Islamic Educational Philosophy in the Context of Modern Education

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ARTICLE INFO	ABSTRACT
	Modern education faces a series of complex challenges. Rapid social change, the penetration of digital technology, an instant culture, and a moral crisis among the younger generation demand a more robust educational paradigm rooted in values. This paper aims to analyze the relevance of Islamic educational philosophy in the context of modern education. The discussion focuses on the nature of Islamic educational philosophy, the ontological, epistemological, and axiological dimensions of Islamic education, and its implications for educational design in the digital age. This research method utilizes a literature review, reviewing relevant books and scholarly articles, including one article specifically discussing Islamic educational philosophy and its scope. The analysis shows that Islamic educational philosophy can serve as an alternative paradigm to modern education, which tends toward secularism and technocracy. Education built on a framework of monotheism, the integration of knowledge and values, and an orientation toward morality provides a strong foundation for developing a more humane and sustainable curriculum, methods, and educational culture. *This is an open access article under the CC BY SA license.*

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1. INTRODUCTION

Modern education developed within the framework of the nation-state, industrialization, and globalization. Madrasahs, schools, and universities were designed to produce competitive human resources on the one hand, economically. Mastery of science and technology was positioned as the key to progress. In Indonesia, the national curriculum has been revised repeatedly to adapt to social changes and the needs of the business and industrial world (DUDI).

This orientation has had many positive impacts. Access to education has increased. Madrasah, school, and university graduates have contributed to economic and social development. Various learning innovations have emerged from the use of digital technology, interactive media, and online learning platforms. On the other hand, worrying symptoms have emerged. Numerous studies and surveys indicate a character crisis, low honesty, increasing symbolic violence on social media, and a weakening of

social awareness among the younger generation. It's easy to see the phenomena of plagiarism, exams rife with cheating, and a consumerist lifestyle that neglects the value of simplicity.

The root of this problem lies, in part, in the educational paradigm. When education is understood primarily as a means of social and economic mobility, more fundamental goals are often neglected. Education tends to measure success through numbers, test scores, and rankings. The question of who the individual is to be shaped and what values to uphold has received less attention.

In Islamic tradition, education is not merely about the transfer of knowledge. It also involves the process of tazkiyah (consecration), purification of the soul, and the development of human potential to align with the purpose of their creation. Humans are viewed as creatures endowed with natural disposition (intellect), reason, and freedom, while also being entrusted with the responsibility of being a vicegerent (khalifah) on earth. Education serves to guide all of this potential to align with monotheism (tawhid) and morality. This is the entry point for Islamic educational philosophy in discussions of modern education. The conclusion is that Islamic educational philosophy encompasses principles, concepts, and values that serve as the foundation for the implementation of education. This philosophy integrates spiritual, moral, intellectual, and social aspects into the learning approach. Education does not stop at mastering subject matter but is directed toward the formation of a mature and responsible Muslim personality.

This paper aims to analyze the relevance of Islamic educational philosophy in the context of modern education. This research is expected to enrich the discussion on the integration of science and religion in the field of education and provide direction for the formulation of curriculum, policies, and learning practices in schools, madrasas, Islamic boarding schools, and universities, especially those with an Islamic identity.

2. METHODS

This research uses a qualitative approach using a literature study method. This literature review was chosen because the issues discussed are conceptual and philosophical in nature. The research objective is not to test empirical hypotheses, but rather to organize ideas, compare views, and develop a coherent conceptual framework. Data sources consist of: 1) Primary sources, namely scientific articles specifically discussing Islamic educational philosophy, its scope, and the dimensions of ontology, epistemology, and axiology of Islamic education. These articles serve as the primary reference points in developing the initial conceptual framework of Islamic educational philosophy. 2) Supporting sources, in the form of books on Islamic educational philosophy, books on educational science, and journal articles discussing modern education, the integration of science and religion, character education, and digital education. The works of figures such as Abudin Nata, Arifin, Marimba, Muhaimin, Qomar, and others served as a basis.

The following steps were taken in the study: Literature identification: the researcher collected book titles and articles relevant to the themes of Islamic educational philosophy and modern education. In-depth reading: each source was read with a focus on definitions, classifications, and normative arguments. Categorization: Information is grouped into three broad frameworks: ontology, epistemology, and axiology of Islamic education, along with sections related to the context of modernity and educational technology. Comparative analysis: The position of Islamic educational philosophy is compared with the characteristics and paradigms of modern education that have developed in many countries. The final step is synthesis: from the analysis results, a systematic narrative is compiled about the relevance and model of integration of Islamic educational philosophy in modern education. This method provides ample space to link classical theory, contemporary thought, and current educational realities, including the Indonesian context and its curriculum policies.

3. FINDINGS AND DISCUSSION

The Essence of Islamic Educational Philosophy

The Arabic term "philosophy" evolved from Greek tradition. In its popular sense, philosophy is often understood as a fundamental and radical way of thinking about a problem. In the context of Islamic education, educational philosophy means the application of philosophical thinking to all aspects of education, grounded in Islamic teachings.

Several definitions assert that Islamic education is physical and spiritual guidance based on Islamic teachings, leading to the formation of a core personality according to Islamic standards. This definition contains four important elements.

First, the word "guidance" indicates that education is a conscious, planned, and directed process. Education is not a random occurrence. Teachers, parents, and institutions contribute to the quality of this process. Second, the mention of "physical" and "spiritual" emphasizes that Islamic education does not reduce humans to mere material beings. The physical, cognitive, emotional, and spiritual aspects must develop harmoniously. Third, the foundation of Islamic teachings indicates that the sources of values and goals of education are derived from the Qur'an and Sunnah. These values distinguish Islamic education from other systems. Fourth, the ultimate goal is the core personality. Education is measured by the extent to which it shapes the character of students, not simply by increasing knowledge. Islamic educational philosophy then examines in depth: what is the nature of the human being being educated, what is the nature of the knowledge being taught, and what is the purpose of education. The answers to these questions are inseparable from the structure of Islamic scholarship, which recognizes three main focuses: ontology, epistemology, and axiology.

The ontological dimension of Islamic education and the challenges of modernity

Ontology addresses the nature of existence. In Islamic education, this theme relates to the nature of humans, nature, and education itself. Humans are viewed as creatures created by God with a natural disposition, possessing the ability to accept the truth, develop themselves, and assume responsibility.

The Quran explains that humans were created in the best form and entrusted with the role of vicegerent on earth. This position implies that education must prepare humans to carry out this mandate. Education needs to foster thinking skills, sensitivity, and social skills.

Modernity brings a different perspective. In many policies, humans are viewed primarily as human resources. This term is closely linked to economic needs. Curricula are designed to address job market demands, increase competitiveness, and encourage economic growth. This approach certainly has its benefits, but it risks diminishing the essence of humankind.

Islamic educational philosophy does not deny the importance of work readiness. Islam values work, professionalism, and innovation. However, all of this is placed within the framework of devotion to God and the public good. Thus, Islamic education reminds us that humans are not merely workers, but servants and caliphs.

The implications for modern education include: 1) Learning objectives extend beyond mastery of material and technical skills. Teachers need to link each subject to moral and social responsibility. 2) Students are viewed as unique subjects, not simply numbers in a system. Differences in talents, interests, and backgrounds are taken into consideration when designing learning. 3) The educational environment is constructed as a space that supports the development of one's natural disposition, not simply a factory for grades and diplomas.

Epistemological Dimension: Integration of Revelation, Reason, and Experience

Epistemology concerns the sources and methods of acquiring knowledge. Modern epistemology relies heavily on rationalism and empiricism. Knowledge is considered valid if it can be proven logically or tested empirically. This approach has resulted in significant advances in science and technology, but often marginalizes aspects of revelation and values.

The epistemology of Islamic education stems from the belief that God is the source of all knowledge. Revelation is the primary guideline that provides direction and limits for the use of reason and experience. Reason functions to understand the text of revelation, interpret nature, and process empirical data. Experience becomes the field for application and testing.

There are several important consequences of this perspective: 1) Knowledge is not value-free. It is always linked to moral goals. Scientific practices that damage the environment or oppress humans contradict the mission of knowledge from an Islamic perspective. 2) Religious knowledge and general knowledge need not be in conflict. Both examine the signs of God's greatness, differing only in perspective and approach. 3) Education encourages students to be critical and reflective, while still respecting the authority of revelation as a source of values.

In learning, this epistemological integration can be realized through several steps; 1) Teachers link scientific concepts to relevant verses on kauniyah and qauliyah. 2) Students are encouraged to question the social and moral impacts of technology applications. 3) Class discussions focus not only on technical right and wrong, but also on benefits and harms.

Axiological Dimension: Character Education and Civilization

Axiology is the study of values and goals. In Islamic education, the primary goal of education is to shape individuals who are faithful, knowledgeable, and moral. Education is not only for worldly life but also for the afterlife.

Character education, from this perspective, is not limited to special programs outside of class hours. Values become the spirit that animates the entire process. Teachers, the curriculum, and the school culture are the main channels. The core values emphasized include honesty, justice, trustworthiness, responsibility, mutual assistance, and simplicity.

Modern education has begun to focus heavily on character education. Numerous modules and guidebooks have been developed. However, without a strong philosophical foundation, character education risks becoming a list of slogans. Students memorize grades in class, but don't see consistency in practice at school and in society.

Islamic educational philosophy provides a clear axiological basis. Values refer to the teachings of revelation. A vertical relationship with God is the primary source of motivation for good deeds. Character education is not simply about habituating behavior, but also about forming inner convictions about the meaning of life, moral responsibility, and the consequences of good deeds.

In practice, several steps that align with the axiology of Islamic education include: 1) Making teacher role models a primary strategy. 2) Strengthening a conducive school culture, such as greetings, congregational prayer, honesty in exams, and polite behavior on campus. 3) Integrating values into all subjects, not just religious subjects. 4) Involving families and communities in character development programs.

Challenges and Opportunities for Implementation

The application of Islamic educational philosophy in modern education is not without challenges. Some of these are as follows; a) Lack of philosophical understanding among educational administrators. Many policies are pragmatic and short-term, not supported by a mature framework; b) Teachers' limitations in integrating values with subject matter; c) Administrative pressures and bureaucratic demands often consume the energy of educational institutions; d) The strong influence of digital culture that encourages a fast-paced and shallow lifestyle.

Nevertheless, opportunities remain; a) Increasing interest in studies on the integration of science and religion in various universities; b) The availability of a wealth of literature on Islamic education that can serve as training references for teachers and lecturers; c) Support for specific policies that encourage strengthening the character and profile of Pancasila students, which aligns with many Islamic educational values; d) Potential collaboration between Islamic boarding schools, schools, universities, and communities to build a valuable educational ecosystem.

4. CONCLUSION

Islamic educational philosophy offers a comprehensive framework for rethinking modern education. Based on the principle of monotheism, this philosophy views humans as innate beings and caliphs. Knowledge is positioned as a trust that must be cultivated for the common good, not merely a tool for the pursuit of narrow profit. Education is directed at developing all human potential, both physical and spiritual, with the goal of forming a core personality. The ontological dimension of Islamic education reminds us that humans should not be reduced to mere resources. The epistemological dimension encourages education to integrate revelation, reason, and empirical experience in a balanced manner. The axiological dimension emphasizes that morality and character are the primary goals of the entire learning process. In the context of modern education, saturated with technology and competition, Islamic educational philosophy serves as a correction and guide. Modern education can still develop science, technology, and 21st-century competencies, but with a clear value orientation. Curriculum, methods, and assessment systems can be redesigned based on the vision of monotheism, integration of knowledge, and moral development.

Implementation challenges certainly exist. Limited philosophical understanding, bureaucratic pressures, and the influence of instant gratification culture pose obstacles. Nevertheless, there are also significant opportunities to strengthen the identity of Islamic education in the modern era. With the commitment of educators, institutional administrators, and policymakers, as well as continued support for research, Islamic educational philosophy has the potential to become a crucial foundation for a more humane and equitable educational transformation. This article is not without its shortcomings. Further research through field research and case studies in schools, Islamic boarding schools (pesantren), and universities is crucial to deepen our understanding of how Islamic educational philosophy is truly realized in practice. Support from all parties for honest and open dialogue about the future of Islamic education is crucial for ensuring this philosophical idea has a real impact on students and the wider community.

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