

EDUCATIONAL THOUGHT OF ISLAMIC PHILOSOPHERS PERSPECTIVE OF ISLAMIC PHILOSOPHY OF EDUCATION

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ABSTRACT

History reveals that the Abbasid period, which reached its peak, was the time when the philosophy of Islamic education began to take shape. The idea of education, which includes the education of children, the purpose of education, and the principles of education, was first expressed by Al-Qabisi. So in this paper we aim to uncover and explore Islamic philosophers in interpreting the ontological basis of education. There are six Islamic philosophers who are used as a study so that the method we take is qualitative library research. The true goal of education is to increase human competency, which is achieved through the application of different information and skills that humans themselves require. The goal of education is to support students' human potential development. It is impossible to learn about other objects that have a higher ontological status, namely immaterial reality, without the presence of the five senses. In this regard, they even venture to promise that, provided all circumstances are met, there will be no errors made by the senses.

Keywords: Educational Thought, Islamic Philosophers, Philosophy Of Education.

A. INTRODUCTION

To develop the potential of human resources that are physically and mentally healthy, they must go through a process of education and learning that is correct, quality, and qualified.¹ Experts consider education to have a very useful role in instilling a sense of religion in children. Education began to exist when the first human being existed (namely, the prophet Adam). Education is an activity to improve all aspects of human personality that lasts throughout life²

Education, in essence, is to improve total human competence, whose application is done by acquiring various knowledge and skills needed by humans themselves.³ Education aims to help learners develop their human abilities. For the people of Indonesia, education is said to be the struggle of the nation.⁴

Education is believed to be a strategic instrument to develop people's lives. Through education, humans become smart and intelligent, have skills, and have a noble attitude toward life so that they can get along with noble morals in society and can help themselves, their relatives, and society as a whole⁵. Education is an investment that provides social and personal benefits that make nations and countries dignified and make individuals

¹ Afifuddin Harisah, "Filsafat Pendidikan Islam, Prinsip Dan Dasar Pengembangan," *Filsafat Pendidikan Islam*, 2018; Tatang Hidayat, Abas Asyafah, and 赵岩, "Filsafat Pend," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (2019).

² Ahmad D Marimba, "Pengantar Filsafat Pendidikan Islam," 2021.

³ Harisah, "Filsafat Pendidikan Islam, Prinsip Dan Dasar Pengembangan."

⁴ Wulan Octi Pratiwi, Muhammad Nurwahidin, and Sudjarwo, "Menelaah Tujuan Pendidikan Indonesia Dari Perspektif Filsafat Barat Dan Islam: Study Komparatfi Pemikiran Plato Dan Al-Ghazali," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 2, no. 1 (2022).

⁵ Tri Wahyudi Ramdhan, Mufaizin Mufaizin, and Moh Kholil Baita Putra, "Kurikulum Merdeka's Authentic Assessment for Multicultural Islamic Religious Education," *Jurnal Al-Murabbi* 8, no. 2 (2023): 60–76.

dignified human beings. Developing the potential of learners to become human beings who believe in Allah swt, are pious, and can appear as khalifatullah on the surface of the earth. This essence is the guideline for learning methods to achieve excellent goals.

If discussing educational issues is something that can never be separated from the thoughts and views of educational experts, where the discussion of this problem is always a discussion at any time, because education is not fixed, it is always changing. Educational problems are very complex because it cannot be denied that education must interact with humans and the environment around them. The number of educational problems that humans encounter throughout their lives is also a problem that must be answered by the world of education today.⁶

History has shown that the rise and fall of education cannot be separated from the relationship and interaction with the developing Islamic civilization. This cannot be denied by the emergence of Islamic education thinkers. History records that the development of Islamic educational thought began during the reign of the Abbasid Dynasty, which experienced its peak.

Some of the previous studies that are relevant to this study are research conducted by Widiawati⁷ which emphasises the ontology of education according to Farabi as the main focus of her study. Merry⁸ also elaborated an idealised type of Islamic philosophy of education and epistemology. She also added that examining the crisis that Islamic schools

⁶ Pratiwi, Nurwahidin, and Sudjarwo, "Menelaah Tujuan Pendidikan Indonesia Dari Perspektif Filsafat Barat Dan Islam: Study Komparatfi Pemikiran Plato Dan Al-Ghazali."

⁷ Widiawati, N. (2019). Reformulation of the islamic education philosophy; a study of the epistemological thought of al-farabi. *Al-Afkar, Journal For Islamic Studies*, 48-63.

⁸ Merry, M. S. (2006). Islamic philosophy of education and western Islamic schools. *Religion in multicultural education*, 41-70.

face in Western societies. Research that is almost the same as ours is research conducted by Memon and Zaman⁹ where their studies also discuss some thoughts of Islamic figures related to the philosophy of education. But the difference with us is that we decide more on the ontological basis of education according to Islamic philosophers and we limit 6 philosophers in our study.

B. METHOD

In this study, the type used to help form a study is to use Library Research. This research is a type of research that examines through a review of books, literature and previous research reports that are in accordance with the topic of the problem.¹⁰ In order to facilitate this type of approach, researchers must be more deeply involved in understanding all the work procedures in the literature.¹¹ The data analysis used is descriptive data

In this study, the literature review must be used consistently with methodological assumptions, meaning that it must be used inductively so that it does not direct the questions asked by the researcher. One of the main reasons for conducting qualitative research is that the research is exploratory in nature¹². Furthermore, it is discussed in depth in the section entitled "Related Literature" or "Review of Literature", as a basis for formulating hypotheses and will then become the basis for making comparisons with the results or findings revealed in the research.

⁹ Zaman, M., & Memon, N. A. (Eds.). (2016). *Philosophies of Islamic education: Historical perspectives and emerging discourses*. Routledge.

¹⁰ Sandu Siyoto, *M. Ali Sodik*. 2015, *Dasar Metodologi Penelitian* (Yogyakarta: Media Publishing, 2015); Dr Sugiyono, "Metode Penelitian Kuantitatif Dan R&D," *Bandung: Alfabeta*, 2010, 26–33.

¹¹ Lexy J Moleong, "Metode Penelitian Kualitatif, Cetakan Ke-36, Bandung: PT," *Remaja Rosdakarya Offset 6* (2017).

¹² Memahami Sugiyono, "Penelitian Kualitatif Dan R & D" (Bandung: Alfabeta, 2009).

C. RESULT AND DISCUSSION

1. Al-Qabisi and Al-Gazali's Educational Thought

Al-Qabisi in creating the concept of education consists of several things, namely child education, educational goals, and educational principles. The following is the concept of education put forward by al-Qabisi:

a. Childhood Education

Al-Qabisi had tremendous concern for children's education which at that time was still carried out in kuttab. In carrying out education, al-Qabisi determined the age of students who wanted to study in his kuttab.¹³ Education of a child is the responsibility of both parents since he began to speak fluently, when he became mukallaf, when he was obliged to pray. As the Prophet said: "Tell your children to pray when they are seven years old and beat them when they are ten years old (if they do not want to pray). Based on the Prophet's words, we can learn that Islamic education first begins at home and the education of children in kuttab institutions is only a continuation of the education that must be carried out by both parties in their homes.

Children studying in the kuttab are given teaching materials such as the Qur'an, writing, Arabic language and nahwu, as well as learning arithmetic and literature in the form of Arabic poetry and stories. Of the various subjects taught, the most important is how a child can learn the Qur'an and memorise it.¹⁴ Then, after completing the memorisation of the

¹³ Muhyidin Muhyidin, "Aliran Pendidikan Islam Tradisionalis-Tekstualis (Studi Pemikiran Al-Qabisi)," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 18, no. 1 (2013), <https://doi.org/10.24090/insania.v18i1.1444>.

¹⁴ Saifullah, "IBNU SAHNUN DAN AL-QABISI," *Edukasi* 12, no. 3 (2014); Saifullah Saifullah, "KONSEP PEDAGOGIK DALAM PEMIKIRAN IBNU SAHNUN

Qur'an, children also receive additional learning materials such as skills to manage household industries or trade skills to make a living to make ends meet or continue learning to a higher level. Children who study at the kuttab are first taught to recite the Quran and then to write, and when it is noon they will return to their homes for lunch, after which they return to the kuttab to continue reciting the Quran until the afternoon. Children who attend the kuttab continue to do so until they reach puberty.

b. Educational Objectives

Al-Qabisi wanted education and teaching to enhance the child's personality in line with the true values of Islamic education. More specifically, the purpose of education that he formulated was to develop the moral capacity of the child, instil a sense of love for the teachings of Islam, obedience to its teachings, and a soul that is in harmony with the original values of religion. In addition, al-Qabisi also emphasised the purpose of education so that children have the ability and practical skills that can help their ability to earn a living.¹⁵

The purpose of al-Qabisi's Islamic education is normative, namely guiding children to become Muslims who understand the knowledge of the Islamic religion, for example: knowledge of prayer, fasting, zakat and hajji, and apply their religion by practicing praiseworthy morals, for example: telling the truth, being devoted to their parents, not being arrogant, not insulting others and not hurting other people's hearts. The substance of al-Qabisi's education is not only in the cognitive domain (knowledge), but also the affective and psychomotor domains. Along with his devout attitude

DAN AL-QABISI," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 12, no. 3 (2014), <https://doi.org/10.32729/edukasi.v12i3.97>.

¹⁵ Muhyidin, "Aliran Pendidikan Islam Tradisionalis-Tekstualis (Studi Pemikiran Al-Qabisi)."

towards religion with specialisation in the field of shari'ah based on the Qur'an and Hadith.¹⁶ Al-Qabisi wants education and teaching can improve the child's personality in line with the values of the essential teachings of Islam. Al-Qabisi's opinion (religious values) comes from morals and in Islam itself religion is the foundation of moral education, therefore it will be a necessity in teaching that instils moral education. Forming children with noble character is the goal of education expected by al-Qabisi.¹⁷ To achieve this goal, the most important thing to do is to implement a learning system that is truly acceptable to children, an education system that is democratic and oriented towards the interests and needs of students.

c. Education Principle

Principles of EducationThe principles offered by al-Qabisi in matters of education are more on the fundamental issues of a religious educational institution. In this case there are several principles applied by al-Qabisi¹⁸: First, regarding the prohibition of studying religion outside. In this case al-Qabisi has the same vision as Ibn Sahnun, where both prohibit non-Muslims (children) who want to study in kuttab, otherwise Muslim children are also prohibited from studying in non-Muslims. Second, the responsibility of education, al-Qabisi also argues that the obligation to teach the Qur'an to children is the responsibility of parents, but if parents feel unable to provide teaching to their children, then parents have the obligation to educate children to learn from others, parents can invite Qur'an teachers. And if they are not able to, then parents should be charged to the baitulmal.

¹⁶ a A Yenuri, "Manaqib Pemikiran Para Filsuf Islam Tentang Pendidikan," *Undang-Undang Republik Indonesia Nomor 19 Tahun ...*, 2018.

¹⁷ Siti Qurrotul A'yuni Uni, "Analisis Pemikiran Pendidikan Menurut Ibnu Sina Dan Kontribusinya Bagi Pendidikan Islam Di Era Modern," *Journal of Islamic Education Research* 1, no. 3 (2020), <https://doi.org/10.35719/jier.v1i3.39>.

¹⁸ Saifullah, "Konsep Pedagogik Dalam Pemikiran Ibnu Sahnun Dan Al-Qabisi."

Thus, good education must be encouraged or very good cooperation between parents and educators. Because education is not imposed on one particular institution, namely madrasah or boarding school or majlis taklim or Qur'an recitation park. But it must involve other institutions such as the place of residence and the natural environment around so that children grow up in accordance with the teachings of Islam, namely following the commands of Allah SWT. and stay away from all prohibitions. Therefore, education must start from parents in their respective homes, which are then handed over to schools where teachers will educate them, but the important role that must be able to shape the character of children is parents.

Al-Ghazali's thoughts on education are generally religious in nature. This tendency may be due to his understanding in the field of Sufism, this is evident from his own works, namely the book of *ihyaulumuddin* and the book of *minhajul abidin*. According to al-Ghazali, worldly activities are only complementary supporting capital to achieve *assa'adatul abadiyah* in *suraga*. According to al-Ghazali, education in accordance with Islamic teachings is a means of getting closer to the creator, who created all creatures including those who created humans. Education can also lead humans to achieve success wherever and whenever. Education is also a tool to spread virtue. So to obtain this, education managers must prioritize several factors that are very urgent¹⁹.

Al-Ghazali, argues that education must position science in a very special place. So respect for science is something that cannot be avoided, it must even be done seriously and sincerely, sincerely means only hoping for

¹⁹ Yoke Suryadarma and Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015); "The Educational Philosophical Thoughts of Abu Hamid Al Ghazali (1058 - 1111) and John Dewey (1859 - 1952): A Comparative Study," *Jordan Journal of Educational Sciences* 19, no. 2 (2023), <https://doi.org/10.47015/19.2.14>.

the pleasure of Allah SWT. only.²⁰ Islamic education that does not produce individuals who behave well will cause failure. The factors that influence it are of course different. Among them is the impact of education that unconsciously follows a standard pattern that destroys. This kind of education system should be reformed in a sustainable, systematic, istiqamah, continuous, and appropriate manner.

Islamic education experts need to review the essence of education from an Islamic perspective. Islam recognizes the term education with the term *al-tarbiyah* which means nurturing, carrying, nurturing, raising, growing, producing and taming. In addition to *tarbiyah*, Islamic education also recognizes the term *al-ta'lim* which means teaching or education. Another term for education is *alta'dîb* which means education, improvement and discipline. *al-ta'dîb* is defined as an educational process that is oriented towards the formation of students who are civilized, law-abiding, and uphold ethics or good character.²¹

Al-Ghazali called it "*riyâdhah alsyibyân*", which means education in the childhood phase. The meaning of *al-riyâdhah* in the context of Islamic education here is to educate children's hearts with praiseworthy morals. Each terminology does contain different meanings according to variations in text and context.²² Specifically, educational experts prefer to argue that the meaning of *al-tarbiyah* is more specific than *al-ta'lim* because it is aimed

²⁰ Pratiwi, Nurwahidin, and Sudjarwo, "Menelaah Tujuan Pendidikan Indonesia Dari Perspektif Filsafat Barat Dan Islam: Study Komparatfi Pemikiran Plato Dan Al-Ghazali."

²¹ Atin Risnawati and Dian Eka Priyantoro, "Pentingnya Penanaman Nilai-Nilai Agama Pada Pendidikan Anak Usia Dini Dalam Perspektif Al-Quran | *As-Sibyan: Jurnal Pendidikan Anak Usia Dini*," *As-Sibyan* 6, no. 1 (2021).

²² Mahmoud Mehr Mohammadi and Ali Hosseini Khah, "A Comparative Analysis of Ghazali and Egan's Views on Imagination and Education: The Mythic Understanding and Children Learning," *J. Humanities* 18, no. 2 (2011).

at ownership objects related to relational types. The diversity of terminology remains a concept that has weaknesses and advantages. In this regard, it is certain that the thoughts offered will further enrich the treasures of Islamic education which has the basis of the Qur'an and Hadith of the Prophet.

The educational objectives of al-Ghazali's concept include three aspects, namely the cognitive aspect which includes the development of reason, such as intellectual, intelligence and thinking power; affective aspects, which include the formation of the heart, such as the development of feelings, heart and spirituality; and psychomotor aspects, namely physical development, such as physical health and skills.²³ Al-Ghazali explicitly places two very urgent things as the orientation of education; first, achieving human perfection to taqarrub themselves to Allah SWT. qualitatively; second, achieving human perfection to obtain *assa'adatul abadiyah*. According to al-Ghazali, *assa'adatul abadiyah* is something that is most happy for humans. *assa'adatul abadiyah* has a broad, continuous and more durable value. So that in the end this second review will produce something that is harmonious and even integrated with the first review.

The argument from al-Ghazali is admirable when connected to the current flow of education. Al-Ghazali provides the concept of macro-educational orientation and tries to avoid situational problems.²⁴ So the argument of al-Ghazali can be said to be the "end of the review" which can be translated into a more specific orientation, namely general orientation (instructional) and specific review.

²³ Amin Abdullah, *Antara Al-Ghazali Dan Kant: Filsafat Etika Islam* (IRCISOD, 2002).

²⁴ Atin Risnawati and Dian Eka Priyantoro, "Pentingnya Penanaman Nilai-Nilai Agama Pada Pendidikan Anak Usia Dini Dalam Perspektif Al-Quran | As-Sibyan: Jurnal Pendidikan Anak Usia Dini."

While the main tool to achieve educational goals consists of educational materials, meaning that students must be prepared with a set of materials (curriculum) that are ready to be used in the learning process. In addition, educators must also have teaching methods that can support a good learning process, for example the lecture method and the discussion method, although both of these methods still have their shortcomings. Al-Ghazali provides appropriate learning materials for students;²⁵ First, learning materials that are useful for humans in an effort to create a religious life, such as noble character education or others. Second, learning materials provide convenience and support for people to learn religious knowledge, such as language, grammar, and others. Third, educational materials that are useful for life in the world, such as medicine. Fourth, learning materials that are useful in developing and improving culture and civilization, such as Islamic history, literature from Arabic, siasah, and others.

Al-Ghazali also determined learning materials hierarchically. The first level, the Qur'an and religious sciences, such as fiqh, hadith science, interpretation of the Qur'an, nahwu and sorrof and others. The second level, the science of language and grammar, also includes the science of tajweed, which is the science that discusses the correct procedure for reading the Qur'an. The third level, knowledge in the category of fardhu kifâyah (an obligation that is shown to many people but if there are already those who do it then the others become relieved of their obligations), such as medicine, arithmetic, politics, and others. The fourth level is knowledge of culture, such as the history of Islamic civilization and culture, and some branches of philosophy such as the philosophy of Islamic education.²⁶ Apart from that,

²⁵ Suryadarma and Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali."

²⁶ Suryadarma and Haq.

Al-Ghazali himself did not display the importance of discussing all kinds of knowledge that are beneficial to humans. He only emphasized the need for humans to prioritize education by placing religious knowledge (such as the knowledge of prayer) in the most urgent position.

2. Ikhwan al-Shafa's Education Thought

The concept of educational thought and epistemology (philosophy of science) of Ikhwan As-Shafa' is based on the ideas and thoughts of Greek philosophy. Ikhwan As-Shafa' argues that only the five senses can perceive objects in the form of material-physical realities that are present in space and time, but their role is so great that without their presence it is impossible to obtain knowledge about other objects that have a higher ontological status, namely immaterial-metaphysical realities.²⁷ Such a strong appreciation of the senses shows the strong dominance of Aristotelianism in the epistemological thinking of the Ikhwan As-Shafa', even in this regard, they dare to guarantee that there will be no errors in the senses as long as the conditions are met perfectly.

In the story of Islam, the Ikhwan As-Shafa group appears exclusively in its educational reformative movement. They view education as a rational and empirical view, they also view science as a picture of something seen from nature. In other words, whatever is obtained through human logic occurs because it receives information sent by the five senses, for example, the five senses in the form of the mouth.

Ikhwan As-Shafa' argues that "when humans are born, the human soul does not have the slightest knowledge". The process of acquiring knowledge is described by Ikhwan As-Shafa' as dramatically done through

²⁷ Rahman Afandi, "KONSEP PENDIDIKAN IKHWAN AL-SHAFA DAN RELEVANSINYA DENGAN DUNIA POSTMODERN," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 24, no. 1 (2019), <https://doi.org/10.24090/insania.v24i1.2802>.

bestowal (al-faidh).²⁸ In the beginning, the human soul is empty. After going through the process of emanation, the process of bestowing the universal soul (al-nafs alkulliyah) to the human soul begins. After the senses become active, the human being begins to receive stimuli from the natural world. All these sensory stimuli overflow into the soul. The process first enters the power of thought (al-quwwah al-mufakkirat), then processed and then stored in memory or storage (al-quwwah al-hafidzhah) until it finally reaches the power of narration (al-quwwah al-nathiqat) and can be remembered and ready to be reproduced properly.

3. Ibn Khaldun's Educational Thought

Education based on Ibn Khaldun's universal opinion about the meaning of education has been explained in the book *Muqadimah*. In a document, he said that "anyone who has not received education from his father and mother will be educated by the times, meaning that anyone who has not received good ethics, *uswatun hasanah* (good example), which is waiting for the emergence associated with living together in one house with both their father and mother, and if he does not learn from both father and mother, then he will gain knowledge by means of the help of the natural world, so the activities that have emerged throughout the ages, then the times will teach it."²⁹ "Education", according to Ibn Khaldun, has many meanings. Education is not only among the limited educational teaching-learning processes of classes and schedules, but it is also among the

²⁸ Afandi.

²⁹ Mohammad Al Farabi, "Ibn Khaldun's Considerations Relating To Islamic Education And Their Perspective On The Future," *Ta Dib Jurnal Pendidikan Islam* 11, no. 2 (2023), <https://doi.org/10.29313/tjpi.v11i2.10531>.

processes where reasonable people have realized to pursue, understand, and feel the activities throughout the ages.³⁰

Although he did not provide a concept of education with consistent standards, he emphasized that knowledge and education are not only social problems that are characteristic of society. In Ibn Khaldun's opinion, the human being as a living being essentially does not have the knowledge of being able to do his lust like animals (for example, chickens, goats, and cows), because intelligent people come from a set of semen, a clot of blood, a lump of meat, and bones and always determine the psychological form.³¹ This means that human beings as living creatures belong to the animal species, but Allah swt does not equate mankind with animals; humans have a mind, while animals do not have a mind. At first, reasonable people utilize their logic to choose, then use experimental reasoning, and finally use critical reasoning. With this mind, human beings as living beings can live periodically and plan. The ability of the human being to think can only be realized after his animal nature reaches perfection. The human being as a living being reaches the perfection of its form through knowledge sought through its own organs.

Finally, the living being has become a person with knowledge through the process of seeking knowledge. Through the technique of capacity, the living being is willing to receive knowledge and skills. Then the living being wants to succeed in accordance with what his character expects; that is, he wants to know everything, so he looks for people who have knowledge

³⁰ Komaruddin, "Pendidikan Prespektif Ibnu Khaldun," *Pandawa: Jurnal Pendidikan Dan Dakwah* 4, no. 1 (2022).

³¹ Asif Farooq Zai and Mir Rahul Ahmad, "Ibn-Khaldun's Theory of Education and Its Impact on the Development of Modern Education," *International Journal of Advanced Research in Science, Communication and Technology*, 2021, <https://doi.org/10.48175/ijarsct-2033>.

before him or have more knowledge, and from that comes teaching. After that, his thoughts and visions are poured one by one into the essence of truth, and he pays attention to the events he perceives. Eventually he becomes formed, and that is when his knowledge becomes specialized knowledge. And the soul of a certain generation also wants to acquire this knowledge. Thus, Ibn Khaldun said that science is something that first existed in the civilization of society.

4. Educational Thought of Muhammad Abduh and Fazlurrahman

The birth of Muhammad Abduh's renewal of thinking about education was motivated by the emergence of educational dualism.³² First, schools or other educational institutions with a western education orientation whose learning materials only contain sciences from the West and students are not taught religious education at all. Secondly, madrasas that contain a religious curriculum that is only oriented towards religious sciences (for example, fiqh and tafsir al-Qur'an) without other sciences.

The emergence of this dualism has implications for the creation of incompatible personalities. Graduates of schools based on Western education produce graduates who are knowledgeable in science and technology, but very shallow in their understanding of religious knowledge. Meanwhile, pesantren graduates produce ulama' who are low in intellectual insight and reluctant to accept innovation or improvement and like to maintain old traditions.

Muhammad Abduh saw the unfavorable aspects of these two forms of education. Therefore, he saw that if the first model of education continued to be used, it would threaten the foundation of Islam, because

³² Nurlaelah Abbas, "Muhammad Abduh : Konsep Rasionalisme Dalam Islam," *Jurnal Dakwah Tabligh* 15, no. 1 (2014).

Western education products implemented without religious education would result in ethical degradation. And if the second model of education is still set, it will cause Muslims to be further behind and increasingly depressed by the flow of life and modern lifestyles. To overcome the above problems, Muhammad Abduh reformed the Islamic education system with the following steps:³³

a. Reforming the purpose of Islamic education

The decline of education of the Muslim people at that time was motivated by the purpose of education which according to Muhammad Abduh should be revised. Western education-based educational institutions established by the government only aim to prioritize cognitive aspects that pay attention to worldly interests. Meanwhile, the boarding schools established at that time only prioritized spiritual aspects that focused on the hereafter. For this reason, Muhammad Abduh tried to revise the two educational goals in a dynamic direction. According to Muhammad Abduh, the purpose of Islamic education is to educate the mind and soul and deliver it to the limits of a person's possibility to obtain *assa'adatul 'abadiyah* (eternal happiness).

From the formulation of educational goals, it can be understood that what Muhammad Abduh wanted to obtain was a goal that included rational (cognitive) and spiritual (affective) aspects. Muhammad Abduh wants the creation of a person who has a balanced soul structure between intellectual

³³ Cahaya Khaerani, "GAGASAN PEMBAHARUAN PENDIDIKAN ISLAM MUHAMMAD ABDUH (1849-1905)," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 01 (2017), <https://doi.org/10.24127/att.v1i01.340>; Desri Arwen and E Kurniyati, "PEMIKIRAN PENDIDIKAN ISLAM MUHAMMAD ABDUH," *Jurnal Kajian Islam Dan Pendidikan Tadarus Tarbawy* 1, no. 1 (2019), <https://doi.org/10.31000/jkip.v1i1.1492>; Suriadi Suriadi, "Rekonstruksi Muhammad Abduh Dalam Pembaharuan Pendidikan Islam," *AL-WIJDĀN Journal of Islamic Education Studies* 2, no. 2 (2017), <https://doi.org/10.58788/alwijdn.v2i2.77>.

and spiritual aspects. Until a person is born who is able to think and have noble character and clean soul. Intellectual education is intended as a tool to instill a tradition of thinking and not being blind.³⁴ By instilling the habit of thinking, Muhammad Abduh hoped that the intellectual numbness that plagued Muslims at that time could be resolved. And also spiritual education is expected to be able to give birth to a new generation that is not only able to think critically, but also has a praiseworthy character and a pure soul.

In his book *Risalah Tauhid*, Muhammad Abduh harmonized logic and religion. Muhammad Abduh argued that the Qur'an, which was revealed through the words of the Prophet sent by Allah, has united logic and religion.³⁵ Therefore, it has become a rule among Muslims that the happiness of religious provisions cannot be believed except through sound reasoning. With the existence of certainty through the laws of logic, and the existence of *mutasyabihat* verses in the Qur'an, this is a great opportunity for those who like to think, especially because of the religious call to always think about all of Allah's creatures, and not be limited by any restrictions, with the belief that any argument that arises from the right mind about Allah's creation will lead to increased faith in Allah. Thus, if these two aspects are educated and developed, in the sense of being intelligent in mind and educated in soul with religious ethics, then Muslims will be able to

³⁴ Muslich Shabir and Sulistiyono Susilo, "Muhammad Abduh's Thought on Muhammadiyah Educational Modernism: Tracing the Influence in Its Early Development," *Qudus International Journal of Islamic Studies* 6, no. 2 (2018), <https://doi.org/10.21043/qjijis.v6i2.3813>.

³⁵ Khaeroni, "GAGASAN PEMBAHARUAN PENDIDIKAN ISLAM MUHAMMAD ABDUH (1849-1905)"; Abbas, "Muhammad Abduh: Konsep Rasionalisme Dalam Islam."

continue to advance and can become equal to nations whose civilization has advanced.

b. Islamic Education Curriculum Reform

The objectives of Islamic education formulated by Muhammad Abduh are then applied in the curriculum at various levels of education. Among them are the curriculum in elementary schools, vocational schools, and al Azhar University³⁶.

1) Elementary curriculum development

According to Muhammad Abduh, the elementary school curriculum should contain a curriculum that contains religion in every class. Because the formation of the religious spirit should be done since childhood. Thus, Muslim individuals will be born who have a spirit of cooperation and nationalism, which can then become the basis for developing a better attitude toward life as well as being able to make progress.

2) Curriculum Development for Junior High Schools and Vocational Schools

The development of learning materials for junior high schools and vocational schools was carried out by adding the subjects of mantiq (logic) and philosophy, which were previously prohibited from being taught. In addition, Islamic cultural history lessons are also included with the aim of making Muslims aware of the various advances and advantages that Muslims have achieved. Sharia science, military science, and state administration are also taught, depending on the students' interests and desired professions.

³⁶ Khaeroni, "Gagasan Pembaharuan Pendidikan Islam Muhammad Abduh (1849-1905)"; Arwen And Kurniyati, "Pemikiran Pendidikan Islam Muhammad Abduh"; Suriadi, "Rekonstruksi Muhammad Abduh Dalam Pembaharuan Pendidikan Islam"; Shabir and Susilo, "Muhammad Abduh's Thought on Muhammadiyah Educational Modernism: Tracing the Influence in Its Early Development."

3) Curriculum development at Al Azhar University

Before updating the curriculum at Al Azhar University, the courses included knowledge of religion only. Then Muhammad Abduh gradually updated the curriculum by including philosophy, sociology, history, and others. Then the al Azhar Management Board (Idarah al Azhar) was formed, which regulates educational administrative affairs, and Rauq al Azhar, which functions as a residence for lecturers and students.

The term education cannot be separated from the terms al-tarbiyah, al-ta'dib, and al-ta'lim. All three have differences in language and meaning. Therefore, a separate opinion is needed in explaining the three terms by experts. However, Fazlurrahman does not find it difficult to interpret or find the opposite factor of the three. According to him, the most important thing in Islamic education is the essence and intellectualism of Islam, because this is what is meant by the essence of Islam itself.³⁷

According to Fazlurrahman, education encompasses two major notions:³⁸ First, education in a practical sense, namely education applied in the Islamic world. If it is connected to Indonesia, then education in the environment of Islamic boarding schools, madrasas, and Islamic colleges can also include Islamic religious education in schools from elementary to high school levels, as well as Islamic religious education in public universities. Second, Islamic education in the realm of Islamic intellectuals, as applied in universities. Also, Islamic education, according to Fazlurrahman, can be understood as a process of making integrative humans

³⁷ Sri Wahyuni et al., "Keselarasan Pemikiran Fazlur Rahman Terhadap Proses Pendidikan Agama Islam Di Indonesia Masa Kini," *Baitul Hikmah: Jurnal Ilmiah Keislaman* 1, no. 1 (2023), https://doi.org/10.46781/baitul_hikmah.v1i1.697.

³⁸ Saihu Saihu, "KONSEP PEMBAHARUAN PENDIDIKAN ISLAM MENURUT FAZLURRAHMAN," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 2, no. 1 (2020), <https://doi.org/10.36671/andragogi.v2i1.76>.

who have characteristics such as critical and so on. Graduates obtained from this education are expected to be able to contribute to providing solutions to problems that will be faced.

E. CONCLUDING REMARKS

Al-Qabisi in creating his concept of education consists of the education of children, the purpose of education and the principles of education. Meanwhile, according to al-Ghazali, education in general is religious. This tendency is likely influenced by his mastery in the field of Sufism. According to al-Ghazali, true education is a means to get closer to Allah SWT.

Ikhwan As-Shafa' argues that only the five senses are able to perceive objects in the form of material-physical realities that are present in space and time, but their role is so great that without their presence it is impossible to obtain knowledge about other objects that have a higher ontological status, namely immaterial-metaphysical realities. Such a strong appreciation of the senses shows the strong dominance of Aristotelianism in the epistemological thinking of Ikhwan As-Shafa', even in this regard they dare to guarantee that there will be no errors in the senses as long as the conditions are met perfectly.

Furthermore, education according to Ibn Khaldun in general about the meaning of education is anyone who does not get education by his mother and father, then will be educated by the period. To overcome the problems of education, Muhammad Abduh reformed the Islamic education system by using Islamic education goal reform and Islamic education curriculum reform. According to Fazlurrahman, education includes two major notions:

first, education in a practical sense, namely education implemented in the Islamic world, second, Islamic education in the Islamic intellectual realm.

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