

The Philosophy of Islamic Education Purpose Throughout Human Nature Concepts

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Abstract: This research aimed to know the concept of human nature and the Islamic Education concept based on four contemporary Islamic philosophers; Muhammad Iqbal, Syed Muhammad Naquib Al-Attas, Syed Hossein Nasr and Suhailah Hussein. The philosopher have different opinions in interpret human nature and education itself. Muhammad Iqbal's 'human willing' concept, Syed Muhammad Naquib Al-Attas with the concept of 'adab', Syed Hossein Nasr's 'environmental education' concept, and the last one is Suhailah Hussein with 'the new paradigm of critical education' concept. This research is library research and analysis studies. The findings of the philosopher's perspectives are the effort to solve problems that grows in public. From these concept, it was found that the synthesis of Islamic education can be born into education that prioritizes adab by which human will is controlled, and have sensitivity to their potential and environment, so that they can get the truth education concept on Islamic perspectives and essentially become the theoretical basis on mankind's problem solutions.

Keywords: islamic education purpose, human nature, history, philosophy

INTRODUCTION

Indonesia has formed the purpose of its national education as mentioned in Indonesia's Constitution 1945 education was aimed to rise the faith and moral of the students. According to law number 20 of 2003, national education is able to form a dignified nation's civilization in order to educate the nation's life. The development of the potential of students can make them more pious to God Almighty. In this case, this paper will dig the historical background of the philosopher in viewing human nature related to the purpose of education.

Philosophy has the radix character which means rooted. Thus, it cannot be denied that its presence determines the growth of science and the world of education. Then the philosophers in developing philosophy gave birth to thoughts or theories which if likened to be seen as roots that continue to spread and branch. The development of the thinking of these philosophers continues to grow along with the times. The classical era raised some famous Muslim philosophers including Ibn Sina, Ikhwanus Shafa, Suhrawardi, and Mulla Sadra at the end of the growth of philosophy in the classical period.

Those classical philosophers have different views but with the same focus, that is human nature if seen from its internal dimensions. In addition, the condition of the

Muslim community at that time was in a dominant and superior position. The main study in classical philosophy is human nature which then becomes the basis for formulating the nature and objectives of education as well as offering learning strategies. Contemporary philosophy that was born later brought a new concept of human nature and its implications for the nature and purpose of education. This contemporary era begins with new developments in Muslim thinking, initiated by Muhammad Abduh, Rashid Rida, Sir Ahmad Khan, and Muhammad Iqbal.

This article will discuss the opinions of several figures who are concerned in discussing the educational philosophy of contemporary philosophers including Muhammad Iqbal, Syed Muhammad Naquib Al Attas, Syed Hossein Nasr, and Suhailah Hussein who pay attention to the historical background of the Muslim community as well as external factors other than internal factors on the formulation of human nature. This certainly affects the formulation of the nature and purpose of education.

METHODS

The research paradigm used in this research is qualitative. Qualitative methods are used to obtain in-depth and meaningful data. This research method is based on the philosophy of post-positivism which is used to conduct research on natural objects. (Sugiyono, 2016). Qualitative research is also research that produces descriptive data in the form of written or spoken words from people and the manifestation of observed behavior. (Margono, 2000). The type of research used is library research. Library research is a series of activities related to collecting library data, reading, taking notes, and processing research materials. (Zed, n.d.) So that in this research the data used is a collection of books, journals and articles related to the research theme.

RESULT AND DISCUSSION

Various Concepts of Human Nature According to **Muhammad Iqbal** has the concept that the essence of man lies in his desire or will, not in his intellectual or understanding. He argues that a strong will in a strong body is the ideal ethnicity in Islam. According to him, ideally a Muslim is when he has a strong will and body. According to Iqbal, human will is divided into 4 groups. First, the biological will includes the basic needs of food and clothing, or what we usually known as the primary needs. Second, socio-biological needs including the will to marry and maintain offspring. Third, the socio-cultural will which consists of the need for education and the need for economic management. Lastly, the needs related to psychology. It includes needs in the aspects of knowledge, art, morals, and religion.

The four wills above are energy or impulses in humans. Thus, the human personality can be defined as combination of diverse wills and has an acknowledgment of the diversity of arrangements. Religion (transcendental will) -according to Iqbal, is the determining aspect of one's personality. How a person regulates his transcendental will determines what will he manifests as potential. The actualization of this potential should be the goal of life and the highest achievement for the nature and purpose of education.

The achievement of human personality at the highest level is by prioritizing the will to love God above the will of others so that God activates complete human self-awareness. By prioritizing God's will, humans can control their other wills and with this, humans will experience a phenomenon that Iqbal says as a new birth. Iqbal's foundation in this case is the Qur'an Surah Al-Hasr verse 19:

وَلَا تَكُونُ كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَٰسِقُونَ

This verse is what Iqbal uses in viewing the concepts of soul, personality, and ego. When consciousness of God becomes a highlight (source of light) on human consciousness, then he will realize that his presence on earth is God's best creation who carries out the mandate as *khalifah fil ardl*.

This idea of human nature departs from his critics of the prevailing education of his era. He saw that education at that time was not friendly with the type of Muslim's characters. In fact, Iqbal said that the current education system was not suitable or not suitable for the people. The problem of the people that occurred at that time was the development of human needs along with the times. As explained earlier that humans have a variety of needs that must be met. However, between needs and the ability to meet these needs is not always directly proportional in fact, many people feel the inverse comparison is due to unresolved economic problems.

Muhammad Iqbal then saw how important it is to control the human will or desires that arise from within him. He also argues that education is the right place to answer this problem. This effort to establish education as a means of training of human will, will not be carried out if the education implemented in the community actually directs human life towards materialism. Therefore, Muhammad Iqbal's offer of the concept of education aims to fill this gap. Thus, the nature of education according to Muhammad Iqbal can be concluded as training of human will – the control of human will.

The purpose of education is the development of Islamic character through controlling the human will so that it can carry out its role as a leader on earth and face all challenges in every era of development. Thus, the core of Iqbal's thoughts on the philosophy of education is training of human will. Humans need to know how to control their various desires. Education, is one of the main ways to find out. Iqbal's concept can be seen as a relevant thought if one looks at the historical background and the nature and purpose of the education he initiated. The diversity of human will can be solved by training of human will.

The implementation of Muhammad Iqbal's concept in education can be formulated into three agendas to achieve educational goals, including the following.

1. Spiritual interpretation of nature

“Science should be made a God-seeking, God-appreciating and God-finding source of knowledge. For this purpose the concept of *Tauhid* should be integrated with scientific teachings.”

Educational orientation must lead to 'worship' to Allah swt. However, it is important to direct the natural sciences (biology, physics, chemic) so that the concept of monotheism needs to be integrated with science teaching and/or other teaching.

2. Individual spiritual emancipation

“The letter of the Holy Prophet (P.B.U.H.) should find a central place in our educational system so that the students develop an emotional and intellectual attachment with his great personality and practically follow him as a model of ideal character throughout their lives.

Sirah or the story of the life of the Prophet Muhammad became the center of the education system so that students have a personality model and can follow the Prophet as an ideal model.

3. Spiritual democracy

“The Islamic concepts of equality (*masāwāt*), fraternity (*ukhuwwat*) and freedom (*hurriyat*) should be taught and inculcated in the students so that they are enabled to practice “spiritual democracy” when they start practical life after their education.”

Students also need to be taught the concepts of equality, brotherhood, and democracy or freedom of opinion. This is what students need when they go directly to the community.

Furthermore, **Syed Muhammad Naquib Al Attas** discussed human nature in his speech on the concept of education in Islam which was delivered in Mecca in 1977. He explained that education is a process of inculcating something in humans. This process consists of three important elements, which are students, process, and content. As for what is meant by students here are humans themselves. Therefore, he begins his discussion with human nature. Unlike Muhammad Iqbal, this contemporary philosopher who was born in Bogor views humans as rational animals. The definition of the word rational that is inherent in humans has become a long and controversial debate among Muslim philosophers. Judging from the history of the development of ancient Greek and Roman philosophy, the existence of the ratio is considered separate from the intellectuals in the process of secularization of science.

Muslim scholars at that time did not accept the notion that ratio (*aql*) was something separate from intellectuals. They believe that ratio is an organic unity of reason and intellect. Because of this, humans are called *hayawanun nathiq*. The word *nathiq* is taken from the word *dhu nuthq* which means that shows human rationality. The words *nathiq* and *nutq* are taken from words that show the basic meaning of 'speech' or the ability to speak which in the context of humans means the power and ability of humans to pronounce words into meaningful patterns. That's why humans are called animals that can talk. The ability to speak, according to Al Attas, is a manifestation of what is invisible from human –*aql*. Furthermore, Al Attas explains the concept of *aql* that exists in this human being. *Aql* is a synonym for *qalb* –a spiritual organ (*an-nafs an nathiqah*) which functions to recognize and distinguish something from falsehood. The main thing is, this *qalb* perfects human function as a rational animal that can speak and distinguish between good and bad.

The next part of the educational process according to Al Attas is content. Al Attas offers a concept of what is actually contained in education. What is 'implanted' by the educational process as mentioned earlier is that education is a process of inculcating something in humans. So the content here is 'what is that something?'. Indeed, we can understand together that what is meant by something is science, however, it is necessary to understand what is meant by science in Islamic epistemology. Muslims believe that all knowledge comes from Allah (*husul*) and knowledge is something that comes from Allah (*wusul*).

The next concept brought by Al Attas is about adab. Adab is the main key in the purpose of seeking knowledge. Adab is defined by Al Attas as discipline of body, mind and soul; discipline that ensures the recognition and recognition of a person to the right place in terms of physical, intellectual, and spiritual capacities and potentials; recognition and acknowledgment of the fact that knowledge and existence hierarchically correspond to various levels or its *maratib* and degrees (*darajat*). This understanding directs the actualization of knowledge towards 'adl or justice. Justice is a reflection of wisdom or wisdom – knowledge given by God which with that knowledge allows the recipient to find goodness and the right place for something or someone.

The condition of knowing the exact place for something or someone ('adl); as for adab is a way to know how to place these conditions. If it is put in the context of nature, adab is the ability to treat plants, animals, and ecosystems in general according to their place. With adab, humans become aware and can adopt a just and wise nature in all things. In connection with this concept of adab, the basis used by Al Attas is the hadith of the Prophet Muhammad:

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي

And what Ibnu Abbas said in understanding Q.S. At-Tahrim verse 6:

فَقْفَهُمْ وَ أَدَّبُوهُمْ

Al Attas once again has a different opinion with the majority of Islamic philosophers who think that education is an integration between *ta'lim-tarbiyah-ta'dib*. For him, the word *ta'dib* includes the meaning of *tarbiyah* and *ta'lim*.

Al Attas' thought was motivated by the existence of internal and external factors experienced by Muslims at that time. The internal factor is a misunderstanding of the sciences received from the Western. Meanwhile, the external factor is the existence of cross-religious and cultural challenges (religious-cultural) and cross-civil culture (socio-political). Al Attas views that these two things can be solved by improving the manners in humans that have been lost. Adab, as conveyed, is an order of mind that recognizes and acknowledges the hierarchy of knowledge based on the criteria of nobility.

Education is a process of *ta'dib* –the cultivation of adab in human beings. The main thing is, according to Al Attas, education is an introduction and acknowledgment (which is continuously planted in humans) about the correct placement of everything in the order of creation, which guides a person to the recognition and acknowledgment of

the existence of God in the order of being and existence. Meanwhile, the purpose of education is to develop civilized human beings. The concept offered by Al Attas in this *ta'dib* is relevant to the historical background of society at that time where adab became a crucial issue. The concept of *ta'dib* in education is expected to be able to fill the gaps that occur in society due to the loss of adab.

The emphasis desired by al-Attas to replace *tarbiyah* into *ta'dib* is one of his efforts to reconstruct the direction and goals of education desired by al-Attas. In line with the opinion of Azyumardi Azra which states that the teaching process in education today is only cognitive, while aspects in the formation of personality and character are not considered. Therefore, he offers a solution in the form of a direction for the reconstruction of Islamic education, one of which is by reformulating the meaning of education and expressing his agreement with the concept of *ta'dib* proposed by al-Attas. (Ghoni: 2018)

Al-Attas assumes that the purpose of Islamic education is to instill virtue in "human beings" as humans and as individuals. The ultimate goal is to produce good human beings from the material and spiritual aspects of life, which focuses on the formation of the individual's personal aspects and hopes for the formation of an ideal society. This good or ideal society is actually formed from the personality of each good individual, because in essence society is a collection of individuals. So it can be concluded that al-Attas wants Islamic education to be able to produce universally good human beings (*insan kamil*), whose orientation is in two dimensions at once, which are as servants of Allah and as caliphs on earth. With high expectations that wanting education to produce complete human beings (*insan kamil*) characterized by universality in insight and knowledge that reflects the example of the Prophet Muhammad SAW. To achieve this goal, according to him, Islamic education must refer to the affective (moral-transcendental) aspect, as well as the cognitive (sensual-logical) and psychomotor (empirical-sensual) aspects. (Syafa'ati, Sri and Muamanah, 2020)

Quoted from the journal written by Almut Beringer, according to **Syed Hossein Nasr**, a paternal philosopher views human nature as bridging the physical and spiritual material worlds and one of his duties is to 'enforce the order of the cosmos'. Nasr's conclusion on this did not just happen, however, through an in-depth discussion of the order of the cosmos or the universe – this human habitation. Almut Beringer writes journals in the fields of sustainability of the universe and environmental education. The background of his writing is the question of 'Where is the position of religion in environmental education?' which in his journal is discussed by answering the question 'What is the position for religious views on the order of the universe and environmental education?'. In answering this question, he refers to Syed Hossein Nasr as a contemporary Muslim philosopher who has views on sacred cosmology. As stated earlier that humans are the link between the metaphysical world and the spiritual world, this is because Nasr thinks that humans have a 'soul' that can know divine things. The pure human soul can penetrate the universe horizon to the sacred Divine knowledge. Religion itself according to Nasr is the center of sacred things and how to achieve them. Therefore, religion is a source of ethics in protecting the environment and the universe.

Furthermore, Nasr explained several principles related to the cosmology. First, nature is an existence or reality that can be witnessed by humans because the material-physical world originates from the spiritual world. The reality of God cannot be known except through its phenomena –the universe being one of those divine phenomena. Thus, nature has a sacred nature whose meaning is formulated differently by each religion. Facts about this can be learned through esoteric study and intuition. Second, as stated that nature has a sacred nature, its existence has a purpose and meaning as well as a significant relationship to the moral and spiritual of mankind. Third, the existence of humans and the universe has an inseparable relationship because it is the task of humans as stated to maintain the order of the universe. Finally, the universe is a source of knowledge for humans, humans can take lessons from it not only in terms of science but also morals, and spirituality.

Nasr explained the concept of sacred cosmology because he was concerned with the growth and development of the universe which was getting worse –not even better with human development. The universe is experiencing a phenomenon he calls a 'crisis'. His analysis of the crisis experienced by the universe shows that the cause of the crisis is none other than the disharmony of harmony with the sanctity of nature. Nasr then concluded that the crisis in the order of the universe is directly proportional to the spiritual crisis of man. The spiritual crisis is caused by the loss of spiritual-religious knowledge about nature. The birth of secular humanism among mankind that lasted throughout the Renaissance era and even continued into the aftermath has led to the absolutization of human beings. The influence brought by secularism and reductionism in the development of science among Christians has led to the loss of the role and legitimacy of religion regarding the order of the universe in the new paradigm of science that dominates civilization.

The way out of the environmental crisis that occurs in the universe is the construction of a new metaphysics based on the religiosity of nature to replace the paradigm that has been developing in society. The way to discover this new metaphysics is through the perennial philosophy. The religious point of view of nature brings back the meaning of the sanctity of the universe where the universe is the most real reality of God. From it humans can take lessons and maintain the order of the cosmos (esoteric studies).

The historical background of Nasr's view of sacred cosmology led to his opinion that the nature and purpose of education for Nasr was 're-sacralization of the universe'. This sacralization only occurs with the self-transformation of educational actors. Worship or religious practice should be accompanied by awareness of protecting the universe which is the obligation of mankind. Practical implications that can be applied in education referring to Nasr's view of sacred cosmology are:

1. providing training on critical and intuitive reasoning
2. scientific learning that includes esoteric and exoteric teaching materials
3. an explanation related to the order of the universe with two approaches, namely scientific and spiritual

4. balancing indoor and outdoor learning experiences to give students a deep impression or meaning and improve harmonization with nature so that the fact that nature is the real reality of God can be accepted by students

Nasr's concept of environmental education answers community problems related to the environmental crisis they are experiencing. In fact, this concept is still relevant if applied to education today. Although there have been many movements that care about the environment that are present in the community, awareness of how the environmental crisis is caused by the crisis of spirituality still needs to be promoted in education in Indonesia. Nasr's central concept of knowledge, as elaborated in the book *Science and Civilization in Islam* is unity; namely understanding the unity and interrelation of all that exists, so that by contemplating the unity of the cosmos, one can go towards the divine unity imagined in the unity of Nature. The idea of unity in science is an idea derived from the shahadah: *La Ilaha Illa Allah*.

The idea of unity is not only the nature of Islamic science and art, it is the expression of that science and art. According to Nasr, cosmology is capable of being a "tool of conceptual integration" aiming "to establish a knowledge to know the interrelationships of all things and to relate to the levels of the cosmic hierarchy with each other, and with the highest principles. So it becomes a knowledge that allows the integration of diversity into cohesion. His thinking suggests that there are differences in views and the birth of various thoughts on science, none other than because of the different levels of faculties possessed by humans, which include: intellect, imagination, ratio, and senses (Kurniawan: 2012).

Suhailah Hussein, a philosopher who is concerned with critical education in formulating his concept, considers humans as historical beings, social beings, rational and active. Humans are said to be historical beings because humans can change themselves through reflection and the formulation of new conceptions of themselves and society. This action is called 'self-interpretation'. The purpose of this self-interpretation is when humans are able to change identities on the basis of their reflection. The practice of social relations prevailing in society shapes humans as social beings. Humans are endowed with reason which gives them the ability to think and reflect on their practices and social relationships. As well as being 'active' (the ability to give meaning) in reconstructing and changing social practices by means of a series of self-reflection processes.

Suhailah's critical education and his view of human nature stem from dissatisfaction with the inequalities preserved by traditional pedagogy in education. This has an impact on the growing gender inequality in society. Suhailah saw that education at that time was leaning towards certain races and genders. If allowed to continue, there will be no racial and gender equality in education. The view of Muslim philosophers before Suhailah, formulated that human nature consists of body, soul, and mind. For this, Islamic education is expected to be able to develop students' physical, spiritual, and emotional aspects. However, this view has not provided a way for Muslims to think dynamically, practice *ijtihad*, and unite Western and Islamic knowledge. If allowed to drag on will bring a setback for the education of Muslims.

With critical education, contemporary Islamic education can rethink, redefine and develop a new understanding of *ijtihad* so that there is no longer a view of Muslim scholars as a traditional methodology.

The view of education from the Suhailah concept formulates that the nature of education is a social transformation. While the purpose of education is the emancipation of the conception of truth and reality that is built ideologically. According to Suhailah, the relevance of the concept of education to critical pedagogical problems brings emancipatory knowledge to the surface. This emancipatory knowledge frees humans from habits, customs, traditions, dogmas, and superstitions that are usually accepted as given and cannot be questioned. Emancipatory knowledge also shows how the world can be different from how it is now free from injustice and oppression. With critical education, the development of personal and social transformation can also be achieved.

Synthesis of the Goals of Islamic Education from Four Philosophers The contemporary philosophers above have different concepts based on the historical background that occurred at their time. Every concept offered by these philosophers is an attempt to answer the problems of the times. Muhammad Iqbal with the concept of human depending on his will, Syed Muhammad Naquib Al Attas with the concept of *adab*, Syed Hossein Nasr with the concept of environmental education, and finally Suhailah Hussein with a new paradigm of critical education. Through these four concepts, the synthesis of Islamic education can be born into education that prioritizes *adab* by which human will is controlled, and has sensitivity to self-potential and the environment, so that Islamic education can play its role perfectly in human' life.

CONCLUSION

The philosophy of education is the result of the thoughts of philosophers born from complex historical experiences. This thinking is an attempt to answer the problems that develop in society. Contemporary Muslim philosophers are also trying to do the same. Muslim education experts generally agree that the theory and practice of Islamic education must be based on a basic conception of human beings. The identity of a Muslim human being can be perfectly obtained after his function as a creature, educator and educated, servant of Allah (*'abd*) and caliph of Allah, as well as other potentials have actually been integrated in a balanced way into a whole form. Emphasis on one of them while leaving the other results in imperfect human identity as *insan kamil* or Muslim *kaffah*. The four philosophers above believe that the concept of man and education is a good integration for the development of the whole individual. It can be conclude that Islamic Education purpose in Indonesia in well- formed throughout the concepts of human nature by the philosophers.

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