

The Essence of Humanity and the Philosophy of Islamic Education

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Abstract— This abstract discusses the importance of understanding the essence of humanity within the context of Islamic education philosophy. Human existence, as both a subject and object of education, has long been a topic of exploration. Philosophical thinking is necessary to comprehend the nature of humanity, as it involves the complexities of character and knowledge. Islamic educational philosophy addresses the essential issues of education, providing a foundational, rational, and comprehensive perspective on the challenges faced in education. It explores the essence of human nature, emphasizing the need for an education system that aligns with Islamic values, based on the Qur'an and Hadith, and guided by the wisdom of Islamic scholars. Through this approach, Islamic educational philosophy offers solutions to educational problems, with a focus on developing a person who embodies Islamic teachings in both intellect and character.

Keywords— Essence of Human Beings, Philosophy of Islamic Education, Al-Qur'an and Hadith, Character Development

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I. INTRODUCTION

The existence of humanity on earth is a fascinating phenomenon. Beyond being a constant subject of discussion, humans are intrinsically linked to every event and issue occurring on this planet. According to Nawawi (Jalaluddin & Idi, 2010, pp. 131-132), understanding the essence of humanity requires philosophical contemplation, as every individual inevitably reflects upon their own existence. However, comprehensively uncovering the essence of humanity and education is a challenging endeavor—not only due to the unique nature of human character but also because of the limited data and human capacity to fully comprehend themselves, as suggested by Alexis Carrel (Muhmidayeli, 2011, p. 43). This notion is rooted in the idea that humans serve as both the subject and object of education (Jalaluddin & Idi, 2010, p. 132).

The debated status of the Philosophy of Islamic Education has also raised questions about its position and contribution to both education and Islam. Nevertheless, it is clear that the development of Islamic education requires an ideal and rational foundation that offers a fundamental, comprehensive, and systematic perspective on the essence of educational challenges. Thus, the Philosophy of Education provides Islamic education with an analytical framework for understanding the essential and rational issues that embody fundamental values, serving as a foundation or guide in the educational process.

As a discipline of knowledge, the Philosophy of Islamic Education draws upon fundamental sources that serve as operational references for its field. Since this philosophy is framed within the realm of Islam, it naturally adheres to Islamic teachings in addressing its issues. Islamic teachings and education are rooted in the Qur'an and

Hadith, making these two sources the primary references in the discourse of Islamic educational philosophy.

II. METHOD

This study employs a qualitative approach with a library research design to explore the importance of understanding the essence of humanity within the context of Islamic educational philosophy. This approach enables the researcher to delve into philosophical concepts related to human nature and their application in Islamic education. The study is descriptive-analytical in nature, where the researcher analyzes various literary sources discussing the essence of humanity, the philosophy of Islamic education, and the role of the Qur'an, Hadith, and scholarly wisdom in shaping an ideal educational system. The objective is to identify fundamental principles in Islamic educational philosophy that relate to the development of human character and intelligence.

The primary data sources for this research consist of literature references, including books, journal articles, papers, and exegeses that discuss Islamic educational philosophy, the Qur'an, the Hadith, and the views of scholars on human development. Data is collected through library research, compiling and analyzing relevant texts, and documenting key ideas from the identified sources.

For data analysis, the study employs a thematic approach, where the researcher identifies and examines key themes in Islamic educational philosophy related to human essence, character development, and intelligence. Each identified theme is analyzed to illustrate how these principles can be applied in education to achieve objectives aligned with Islamic values. The theoretical framework used is Islamic educational philosophy, which delves into fundamental concepts about human nature and how an education system based on the Qur'an and

Hadith can develop individuals who are not only intellectually intelligent but also morally virtuous.

Through this methodology, the research aims to contribute to a deeper understanding of Islamic educational philosophy and its application in shaping individuals with noble character and intellectual excellence.

III. RESULT AND DISCUSSION

A. *The Definition of Human Nature*

Humans are both subjects and objects in every philosophical thought. For centuries, humans have been striving to solve the issues surrounding them and uncover truths about their own existence. Eventually, these efforts lead humans to question: What is the essence of being human?

To explain this, we must examine the etymology and terminology of human nature. Essentially, the concept of human nature consists of two terms: *nature* and *human*. The first term, *nature*, according to the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), refers to the essence, foundation, or ultimate reality of something. According to Jalius HR (2010),

"Nature is what constitutes the realization of something. In other words, nature is the essential element that brings something into existence. Nature refers to the fundamental factors that are obligatory and indispensable. Nature always exists in an unchanging state. Without these fundamental factors, something would lack meaning as the entity we refer to because nature is the primary factor that must exist. Its essence cannot be denied or negated. Its existence is constant across all places and times. Simply put, nature is the core or essence of what exists. There can never be an attribute without nature."

The second term, *human*, according to the *Kamus Besar Bahasa Indonesia*, is defined as a being endowed with intellect and reason (capable of dominating other beings); an individual; a person. Linguistically, the term *human* also derives from the words *manu* (Sanskrit) and *mens* (Latin), which mean to think, to reason, or a being endowed with intellect and reason (Kamelia, 2013). According to terminology (Kamelia, 2013), human beings are described as follows:

1. Nicolaus D. & A. Sudiarja
Humans are diverse yet unified. They are diverse because they consist of body and soul, but unified because body and soul form one entity.
2. Omar Mohammad Al-Toumy Al-Syaibany
Humans are the most noble beings, rational beings, and beings with three dimensions (body, intellect, and spirit). Their growth is influenced by hereditary and environmental factors.
3. Erbe Sentanu
Humans are the most excellent creations of God. In fact, humans can be considered the most perfect of God's creations compared to other creatures.

4. Paula J. C & Janet W. K
Humans are open beings, free to choose meaning in situations, bearing responsibility for decisions, living continuously, and forming relational patterns and multidimensional excellence with various possibilities.

Based on the above explanations, human nature refers to the essential elements that constitute existence, consisting of spirit and body or, more commonly, referred to as physical and spiritual dimensions.

B. *The Definition of Islamic Educational Philosophy*

Islamic Educational Philosophy refers to a comprehensive and in-depth intellectual activity aimed at formulating concepts, conducting, or addressing various problems in Islamic education by analyzing the meanings and values contained in the Qur'an and Hadith. The Islamic Educational Philosophy can be summarized as follows:

1. Thoughts that serve as the foundation or principles of education, based on Islamic norms, aimed at forming an Islamic personality.
2. Thoughts required to provide explanations that help resolve various issues in Islamic education.
3. Contemplations on the essence of Islamic education and how efforts in Islamic education are implemented to achieve success in line with Islamic norms.

Like general educational philosophy, Islamic Educational Philosophy must also provide a guide for planners and practitioners in the field of education and teaching (Al-Syaibany, 1973). In detail, Islamic Educational Philosophy must at least provide the following benefits for Islamic education:

- a) Assisting planners and implementers of education. in forming correct perceptions of the educational process.
- b) Providing a foundation for general and specific educational studies.
- c) Serving as a basis for evaluating education in general and specific terms.
- d) Offering intellectual support and guidance for educators to face challenges in education as answers to emerging issues.
- e) Offering deeper insights into education in relation to spiritual, cultural, social, economic, political, and other aspects of life (Al-Syaibany, 1973).

C. *Sources of Islamic Educational Philosophy*

As a discipline, Islamic Educational Philosophy should, from an epistemological perspective, question where its principles can be derived or what sources can serve as its scientific foundation.

Islamic Educational Philosophy is rooted in Islamic teachings, namely the Qur'an and Hadith, which form the fundamental basis for this field. Thus, the sources of Islamic Educational Philosophy are

derived from the entirety of Islamic teachings. Additionally, this philosophy incorporates other teachings or sources that do not contradict the core principles of Islam.

According to Al-Syaibany, as cited by Jalaluddin in his book *Filsafat Pendidikan Islam*, the foundation and objectives of Islamic Educational Philosophy are essentially identical to the foundation and objectives of Islamic teachings, specifically the Qur'an and Hadith. From these two sources, thoughts on various aspects of Islamic matters, including educational philosophy, have emerged. Consequently, the intellectual efforts of Islamic scholars, such as *qiyas syar'i* (analogical reasoning) and *ijma* (consensus), serve as secondary sources (Al-Syaibany, 1973).

D. *Approaches in Islamic Educational Philosophy*

Islamic philosophy employs various methods to address the challenges of Islamic education, including:

1. **Speculative and Contemplative Methods**
These are primary methods in any branch of philosophy. In Islamic philosophy, this is referred to as *tafakkur* or contemplation, which involves deep and serene reflection to uncover truths about the essence of what is being considered. This approach often pertains to abstract matters, such as the essence of life in Islam, faith, the nature of God, destiny, angels, and more.
2. **Normative Approach**
This approach focuses on identifying and establishing rules or laws in real life. In Islamic philosophy, it is often referred to as the *shari'ah* approach, which seeks to determine what is permissible and impermissible according to Islamic law. Norms guide actions by distinguishing between good and bad or useful and harmful, all rooted in the divine values provided by God.
3. **Conceptual Analysis**
Also known as linguistic or conceptual analysis, this approach examines how an individual understands an object and formulates definitions using specific language or terms.
4. **Historical Approach**
This involves learning from past events and occurrences. From a historical perspective, events are viewed as outcomes of cause-and-effect relationships within specific settings of time, conditions, and circumstances.
5. **Scientific Approach to Current Issues**
This approach is essentially an extension and refinement of rational, empirical, and experimental thinking patterns that flourished during the golden age of Islamic philosophy.
6. **Comprehensive and Integrated Approach**
This approach combines *naqli* (textual), *aqli* (rational), and *imani* (faith-based) sources, as exemplified by Al-Ghazali. According to Al-

Ghazali, true knowledge is that which brings peace to the soul and is free from doubt. Attaining such certainty requires experience and intuition, making this approach closer to empirical and intuitive reasoning.

E. *Scope of Islamic Educational Philosophy*

The scope of Islamic Educational Philosophy signifies its recognition as a distinct academic discipline. This is evident from the existence of various sources, including books, that discuss research findings on this subject. As a discipline, Islamic Educational Philosophy must clearly define its areas of study.

Muzayyin Arifin states that Islamic Educational Philosophy involves fundamental, systematic, logical, and comprehensive contemplation of education. It extends beyond Islamic knowledge alone, requiring the study of other relevant fields. This perspective implies that the scope of Islamic Educational Philosophy encompasses educational activities, such as the objectives of education, teacher roles, curriculum, methods, and environment.

The scope also includes aspects of education in broader contexts, not limited to formal institutions. Educational settings outside schools, such as family environments, places of worship, communities, and socio-cultural traditions, fall under its purview. Moreover, specific areas like prenatal education are uniquely studied within Islamic Educational Philosophy.

In essence, the scope of Islamic Educational Philosophy aligns with Islamic studies in general, covering all aspects of human life related to education. Regarding its process-oriented approach, the scope spans the entire human lifespan, from birth to death. However, this study remains intrinsically tied to the status of humans as creations of Allah.

The core focus of Islamic Educational Philosophy lies in Islamic education itself, encompassing the formulation of fundamental concepts, implementation strategies, and anticipatory thoughts to address challenges in Islamic education practices.

F. *The Relationship Between Philosophy, Humans, and Education*

Philosophy enables humans to develop a comprehensive and systematic worldview. This perspective is then translated into an educational system to guide educational objectives, often articulated through curricula. The curriculum serves as a framework for organized teaching, helping educators structure lessons effectively for learners. Through this process, humans apply their intellect according to established rules and laws, striving to assimilate knowledge from both internal and external sources. To enhance educational quality, five key pathways must be considered:

1. **Philosophical Foundations**
Philosophy serves as the foundation for developing paradigms in educational science. This foundational philosophy must align with educational philosophy principles.
2. **Paradigm for Methodology**
Paradigms act as frameworks for designing methodologies that facilitate the development of educational science. This paradigm is anticipated to guide the formulation of methodologies for advancing educational theories.
3. **Research Capital**
Research capital refers to resources and tools utilized in educational research to generate insights and advancements.
4. **Methodology for Educational Science**
The methodology involves strategies for developing educational theories, focusing on systematic approaches to enhance educational practices.
5. **National-Level Organizations**
Organizations are expected to plan, monitor, and design research outcomes systematically within the body of educational science. These entities should also facilitate funding opportunities for relevant research.

Philosophy, as the basis for developing educational science, is universal and adaptable across different contexts and times. It serves as a guideline for future educational development. Consequently, philosophy is inseparable from education as it represents the soul of education. To realize philosophical perspectives in education, several elements serve as pillars for further development:

1) **Foundations and Objectives**

The foundation of education provides a basis for developing educational domains and fostering character building. It offers direction for programs while functioning as a source of rules guiding implementation. Additionally, education is a goal-oriented activity, with objectives providing a sense of purpose. These goals influence the selection of materials, methods, tools, and evaluations. Broadly, education aims to guide learners toward maturity, enabling them to become independent within society. Educational objectives are categorized into four levels: national, institutional, instructional, and curricular.

2) **Educators and Learners**

Educators are individuals capable of performing educational actions in specific settings to achieve educational objectives. They must be responsible, physically and mentally healthy, independent, and willing to accept accountability for their actions. In families, parents act as educators responsible for their children's future. In schools, teachers guide students in physical and spiritual development, helping them achieve maturity and independence

as creations of God, social beings, and individuals. Similarly, community leaders and members also function as educators in societal contexts.

3) **Curriculum**

The curriculum encompasses objectives, subject outlines, key topics, assessments, and supporting components. It reflects the relationship between educational goals and content, addressing values, knowledge, theories, skills, and practices that foster character development. While fundamental educational objectives remain constant, curricula must evolve with societal needs and scientific advancements. Thus, the curriculum is dynamic and progressive, requiring regular evaluation to stay relevant.

4) **Educational System**

The educational system serves as a benchmark for human behavior in society, shaping and directing societal development in education. Educational institutions must provide precise solutions to societal challenges, ensuring clarity and direction in thought processes. The system is essential for addressing educational issues and promoting cultural assimilation (acculturation). As a tool, education reflects cultural applications and is inherently non-neutral, shaped by its implementers and their goals.

Correlation Between Philosophy, Education, and the Educational System

1) **System of Education**

The educational system or science of education formulates tools, infrastructure, techniques, and patterns for educational processes. This encompasses leadership, teaching methods, educational policies, and the art of education.

2) **Moral Content of Education**

The intermediate goal of education involves defining moral norms or ethical values that underpin educational systems. These norms serve as the foundational moral concepts applicable across all educational levels and types.

3) **Philosophy of Education**

As a field of study, the philosophy of education formulates normative principles and objectives, the essence of humanity, the nature of education, the moral content of education, and the structure of educational systems. It also addresses educational policies, leadership, methodologies, patterns of acculturation, and the role of education in societal development.

IV. CONCLUSION

From the discussion above, it can be concluded that the subject of human education is also the object of education itself (Jalaluddin & Idi, 2010, p. 132). Islamic educational philosophy is a philosophical study that involves deep, systematic, radical, and universal thinking about educational issues, such as the problems of humans (students), teachers, curriculum, methods, environment,

the nature of human capabilities to be nurtured, developed, and guided to become Muslims whose entire personality is imbued with Islamic teachings. It also explores why humans should be cultivated into servants of Allah with such a personality, based on the Qur'an and Hadith as primary sources, and the opinions of scholars and experts, particularly Muslim philosophers, as secondary sources.

Islamic educational philosophy holds a solution-oriented, idealistic, and methodological position to address the problems of Islamic education that emerge and develop within the dynamics of Muslim community life. It aims to optimize human potential to be nurtured and developed, guiding them to become Muslims whose entire personality reflects the teachings of Islam and the character of a servant of Allah based on the principles of the Qur'an and Hadith.

In addressing Islamic educational issues, Islamic educational philosophy relies on permanent, constant, and indisputable sources that hold absolute truth. These sources include the Qur'an and Hadith as primary sources, and secondary sources such as the *ijtihad* of earlier scholars and the opinions of Muslim philosophers, even though their authority may be debated.

Humans are prone to mistakes and forgetfulness, so the author acknowledges that this paper is far from perfect. Therefore, the author welcomes constructive criticism and suggestions for improvement

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