higher goal, which is to achieve the welfare of this world and the hereafter. Human beings are seen as beings who not only have rational abilities, but also spiritual and emotional dimensions that must be empowered in education. It contains views on the nature of human beings, the potential they have, and the purpose of education itself. Humans are seen as creatures who have intellect, lust, and spirit, all of which play a role in the learning process (Irawan, 2019a). Therefore, in order to deeply understand the role of human beings in the perspective of Islamic educational philosophy, it is necessary to conduct studies involving various dimensions, both in terms of ontology, epistemology, and axiology.

This article aims to examine the role of human beings in the perspective of Islamic educational philosophy by using a qualitative approach of literature study. The main focus of this study is to analyze the different views of human beings according to the great thinkers in the Islamic tradition, as well as how these views can be translated in the context of education. Thus, it is hoped that this paper can provide a more comprehensive understanding of the relationship between Islamic educational philosophy and the role of human beings in the educational process, both in the world of formal and non-formal education. By raising this theme, it is hoped that this article can contribute to the development of Islamic education theory, especially in an effort to improve the quality of education based on Islamic values that prioritize a balance between spiritual, moral, and intellectual aspects.

## LITERATURE REVIEW

The Philosophy of Islamic Education is a study that examines the basic principles of education based on Islamic teachings. More specifically, the philosophy of Islamic education tries to understand and explain the meaning, goals, and values of education in the perspective of Islamic teachings, both reflected in the Qur'an, Hadith, and the thoughts of scholars and great figures in Islamic history. This philosophy does not only refer to general educational theories, but places revelation as the main source in determining the direction and goals of education.

In an Islamic perspective, education is not only aimed at acquiring worldly knowledge, but also to form a personality that reflects the spiritual values taught by religion. Therefore, the philosophy of Islamic education not only focuses on the development of intellectual aspects, but also guides individuals to have noble morals (akhlaq) and high spiritual awareness. This makes education in Islam a means to achieve a balance between worldly and ukhrawi life, which ultimately aims to get closer to Allah SWT.

Islamic philosophy of education is a branch of philosophy that focuses on the basic principles of education in Islam, with the aim of guiding individuals to reach their best potential in accordance with Islamic teachings (Karimah & Khotimah, 2021). The theory of the role of human beings in the perspective of Islamic educational philosophy involves an understanding of human nature, the purpose of life, and the relationship of human beings with God, fellow creatures, and the universe. Some of the main theories that are relevant in this context include ontological, epistemological, and axiological views of human beings according to Islamic philosophy (Irawan, 2019b).

### 1. Human Ontological Views in the Philosophy of Islamic Education

Ontologically, in the Islamic perspective, humans are seen as creatures that have three main dimensions: body (body), intellect (aql), and spirit (spirit) (Assya'bani, 2023). These three aspects form the identity of human beings as caliphs on earth who have the task of maintaining and managing the universe. Human beings were created with the aim of worshipping God and living a balanced life between this world and the hereafter. In the context of education, this ontological view emphasizes the importance of character formation that includes intellectual, moral, and spiritual dimensions (Rasyidah, 2020).

According to Al-Farabi, humans are creatures that not only depend on the five senses, but also have intellectual and spiritual potential that must be developed through education (Tanjung, 2020). Therefore, the role of human beings in Islamic education is not only limited to academic learning, but also the formation of morals and the improvement of individual spiritual qualities. In this perspective, education aims to facilitate the development of holistic human potential (Safitri et al., 2023).

### 2. Human Epistemological Views in the Philosophy of Islamic Education

From an epistemological point of view, human beings in Islam are seen as beings who are given reason and revelation as the main source of knowledge. Knowledge in Islam is not only based on sensory perception or logic alone, but also on knowledge received through divine revelation, which is reflected in the

Qur'an and the Hadith of the Prophet Muhammad PBUH (Ghofurrohman et al., 2024).

Ibn Sina, a great philosopher of Islam, argued that human beings have a rational ability that allows them to understand the basic principles of the universe. However, the most perfect knowledge can only be attained through God's revelation, which leads man to know the higher essence of life. In the context of education, this epistemological theory emphasizes the importance of education based on the integration of reason and revelation, with the aim of guiding individuals towards a better understanding of truth that comes from God (Fuadi, 2019).

### 3. Human Axiological Views in the Philosophy of Islamic Education

Axiologically, the role of human beings in Islamic education is closely related to the moral and spiritual goals that are to be achieved through education. Education in Islam not only aims to develop intellectual aspects, but also to form individuals who have noble morals, who can make a positive contribution to society (Farid & Zalnur, 2024). As the caliph on earth, humans have the responsibility to maintain a balance between individual rights and community rights, as well as play a role in the preservation of nature and existing resources (Supriyono Purwosaputro, 2021).

The Qur'an and Hadith teach that human beings are created with the potential to achieve good, but such success can only be achieved if the education received leads the individual to develop commendable qualities, such as patience, honesty, and humility (Abidin et al., 2019). Therefore, Islamic education emphasizes the importance of moral development as an inseparable part of intellectual education. In this view, the axiological theory of Islamic education highlights the importance of forming moral character in accordance with religious teachings.

## **METHODOLOGY**

This study uses a qualitative approach with the library research method. This approach aims to explore a deeper understanding of the role of human beings in the perspective of Islamic educational philosophy through an analysis of the literature and works of classical and contemporary Islamic thinkers. The data collected are in the form of texts, books, articles, and journals that are relevant to the research topic.

The population in this study is all literature related to the philosophy of Islamic education, both in the form of classical works such as the works of Al-Farabi, Al-Ghazali, and contemporary literature. The research sample was taken *purposively*, namely selecting literature that was considered the most relevant and made a significant contribution to the understanding of the role of human beings in Islamic education.

The data obtained were analyzed using the thematic analysis method. This approach is carried out by identifying the main themes related to the role of humans in the philosophy of Islamic education, both in the ontological dimension, epistemological and axiological dimensions. The analysis process includes filtering, organizing, and interpreting data to draw conclusions that can explain the phenomenon being studied.

## RESEARCH RESULTS

### *Key Findings from the Literature Study*

The literature study conducted in this study reveals various philosophical views related to the role of human beings in Islamic education, by referring to classical texts and the main thinkers in the Islamic philosophy tradition. In general, the main findings show that education in Islam not only aims to develop intellectual aspects, but also involves moral and spiritual dimensions (Marfiyanti & Nafsiyanti, 2019). These findings focus on the importance of balancing the worldly and ukhrawi aspects in the educational process, as well as the development of human character which is not only focused on the achievement of knowledge, but also on the formation of noble morals.

### *Views of Islamic Thinkers*

#### 1. Al-Farabi

Al-Farabi, a great philosopher of the classical era of Islam, made a very important contribution to Islamic educational thought. In his view, humans are creatures with high intellectual potential. He emphasized that education has an important role in developing this intellectual potential, which must be directed to achieve true happiness (Santosa & Abdillah, 2021). According to Al-Farabi, reason is the main tool that must be developed through education to achieve higher knowledge. Education, for Al-Farabi, also has the goal of shaping the character of human beings as caliphs on earth, namely individuals who are responsible for the welfare of society and the universe (Hilmansah, 2023). This role of human beings as caliphs leads to the understanding that education is not only for the achievement of personal progress, but also for the collective good (Rizkillah & Manuscript, 2023).

#### 2. Al-Ghazali

Al-Ghazali provides a more holistic view of education. For him, education is not only limited to the development of the intellect, but also includes the physical and spiritual dimensions (Azhari & Mustapa, 2021). Al-Ghazali emphasized the importance of a balance between the mundane and ukhrawi in education, which means that learning focuses not only on practical skills or academic knowledge, but also on the moral and spiritual development of the individual (Abidin et al., 2019). According to Al-Ghazali, the main purpose of education is to bring people to truth and inner peace that can only be found through the development of good morals and a close relationship with God (Saidi et al., 2023). In this context, Islamic education is seen as a means to educate humans to become individuals who are not only intellectually intelligent, but also morally and spiritually good (Rasyidah, 2020).

#### 3. Contemporary Thinkers

Contemporary thinkers in Islamic philosophy of education, although diverse in their approaches, tend to adapt classical ideas and integrate them with the challenges and needs of modern times. Many of them emphasize the relevance of education that focuses on the development of intellectual, ethical, and life skills in accordance with Islamic values. Thinkers such as Syed

Muhammad Naquib al-Attas and Ismail Raji al-Faruqi emphasized the importance of education that instills Islamic values in a growing social and cultural context. They argue that Islamic education should facilitate holistic human development, which includes intellectual, moral, and spiritual achievements, as well as an understanding of human relationships with God and fellow humans (Hermawan, 2012).

### ***Dimensions of the Role of Human Beings in Islamic Education***

#### **1. Ontological**

Ontologically, human beings in the perspective of Islamic educational philosophy are seen as beings that have three main dimensions: body (body), intellect (aql), and spirit (spirit). These three dimensions complement each other and cannot be separated in forming human identity. Human beings were created by God with the main purpose of worshipping and becoming caliphs on earth (Nasri, 2024). Therefore, education in Islam aims to develop all these dimensions so that human beings can achieve their life goals perfectly, both in the worldly and ukhrawi aspects. Holistic education must pay attention to the balance between physical development, intellectual strengthening through intellect, and spiritual development through strengthening the relationship with God.

#### **2. Epistemologis**

From an epistemological perspective, Islamic education places reason as the main instrument in acquiring true knowledge. Reason is considered to be the ultimate potential that distinguishes humans from other creatures and that enables humans to understand the truth about the universe, self, and God. In Islamic education, knowledge is not only rational and empirical, but must also be in accordance with the revelations contained in the Qur'an and Sunnah (Shaban, 2019). Therefore, Islamic education views the learning process as a journey to improve self-understanding, enrich intellectual insights, and form a deep spiritual understanding of the essence of life. In this case, education is not just a transfer of knowledge, but also an effort to guide individuals towards a correct and deep understanding of the purpose of life.

#### **3. Axiological**

The axiological dimension of Islamic education focuses on the development of values and ethics that must be instilled in individuals through the educational process. Islamic education not only aims to achieve knowledge, but also to form noble morals and deepen a sense of social responsibility. The main values such as honesty, patience, steadfastness of faith, and compassion for fellow creatures of God are the basis of ethics in education. Education based on these values aims to produce individuals who are not only intelligent in knowledge, but also characterful, responsible, and able to make positive contributions to society and the surrounding environment (Abidin et al., 2019).

## DISCUSSION

### *Analysis of the Philosophy of Islamic Education*

In the philosophy of Islamic education, human nature is interpreted as a creature created with the aim of worshipping God and becoming a caliph on earth. Humans, with their intellect, physical, and spiritual potential, have noble goals that must be realized through education. Based on this view, education not only aims to acquire worldly knowledge, but also to prepare individuals to be able to carry out their spiritual and moral duties as caliphs (Fuadi, 2019). This reflects the goal of education in Islam which is comprehensive, not limited to cognitive aspects only, but includes the formation of character based on noble morals. Therefore, Islamic education must be oriented towards the development of human beings as a whole, integrating intellectual, moral, and spiritual dimensions (Sardiyanah, 2020).

Islamic education emphasizes the development of two important dimensions: intellectual and spiritual. From an intellectual point of view, education aims to increase knowledge and intelligence, which is the basis for human beings to think critically and act rationally in life. However, the spiritual aspect is no less important. Al-Farabi and Al-Ghazali agreed that the ultimate goal of education is to form human beings who are not only intellectually intelligent, but also have spiritual depth that can direct their lives to the goals of the hereafter. Therefore, Islamic education must be able to build a balance between the development of intellect and the strengthening of faith, so that students can implement Islamic values in daily life.

### *Comparison of Classical and Contemporary Thought*

Al-Farabi and Al-Ghazali's views on education, although they date back to classical times, remain relevant to contemporary education. Al-Farabi emphasized the importance of the intellect as the main instrument in education, while Al-Ghazali highlighted the balance between the body, the intellect, and the spirit. Contemporary thinkers, such as Ismail al-Faruqi and Nurcholish Madjid, adapted this classical thought in a modern context by emphasizing the need for integration between religious knowledge and secular science. They also criticized the education system that focuses too much on the mundane aspect and neglects the formation of spiritual character (Syam'un & Hasanah, 2021). Thus, classical and contemporary thought in Islamic education have something in common in terms of the importance of balancing the development of the intellect and the spiritual, although its application in the context of education today faces more complex challenges.

The classical thinking of Al-Farabi and Al-Ghazali is very relevant to modern education, although it needs to be adapted to the dynamics and demands of the times. One of the main relevance is the emphasis on character building through education, which is still an important issue in contemporary education. However, the biggest challenge in applying classical thinking is integrating spiritual values in formal education which tends to focus solely on academic outcomes. Modern Islamic education must be able to adapt these principles, by

paying attention to technological developments and globalization without sacrificing the noble values in Islamic teachings (Bachtiar, 2022).

### ***Application of Theory in the Current Context of Islamic Education***

The theories found in this study can be applied to the practice of Islamic education by integrating teaching based on intellectual, moral, and spiritual development. In the modern context, this can be realized by developing a curriculum that not only includes academic knowledge, but also character building through subjects that teach Islamic ethical and moral values. This value-based learning must be accompanied by teaching methods that emphasize dialogue, reflection, and the application of Islamic principles in daily life. Additionally, it is important to involve families and communities in education to ensure the creation of an environment that supports the holistic development of students.

The biggest challenge in applying Islamic educational philosophy in the modern era is adaptation to technological developments and globalization which often bring secular influences in education. (Munajah, 2021) On the other hand, the opportunity is an increasing interest in character-based education and moral values, which can be accommodated by the principles of Islamic education. In addition, with technology, Islamic education can reach more people through online platforms, enabling a more inclusive and accessible education (Wiranata, 2019). Therefore, the application of Islamic educational philosophy in the contemporary education system requires a flexible and creative approach.

### ***Its Implications for Educational Practice***

The theory of the role of human beings in the philosophy of Islamic education has had a significant impact on the Islamic educational curriculum. The curriculum should be designed to include not only science, but also good character building, faith enhancement, and life skills based on Islamic values. Teaching and learning should also emphasize the application of Islamic ethical principles, such as honesty, patience, and responsibility, in students' daily lives. In addition, teachers as educators not only play the role of teachers of knowledge, but also as moral and spiritual guides for students.

In the perspective of Islamic education, teachers have a very big role in shaping the character and morals of students. In addition to transferring knowledge, teachers must be role models in behavior and morals, teaching Islamic values directly through actions and teaching (Megawati, 2019). Therefore, teacher training should include spiritual and moral aspects in addition to academic teaching skills. Teachers are also expected to be able to create a learning environment that supports the holistic development of students (Zulkarnain, 2019).

### ***Linkage to the Purpose of Islamic Education***

Islamic education has a broader goal than just achieving intellectual intelligence, which is to form individuals who not only seek knowledge, but also build noble morals. As individuals who are seen as caliphs on earth, humans have the responsibility to maintain the balance between the worldly and the ukhrawi

(Burhanuddin, 2019). Therefore, Islamic education aims to achieve prosperity in this world and the hereafter through the formation of character in accordance with Islamic teachings. The theory of the role of human beings in Islamic education leads to the formation of a balanced human being, who has correct knowledge, high morality, and closeness to God.

## CONCLUSIONS AND RECOMMENDATIONS

Based on the results of the research, it can be concluded that Islamic educational philosophy emphasizes a holistic approach that includes the development of intellectual, moral, and spiritual dimensions in the educational process. The thoughts of classical Islamic philosophers, such as Al-Farabi and Al-Ghazali, underline that education not only focuses on the cognitive aspect, but also aims to shape character and deepen individual spirituality. Al-Farabi emphasized that education should facilitate the development of the intellect, which is the main instrument for achieving true happiness. Meanwhile, Al-Ghazali highlighted the importance of balance between the mundane and ukhrawi in education, which is reflected in efforts to integrate physical, intellectual, and spiritual development. In this view, Islamic education has a broader purpose than just the attainment of worldly knowledge; It aims to prepare individuals as caliphs who are responsible for themselves, society, and the universe.

This study also found that in the context of Islamic education, the integration between knowledge and faith is an inseparable aspect. Knowledge in Islamic education is not only intended to increase intellectual intelligence, but also to deepen faith and form noble morals. Therefore, education must be directed to produce individuals who are not only intellectually intelligent, but also have adequate moral and spiritual qualities. This integration of knowledge and faith shows that Islamic education aims to form individuals who are not only superior in world science, but also able to actualize Islamic values in their lives.

Although classical Islamic educational thought developed in different eras, the principles put forward by thinkers such as Al-Farabi and Al-Ghazali remain relevant and applicable in the context of modern education. The values they teach – such as the importance of balancing the knowledge of this world and the hereafter, as well as the development of noble morals – still have high relevance in the contemporary Islamic education system. The application of these principles in educational practice can make a significant contribution in creating an education system that not only prioritizes the mastery of knowledge, but also shapes the character and morals of students in accordance with Islamic teachings.

## ADVANCED RESEARCH

Still Conducting Further Research To The Role of Humans in the Perspective of Islamic Educational Philosophy

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