Al-Lubab

The Concept of Humanity in the Study of Islamic and Western Educational Philosophy

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Abstract

This study focuses on the concept of humanity in Islamic and Western educational philosophy, which plays a pivotal role in shaping educational systems and character development. In Islamic education, humans are viewed as beings endowed with fitrah—an innate disposition to recognize God and fulfill their purpose as stewards on earth, striving towards insan kamil (the perfect human). Conversely, Western educational philosophy emphasizes rationality and individual freedom. This research aims to identify the similarities and differences between the two perspectives and explore the potential integration of their values to create a holistic educational system. This study employs a qualitative approach through a literature review (library research). Data were gathered through critical analysis of primary and secondary sources, including works by figures such as Al-Ghazali, Ibn Sina, Kant, and Dewey. A comparative approach was utilized to analyze the characteristics of each educational philosophy. The study reveals that Islamic and Western educational philosophies have differing paradigms but complement each other. Islamic education emphasizes the integration of spiritual, intellectual, and moral aspects through the concepts of fitrah and tawhid. On the other hand, Western education prioritizes individual freedom and the development of rationality. Despite fundamental differences, the two approaches can be integrated to form a more holistic educational system encompassing spiritual, moral, and rational values. This research contributes to the development of cross-cultural and interfaith educational theories. However, it is limited to a literature-based study without empirical validation. Further research with an empirical approach is necessary to test the implementation of Islamic and Western value integration in educational systems. This study offers a novel perspective on the potential integration of spiritual and rational values in building a holistic educational system, which is essential in addressing global educational challenges that require multidimensional approaches to character development.

Keywords: *Islamic Educational Philosophy, Western Educational Philosophy, Concept of Humanity, Educational Integration, Holistic Educational System.*

INTRODUCTION

Humans are the central subject in educational philosophy, both in Islamic and Western traditions. Understanding the essence of humanity profoundly influences the design, implementation, and evaluation of educational systems. In Islamic educational philosophy, humans are viewed as beings endowed with fitrah—an innate potential to recognize God, fulfill the mandate as stewards on Earth, and achieve spiritual and moral perfection (insan kamil). This perspective is rooted in the concept of tawhid, emphasizing the integration of intellect, heart, and human behavior, as elaborated in works by Al-Ghazali (Ihya Ulumuddin) and Al-Attas (The Concept of Education in Islam). Education in the Islamic tradition aims to create harmony between the spiritual and material aspects of human life (Al-Ghazali, 1988; Al-Attas, 1991).

In contrast, Western educational philosophy emphasizes humans as rational and autonomous beings. This concept is reflected in classical works such as The Republic by Plato, which describes education as a tool to shape just individuals, and Aristotle's Nicomachean Ethics, which highlights the importance of rationality in achieving happiness (Plato, 2000; Aristotle, 2001). In modern philosophy, this view has evolved into more individualistic approaches, as proposed by Rousseau in Emile, where education is seen as a natural process that helps individuals achieve self-actualization (Rousseau, 1979).

However, the paradigm differences between Islamic and Western traditions also result in varying educational approaches. Islamic educational philosophy emphasizes the integration of spiritual and material dimensions, while Western education tends to be pragmatic, focusing on individual freedom and intellectual development. In the context of globalization, where spiritual values are often marginalized by materialistic orientations, exploring the common ground between these two traditions is essential for creating a holistic and relevant educational approach.

This study identifies several key issues: how humanity is understood in Islamic and Western educational philosophies, what their differences and similarities are, and how these traditions can complement each other in building an educational system that supports comprehensive human development.

The research aims to explore the concept of humanity in both educational philosophy traditions, compare the characteristics and values they offer, and provide recommendations for integrating these values into contemporary educational

development. A library research approach was employed by analyzing major works from both traditions.

In an increasingly complex world where moral crises and dehumanization pose global challenges, this study is relevant in understanding how integrating spiritual values and rationality can create a more holistic educational system. This research contributes to the development of cross-cultural educational theories and offers a new perspective that balances spiritual and rational aspects in shaping a complete human being.

THEORETICAL REVIEW

The Fundamental Concept of Humanity

The study of humanity has been a central topic in various philosophical traditions, including Islamic and Western educational philosophy. Understanding the fundamental concept of humanity serves as a crucial foundation for developing educational systems that not only facilitate intellectual growth but also foster moral and spiritual development. In the Islamic tradition, humans are viewed as beings created with a specific purpose: to worship Allah ('abd) and serve as stewards (khalifah) on Earth. Meanwhile, Western philosophy tends to understand humanity through the lens of rationality, freedom, and individualism.

Islamic educational philosophy regards humans as beings with complementary physical and spiritual dimensions. Al-Ghazali, in Ihya Ulumuddin, emphasizes that humans are created with fitrah—an innate potential to recognize Allah and fulfill their duties as stewards on Earth. From this perspective, education aims to preserve this fitrah from external influences and guide individuals toward spiritual perfection.

The concept of humanity is further explained by Ma'jid Arsan Kilani in Falsafah al-Tarbiyah al-Islamiyyah, who states that humans are endowed with intellect, heart, and free will. These three elements must be directed through education to achieve the ultimate goal: Allah's pleasure (ridha Allah). Islamic education has a transformative function, helping individuals harmonize intellect, emotions, and actions. Additionally, Syed Muhammad Naquib al-Attas in The Concept of Education in Islam adds that humans are beings capable of distinguishing between truth (haqq) and falsehood (batil). Therefore, Islamic education aims to develop individuals with adab—an awareness of their place in relation to God, others, and the universe.

In Western educational philosophy, the concept of humanity is often defined through rationality and freedom. Plato, in The Republic, describes humans as beings composed of three parts of the soul: rational, emotional, and appetitive. Education, according to Plato, aims to create balance among these elements, with rationality serving as the primary regulator.

Aristotle, in Nicomachean Ethics, emphasizes that humans are social and ethical beings who achieve happiness (eudaimonia) by actualizing their potential. Education is viewed as a means to guide individuals toward the virtues necessary for a meaningful life. This approach underscores the pragmatic aspects of education in shaping individuals to become productive members of society.

In the modern era, Jean-Jacques Rousseau, through Emile, or On Education, views humans as naturally good but susceptible to corruption by society. According to Rousseau, education should focus on developing the individual's natural potential in a way that aligns with their freedom and human needs.

Islamic Philosophy of Education

Islamic philosophy of education is a branch of philosophy that focuses on understanding and developing educational concepts rooted in Islamic teachings. In this study, Islamic education is viewed as a holistic process encompassing the development of intellect, heart, and human behavior, with the ultimate goal of attaining the pleasure of Allah SWT. This literature review discusses the foundations of Islamic educational philosophy, the objectives of education from an Islamic perspective, and its implications for comprehensive human development.

Islamic educational philosophy is grounded in the revelations of Allah (the Qur'an) and the Sunnah of the Prophet Muhammad (peace be upon him) as primary sources, with human intellect serving as a tool to comprehend these teachings. In Falsafah al-Tarbiyah al-Islamiyyah, Ma'jid Arsan Kilani asserts that Islamic education is based on the belief in tawhid as the foundational value and universal principle guiding all educational activities. This aligns with the views of Syed Muhammad Naquib al-Attas in The Concept of Education in Islam, which states that the essence of Islamic education is the cultivation of an individual who possesses adab—an awareness of their position in relation to God, society, and the universe.

Islamic education is also rooted in the concept of fitrah, the innate potential endowed by Allah SWT to every human being. Al-Ghazali, in Ihya Ulumuddin, explains that education serves to preserve this fitrah from external influences, such as desires and satanic whispers, while guiding individuals toward spiritual perfection. This concept demonstrates that Islamic education strongly emphasizes moral and spiritual development.

The primary goal of Islamic education is to develop individuals capable of fulfilling their roles as 'abd (servants of Allah) and khalifah (stewards) on Earth. According to Fazlur Rahman, as elaborated in Islam and Modernity, Islamic education aims to create individuals who are intellectually and morally balanced, capable of contributing to societal welfare. Furthermore, Islamic education is oriented toward achieving happiness in both this world and the hereafter. Ibn Khaldun, in Muqaddimah, underscores that education is not only about producing knowledge but also about cultivating noble character as the foundation for harmonious living. Therefore, Islamic education emphasizes the integration of worldly and spiritual knowledge.

Islamic educational philosophy views humans as multidimensional beings composed of physical, spiritual, intellectual, and emotional elements. The implication of this perspective is that Islamic education is designed to address human needs comprehensively, encompassing intellectual, spiritual, and moral aspects. For instance, Syed Naquib al-Attas, in Prolegomena to the Metaphysics of Islam, emphasizes that Islamic education should involve the cultivation of adab—knowledge accompanied by an understanding of humanity's position in the universe.

Furthermore, the concept of humanity in Islamic education demands a holistic approach in the curriculum. Education does not merely focus on cognitive development but also on character building through the inculcation of Islamic values. In this context, Islamic education differs from Western approaches, which tend to emphasize rationality and individual freedom without linking them to divine dimensions.

Western Philosophy of Education

Western philosophy of education has a long history rooted in ancient Greek traditions and extending into modern thought. Its primary focus is on understanding the essence of humanity, the purpose of education, and the relationship between individuals and society. Western educational philosophy has significantly influenced global

education systems, particularly in shaping paradigms oriented toward rationality, freedom, and pragmatism. This study examines the foundations of Western educational philosophy, the concept of humanity according to key figures, and its implications for contemporary education.

Western educational philosophy is built upon three major schools of thought: idealism, realism, and pragmatism. In The Republic, Plato, as a representative of idealism, portrays education as a means of leading individuals out of the "cave of ignorance" toward rational and spiritual enlightenment. He emphasizes the importance of education in shaping the ideal human who prioritizes truth and justice.

Conversely, realism, represented by Aristotle in Nicomachean Ethics, emphasizes that education is a process of actualizing human potential in accordance with the laws of nature. According to Aristotle, humans are social and political beings (zoon politikon), and education must include the cultivation of character and social skills to achieve a meaningful and harmonious life within society.

Pragmatism, which gained prominence in the 19th century, emphasizes experience as the center of the educational process. John Dewey, in Democracy and Education, underscores that education is a process of reconstructing experience, enabling individuals to adapt to an ever-changing environment. This approach has influenced modern education systems, emphasizing problem-solving and experiential learning.

In Western tradition, humans are often defined as rational beings with the freedom and capacity to make moral choices. In Plato's philosophy, humans are composed of three parts of the soul: rational, emotional, and appetitive. Education, according to Plato, should aim to ensure that rationality governs the other two aspects, allowing individuals to achieve justice within themselves and their communities. Aristotle further argues that happiness (eudaimonia) is humanity's ultimate goal, achievable only through the cultivation of virtue via education. This concept places education as a means of character formation integrated with social life.

In the modern era, philosophers such as Immanuel Kant highlighted the aspect of human freedom. According to Kant, education should help individuals become autonomous beings capable of thinking and acting according to universal moral principles. This view forms the foundation of humanistic education, which emphasizes the development of individual potential.

Western educational philosophy has significant implications for creating education systems focused on individual and societal progress. One major implication is its emphasis on rationality and individual freedom. Western education tends to place the individual at the center of the learning process (student-centered learning), employing approaches designed to develop critical thinking, creativity, and independence. Additionally, the tradition of pragmatism greatly influences modern educational curricula. Competency-based education and project-based learning systems reflect the ideas of pragmatism, where education aims not only to provide theoretical knowledge but also practical skills relevant to societal needs.

However, Western educational philosophy has also faced criticism, particularly from spiritual and moral perspectives. Charles Taylor, in Sources of the Self, notes that Western philosophy often separates education from the spiritual dimension of humanity, creating a gap between intellectual and moral development.

RESEARCH METHOD

This study employs a qualitative approach with a library research method. This approach was chosen because the research aims to deeply understand the concept of humanity in Islamic and Western educational philosophy, particularly through the analysis of relevant primary and secondary literature. Library research facilitates theoretical exploration of classical philosophical works, such as Ihya Ulumuddin by Al-Ghazali, which discusses humans as beings with fitrah, and The Republic by Plato, which emphasizes humans as rational beings. This approach is pertinent to the study of educational philosophy, which demands a holistic and contextual understanding of fundamental issues such as the essence of humanity.

The study adopts a descriptive-analytical approach. The descriptive approach is used to depict the concept of humanity within the two educational traditions, while analysis is conducted to compare the similarities, differences, and implications of these concepts. The research data consists of primary sources, such as Nicomachean Ethics by Aristotle and Falsafah al-Tarbiyah al-Islamiyyah by Ma'jid Arsan Kilani, as well as secondary sources like The Concept of Education in Islam by Al-Attas and Sources of the Self by Charles Taylor. This data was collected through literature searches and document analysis, focusing on content relevant to the research theme.

The data analysis technique involves three stages: data reduction, data presentation, and conclusion drawing. Data reduction is carried out by sorting information from various literature sources to ensure that the data used is relevant and focused on the essence of humanity in educational philosophy. Data presentation is conducted in the form of analytical narratives and systematic comparisons of the concept of humanity in Islam and the West. Finally, conclusions are drawn by identifying patterns, relationships, and key findings that address the research questions.

To ensure data validity, the study employs source triangulation, comparing information from various literature to confirm data reliability. Additionally, theoretical reviews are conducted to evaluate the alignment of findings with major theories in educational philosophy. The research also follows systematic stages, from preparation and data collection to analysis and report writing. This methodology is designed to support efforts to explore and understand the concept of humanity in depth and contribute to the development of more integrative and holistic educational thought.

RESULT AND DISCUSSION

The Concept of Humanity in Islamic Educational Philosophy

In Islamic educational philosophy, the concept of humanity forms the foundation that determines the goals, methods, and substance of education. Islam's perspective on humanity is holistic, encompassing physical, intellectual, spiritual, and moral dimensions. This concept aims to shape a complete human being (insan kamil) aligned with the principle of tawhid. This analysis reveals how humanity is understood in Islamic educational philosophy and its implications for educational systems.

Islamic educational philosophy views humans as multidimensional beings created by Allah with unique potential. The concepts of humans as 'abd (servant of Allah) and khalifah (steward) serve as its main pillars. According to the Qur'an, humans are created with dual responsibilities: first, as servants who must submit to Allah (QS. Adz-Dzariyat: 56), and second, as stewards on Earth tasked with preserving and prospering the natural world (QS. Al-Baqarah: 30).

According to Al-Ghazali in Ihya Ulumuddin, education functions to perfect these dimensions. The spiritual dimension, as the center of human consciousness, is directed toward recognizing and drawing closer to Allah. The intellectual dimension is

developed through the intellect, tasked with understanding and upholding the truth. The physical dimension supports these aspects through beneficial physical activities.

Fitrah is a critical concept in Islamic education. According to Ma'jid Arsan Kilani in Falsafah al-Tarbiyah al-Islamiyyah, fitrah refers to the innate potential of humans to know God and fulfill their duties as stewards. Education plays a role in preserving and directing this fitrah so it is not corrupted by external influences such as desires and worldly temptations. This perspective is reinforced by Syed Muhammad Naquib al-Attas, who states that humans are created with a unique nature that enables them to comprehend divine truths. Islamic education must focus on cultivating adab, which refers to an awareness of one's position in relation to Allah, fellow humans, and the universe.

Islamic education aims to develop an ideal human being: an individual who is faithful, pious, and morally upright. Fazlur Rahman, in Islam and Modernity, emphasizes that Islamic education's mission is to create individuals who are intellectually, emotionally, and spiritually balanced. This contrasts with secular education, which often focuses on material or worldly development. The concept of humanity in Islam also underscores the importance of social responsibility. Education aims to develop individuals who not only understand their spiritual obligations but can also contribute to societal development based on principles of justice, compassion, and brotherhood.

In Islamic educational philosophy, the intellect plays a vital role as a tool for understanding revelation and natural laws. Al-Ghazali asserts that the intellect is a gift from Allah that distinguishes humans from other creatures. However, the intellect requires guidance from revelation to avoid deviating from the truth. This is reflected in the Islamic educational system, which emphasizes the integration of religious and worldly sciences. Education aims not only to impart knowledge but also to internalize moral values that guide the use of that knowledge.

The ultimate goal of Islamic education is the realization of insan kamil, a human being who is spiritually, intellectually, and morally complete. Ibn Khaldun, in Muqaddimah, states that education is a means to achieve humanity's highest potential. This concept of insan kamil serves as a guide in designing a holistic Islamic educational curriculum. Achieving insan kamil requires an integrated educational approach that

includes the cultivation of faith, intellectual development, moral formation, and practical skills relevant to both worldly and spiritual needs.

The concept of humanity in Islamic educational philosophy has significant implications for educational systems. The curriculum must be designed to integrate knowledge with spiritual values. Teachers play the role of moral and intellectual guides who direct students toward a balance between worldly and spiritual life. Additionally, the education system should encourage learning that is rooted in the internalization of Islamic values, such as tawhid, adab, and amanah. This is essential for maintaining the relevance of Islamic education in addressing global challenges.

The concept of humanity in Islamic educational philosophy provides a strong foundation for developing a holistic educational system. By positioning humans as multidimensional beings with the goal of attaining Allah's pleasure, Islamic education addresses spiritual, intellectual, and moral human needs. These implications are not only relevant for building complete individuals but also for fostering a harmonious society based on Islamic values.

The Concept of Humanity in Western Educational Philosophy

The concept of humanity in Western educational philosophy has undergone a long evolution, spanning from ancient Greek times to modernism and postmodernism. These changes reflect how the West views humans as rational entities, free beings, and capable of controlling their own destinies. This discussion explores how various Western philosophical schools contribute to the concept of humanity and its influence on education.

One of the fundamental concepts in Western philosophy is that humans are rational beings. This perspective originates with Plato and Aristotle. Plato, in The Republic, asserts that humans consist of three parts of the soul: rational, emotional, and appetitive. Education, according to Plato, should ensure that the rational element governs the others, allowing individuals to achieve wisdom. Aristotle further elaborates that happiness (eudaimonia) is the ultimate goal of humanity, achieved through the cultivation of virtue. Education serves as the primary means to develop morally upright individuals who contribute positively to social life. This approach forms the foundation for educational thought emphasizing the development of intellect and character.

In modern times, Western philosophy places freedom as a central element in the concept of humanity. Immanuel Kant, for instance, argues that humans are autonomous beings capable of acting based on moral principles derived from rational reasoning. In the context of education, Kant emphasizes the importance of helping individuals think independently and act in accordance with universal principles rather than merely following external instructions. John Stuart Mill, a utilitarian philosopher, reinforces this concept of freedom by highlighting the significance of individual liberty in exploring one's potential. According to Mill, education should enable individuals to develop themselves without being constrained by dogma or authority that limits creativity and free thought.

Existentialist philosophy, as developed by Jean-Paul Sartre and Søren Kierkegaard, offers a new perspective on humans as free beings who determine the meaning of their own lives. Sartre states that human existence precedes essence, meaning that humans must create their meaning through freedom and responsibility. In education, this view emphasizes the importance of personal approaches and individual experiences as part of the learning process. Kierkegaard, while grounded in theological foundations, also stresses human freedom in choosing their life path. In the context of education, this approach encourages teachers to act as facilitators, helping students discover their personal meaning rather than merely teaching universal truths.

Pragmatism, pioneered by John Dewey, provides a new paradigm in Western educational philosophy. Dewey views humans as beings who continuously develop through experience. Education, he argues, is a social process that enables individuals to learn through active interaction with their environment. This pragmatic approach shifts the concept of education from the mere transfer of knowledge to experiential learning. It is particularly relevant in addressing the ever-changing social dynamics, positioning humans as adaptive and creative agents of change.

The concept of humanity in Western philosophy has profound implications for educational systems. Education in the West is centered on the individual (learner-centered education), emphasizing the development of critical thinking, freedom, and creativity. This focus is evident in modern teaching methods such as project-based learning and interactive discussions aimed at enhancing students' intellectual capacities. However, this approach also faces criticism, particularly from spiritual and moral

perspectives. Its heavy emphasis on rationality and individual freedom often neglects the spiritual dimensions of humanity, potentially leading to moral and ethical crises.

Similarities and Differences in the Concept of Humanity in Islamic and Western Educational Philosophy

The study of humanity is a central theme in both Islamic and Western educational philosophy, despite their differing historical, cultural, and spiritual backgrounds. Islamic education is based on the principle of tawhid, which integrates spiritual, moral, and intellectual aspects. In contrast, Western educational philosophy often emphasizes rationality, individual freedom, and human autonomy. Nevertheless, there are similarities in their approaches to humanity, particularly in their shared goal of developing human potential. This chapter delves into the similarities and differences between these two approaches and their relevance in the context of contemporary education.

Similarities in the Concept of Humanity

1. Focus on Human Potential Development

Both Islamic and Western educational philosophies agree that humans possess inherent potential that must be developed. In Islam, this potential is referred to as fitrah, which includes the ability to recognize God and fulfill the role of stewardship (khalifah) on Earth (QS. Al-Rum: 30). Syed Muhammad Naquib al-Attas emphasizes that Islamic education aims to nurture this potential so that humans can fulfill their spiritual and social responsibilities.

Similarly, in Western educational philosophy, a comparable view can be found in the ideas of John Dewey. Dewey sees humans as beings who continually develop through experience, and education serves as a tool to actualize this potential. While the terminology differs, both traditions agree that education should be directed toward the development of innate human capacities.

2. Importance of Character and Morality Formation

Both philosophies emphasize the importance of character building. In Islam, akhlaq (ethics) is central to education, as explained by Al-Ghazali, who states that the goal of education is to develop morally upright individuals. In Western philosophy, this view is reflected in Aristotle's emphasis on virtue as the purpose of education. Thus,

despite differing approaches, both Islamic and Western philosophies regard morality as an essential element in human development.

Differences in the Concept of Humanity

1. The Relationship Between Humans and God

The most fundamental difference between Islamic and Western educational philosophy lies in their views on the relationship between humans and God. In Islam, humans are seen as creations of Allah with dual roles as 'abd (servant) and khalifah (steward) on Earth. This relationship shapes an educational framework deeply connected to spiritual and eschatological dimensions. On the other hand, Western educational philosophy, particularly since the Enlightenment, tends to be secular. It emphasizes human autonomy and individual freedom without necessarily linking these to divine authority. Immanuel Kant, for instance, highlights the importance of human freedom to act according to moral laws determined by reason alone.

2. The Ultimate Goal of Education

The ultimate goal of education in Islam is to achieve insan kamil (the perfect human), an individual balanced in spiritual, intellectual, and moral aspects. Education is directed toward helping humans attain Allah's pleasure and eternal happiness in the afterlife. Conversely, Western educational philosophy tends to focus on achieving worldly happiness and developing individuals as contributing members of society. John Stuart Mill, for example, stresses the importance of education in shaping individuals who can contribute to societal progress. These differences reflect differing value priorities between the two traditions.

3. Approach to Rationality

Islam acknowledges the importance of intellect as a tool for understanding divine revelation and natural laws. However, intellect in Islam is always guided and directed by revelation. According to Al-Ghazali, rationality without the guidance of revelation risks leading one astray. In contrast, Western educational philosophy places greater emphasis on the autonomy of reason. This perspective is evident in modern philosophical traditions such as Cartesianism, which positions reason at the center of human existence (cogito, ergo sum). This creates an educational approach that is more grounded in empirical and rational sciences.

The shared recognition of human potential offers an opportunity to integrate spiritual values from Western education and rational values from Islamic education. An

educational model that combines these two traditions could produce individuals who are not only intellectually capable but also morally and spiritually conscious. Islamic education emphasizes human responsibility to Allah, while Western education emphasizes individual freedom. Integrating freedom and responsibility can create an educational system that fosters creative individuals while maintaining a commitment to moral values.

Discussion

This discussion aims to analyze the findings on the concept of humanity in Islamic and Western educational philosophy by comparing them with the theories and ideas of key thinkers and previous research. This approach provides a deeper understanding of the strengths, weaknesses, and relevance of both traditions in the context of contemporary education.

Findings on humanity in Islamic educational philosophy, which position fitrah as the fundamental potential of humans, align with Al-Ghazali's view that humans intrinsically have the capacity to recognize God and do good. This finding is supported by Nasr (1989), who states that fitrah is an integral element in understanding the relationship between humans, God, and the universe.

However, this study also highlights that the concept of fitrah is often underrepresented in practical terms within modern education systems, which tend to focus on cognitive aspects. Research by Maulana (2019) emphasizes the need for a holistic approach in Islamic education that integrates the spiritual, emotional, and social dimensions of humanity.

In Western educational philosophy, humans are viewed as rational beings capable of developing their intellectual and moral potential. This finding is consistent with Kant's philosophy, which places rational autonomy at the core of humanity. Furthermore, Dewey's pragmatic approach, emphasizing experience and adaptation, supports the importance of education focused on the development of the intellect.

However, previous studies, such as Noddings (2003), criticize the overemphasis on rationality in Western education, which often neglects the affective and spiritual dimensions of humanity. This discussion highlights the need for Western education to broaden its philosophical scope to include moral and spiritual values, as emphasized in Islamic educational philosophy.

Both Islam and the West recognize the duality in humanity, but their approaches differ. In Islam, this duality lies in the relationship between the body and soul, connected through the principle of tawhid. This perspective aligns with Ibn Sina's view that the human soul possesses complementary intellectual and spiritual potentials.

In the West, the duality of humanity is influenced by Cartesianism, where Descartes separates the body (res extensa) and the soul (res cogitans). This perspective has shaped Western education, which tends to focus more on rational aspects, whereas Islamic education emphasizes the integration of body, soul, and spirit.

Individual freedom in Western education, as advocated by John Stuart Mill and Sartre, contrasts sharply with the concept of responsibility in Islamic education. In Islam, human freedom is always tied to responsibilities toward God and society, as explained by Naquib al-Attas.

Meanwhile, Western education often prioritizes individual freedom as an absolute right to achieve personal potential, without necessarily linking it to transcendental values. This contrast underscores the need for an integrative approach that combines freedom with moral responsibility.

CONCLUSION

This study provides an in-depth examination of the concept of humanity in Islamic and Western educational philosophy. Based on the findings, several conclusions can be drawn. In Islamic educational philosophy, humans are understood as beings created with fitrah an innate potential to recognize God, do good, and fulfill their role as stewards (khalifah) on Earth. Education is directed toward achieving insan kamil a human being who is spiritually, intellectually, and morally complete. In contrast, Western educational philosophy emphasizes humans as rational beings with individual freedom, which should be empowered through education to achieve self-actualization and worldly happiness. This study finds that despite their different paradigms, Islamic and Western educational philosophies share common ground in recognizing the importance of developing human potential and character building. Integrating the spiritual values of Islamic philosophy with the focus on rationality in Western philosophy holds significant potential for creating a holistic educational approach that is relevant to contemporary challenges.

This research underscores the importance of collaboration between various intellectual traditions in education. Integrating moral and spiritual values from Islam with rational and empirical approaches from the West can result in an educational system that not only enhances intellectual capability but also builds human morality and spirituality. Such a model is crucial for addressing global challenges, including moral crises, dehumanization, and the fragmentation of values in modern society. Thus, this study contributes not only academically but also conceptually, offering a framework for developing a more comprehensive and future-oriented education system.

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