

THE BASICS OF ISLAMIC EDUCATION IN THE PERSPECTIVE OF ISLAMIC EDUCATION PHILOSOPHY

Alif Nazarsyah^{1*}, Mustofa Ismail², Prayoga Sukma³, M Fadil Luthfi Lubis⁴

^{1,2,3,4} Universitas Muhammadiyah Sumatera Utara, Indonesia

alifnazarsyah08@gmail.com¹, ismaelemael460@gmail.com², yogahrp010881@gmail.com³,
mf2340473@gmail.com⁴

ABSTRACT

Abstrak: Metode pengajaran dalam Islam sudah semestinya harus dianut secara komprehensif terutama didasari dengan filsafat pendidikan Islam. Penelitian ini berusaha membongkar dasar-dasar pendidikan Islam dalam filsafat pendidikan Islam, khususnya melalui ontologi, epistemologi, dan aksiologi. Penelitian ini dilakukan dengan metode deskriptif kualitatif melalui kajian pustaka. Hasilnya, dasar paling iteratif dari pendidikan Islam adalah adanya pandangan menyeluruh terhadap manusia dan tujuannya dikhususkan untuk membentuk insan kamil. Kontribusi paling penting yang dihasilkan dari penelitian ini adalah memadukan secara sistematis ketiga dimensi filsafat dalam kajian integrasi edukasi Islam. Dengan syarat, ada usaha memperkuat logika dalam kurikulum dan praktik pendidikan Islam kontemporer. Hal ini hanya bisa dilakukan jika pendidikan Islam yang dinamis tersebut tetap tunduk pada perubahan yang terjadi pada dunia.

Kata Kunci: *Dasar Pendidikan Islam; Filsafat Pendidikan Islam; Ontologi; Epistemologi; Aksiologi*

Abstract: *The teaching method in Islam should be adopted comprehensively, especially based on the philosophy of Islamic education. This study attempts to uncover the basics of Islamic education in the philosophy of Islamic education, especially through ontology, epistemology, and axiology. This study was conducted using a qualitative descriptive method through a literature review. The result is that the most iterative basis of Islamic education is the existence of a comprehensive view of humans and its purpose is specifically to form a perfect human being. The most important contribution resulting from this study is to systematically combine the three dimensions of philosophy in the study of the integration of Islamic education. With the condition that there is an effort to strengthen the logic in the curriculum and practice of contemporary Islamic education. This can only be done if the dynamic Islamic education remains subject to the changes that occur in the world.*

Keywords: *The Basis of Islamic Education; Philosophy of Islamic Education; Ontology; Epistemology; Axiology*



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A. INTRODUCTION

Islamic education, as an educational system, aims to develop the whole person, including their spiritual and social aspects in addition to their intellect. This form of education differs from the secular one that focuses on cognitive and technical skills. Islamic education aims to nurture the full potential of the human being. In the context of revelation (the Qur'an and Hadith), the logic of reason, and the power of the mind, Islam provides guiding principles.

In the context of the philosophy of education, Islamic education is not only seen as the teaching and learning of disciplinary knowledge, but rather as a continuous process of instilling values and character (Ayatollah, 2022). The gap in the Islamic education system is caused by the lack of attention to integrating spiritual needs into education, leading to shallow worldly achievements that lack deeper qualities such as character and morals. The rapid pace of globalization, technological advancement, and the moral decadence of the youth indicate that the current education system does not focus enough on character formation. In this regard, the philosophy of Islamic education provides a deeper conceptual basis as it addresses 'what' is taught, 'why' it is taught, and 'for what purpose' the education is given (Afifuddin & Ishak, 2023).

The previous literature review revealed that great thinkers such as Al-Ghazali, Ibn Sina, and Al-Farabi contributed to the field of Islamic education. For example, Al-Ghazali emphasized that the main purpose of education is to maintain the soul and get closer to Allah SWT. Ibn Sina emphasized the development of logic and morals from a very young age in education, while Al-Farabi linked education to the development of an ideal society, al-Madinah al-Fadilah. A study conducted by Al-Attas (1999) also showed that education in Islam is intended to return a person to his primitive state or 'fitrah' which is a creature capable of moral responsibility (Matanari, 2021).

Unfortunately, many Islamic education curricula today are still trapped in several Western frameworks of thought that are not always compatible with the Islamic worldview. This is an example of the need for Islamic educational philosophy to analytically define, investigate, and rebuild the foundations of Islamic education that remain relevant but do not sacrifice its essence. The focus of this study is to formulate the concept of Islamic education within the framework of educational philosophy by discussing three fundamental aspects of philosophy, namely: ontology, epistemology, and axiology. Ontology deals with the nature of reality and human beings, epistemology studies the means and methods through which knowledge is obtained, while axiology discusses the goals of education. This study will also analyze how these ideas relate to previous research at the national and international levels, including leading journal publications indexed in Scopus and Web of Science. Through this approach, this article aims to advance the development of Islamic education practically and theoretically, especially in

improving the philosophy of curriculum anthropology, which is still under-explored in higher education curricula.

B. METHOD

This study uses a descriptive qualitative approach through a literature review. This approach was chosen because this study is theoretical-conceptual which seeks to analyze the basics of Islamic education from the perspective of Islamic educational philosophy. The researcher does not use quantitative instruments or field data but rather uses ideas, theories, and previous research through analysis of written sources (Hasan et al., 2023).

Data for this study were collected from various scientific literature including classical and modern texts written by major thinkers in Islamic education, as well as national and international journal articles. These sources were selected from literature that has passed the screening of topic relevance, academic credibility, and timeliness of information. Such literature includes publications from several authors indexed in Scopus and Web of Science to improve the academic quality of this paper. References are managed and written using Mendeley with APA (American Psychological Association) 7th edition style as recommended.

Data analysis was carried out using content analysis techniques, namely by identifying and classifying the contents of literary works according to three main dimensions in educational philosophy: ontology, epistemology, and axiology. The researcher examines how these three dimensions form the core framework of Islamic education, and to what extent existing theories are in line with or contradict contemporary thinking. Throughout the analysis process, the researcher does not involve human subjects or samples but concentrates on ideas, principles, and theories as the unit of analysis.

In addition, the author maintains balance by comparing many views from various figures who have different backgrounds of thought, such as Al-Ghazali, Ibn Sina, and Al-Farabi. This is done to enrich views and produce conclusions that are not singular or dogmatic. This emphasis also allows the author to find novelty (newness) in the structure of making the foundations of Islamic education that are based on philosophy but remain contextual to current educational phenomena.

C. RESULTS AND DISCUSSION

Based on the results of an in-depth literature search and critical review of primary and secondary sources in Islamic educational philosophy, it was found that human nature is the main foundation that forms the direction and objectives of Islamic education. The nature of humans in the Islamic perspective is not only understood biologically as physically developing creatures, but also as spiritual creatures who have reason, heart, and nature

as gifts from Allah to live life in this world and the hereafter (Anam et al., 2022).

This nature is a basic potential that must be developed through the education process so that humans can achieve perfection as obedient servants of Allah and caliphs on earth. Therefore, Islamic education views humans as multidimensional creatures who have great responsibility towards themselves, their environment, and their God. Within the framework of Islamic educational ontology, human existence has a clear and directed purpose of creation. This ontology explains that humans were created by Allah with a divine mission, namely as caliphs on earth who carry out the mandate to prosper and protect the universe by sharia values. This is in line with Allah's words in the Al-Qur'an surah Adz-Dzariyat verse 56, which emphasizes that the creation of humans was to worship Him. Thus, Islamic education must be directed at the formation of a complete and balanced person, which includes spiritual, intellectual, and bodily dimensions, so that he can understand his life duties as a servant of Allah and as a leader on earth.

Islamic education does not only aim to educate intellectuals but also to foster deep spiritual awareness and a sense of moral responsibility in social life. According to Sulaiman et al. (2023), good Islamic education must produce individuals who are not only cognitively intelligent, but also have noble morals, social sensitivity, and awareness of religious values that guide every aspect of life (Sulaiman et al., 2023). Education is an important means of instilling the values of monotheism, faith, and devotion, which ultimately form humans who have integrity, empathy, and positive contributions to society. Such an educational process will encourage students not only to seek knowledge as a means of achieving worldly goals but also as provisions for the afterlife.

This ontological understanding of humans makes the educational process in Islam not merely a tool for gaining knowledge, but as a medium for perfecting human existence toward true perfection as a servant of Allah (Sebastian et al., 2022). Education in Islam is an effort to develop all the potential possessed by humans in order to achieve the perfection of their nature.

More than that, the ontological approach in Islamic education views humans as active, dynamic beings, who have basic potential (nature) that must be directed and developed in a balanced way. Humans in the Islamic view are not passive creatures who simply accept external influences but have an innate capacity to grow, learn, and develop towards the perfection of their lives. The concept of nature is an important basis for understanding the nature of humans, namely that every individual naturally has a tendency towards truth, divine values, and the urge to do good (Nasution, 2022). Thus, education has a great responsibility to ensure that this nature is not only maintained but also directed to develop optimally for human creation.

The concept of fitrah also emphasizes that humans, since birth, have carried the potential for goodness, but this potential can be influenced by the environment, experience, and education received. Therefore, Islamic education plays a role as a guardian of fitnah, as well as a means to guide humans to stay on the path of truth. Education that is unable to maintain and develop fitrah will produce individuals who lose their way, are influenced by negative values, and move away from the purpose of life as servants of Allah. Therefore, education must be a safe and conducive space to foster good values, form noble characters, and strengthen spiritual awareness in each student. In this context, teachers or educators have a very strategic and responsible role. Teachers are not only transmitters of lesson materials, but also spiritual guides, moral role models, and facilitators who are able to present a learning process that touches all aspects of humanity. Muhartini et al. (2023) stated that good education must combine knowledge with faith, and morals with deeds so that students are not only intellectually intelligent but also have souls full of moral and spiritual values (Muhartini et al., 2023). Teachers must be able to create a learning atmosphere that fosters a love for the truth, builds awareness of the role of a caliph, and instills responsibility as a servant of Allah.

Therefore, the ontological basis of Islamic education emphasizes that the orientation of education must be directed at the formation of insan kamil, namely humans who are whole and balanced in terms of faith, reason, and deeds. Islamic education must produce faithful individuals, who have healthy minds, have noble morals, and can carry out their roles and responsibilities as caliphs on earth with full awareness. The educational process should not stop at the transfer of knowledge alone but must be a path towards the formation of humans with integrity, contribute to social life, and always direct themselves to a greater goal in life, namely achieving the pleasure of Allah SWT.

Furthermore, the second basis that is an important foundation in Islamic education is the epistemological basis, namely the basis related to the source, and method of obtaining and interpreting knowledge from an Islamic perspective (Zahrah, 2022). Islamic epistemology has different characteristics compared to the Western tradition of thought which tends to deify reason and empirical experience alone. In the Islamic view, the revelation revealed by Allah SWT through the Qur'an and the hadith of the Prophet Muhammad SAW is the main and highest source of all forms of knowledge. Meanwhile, reason and empirical experience are only tools to understand and manage knowledge, on condition that they remain within the corridor of divine values. This view shows that Islamic education cannot be separated from the foundation of revelation, because all knowledge essentially belongs to Allah and must be used for the good of humanity and to draw closer to Him.

Within the framework of Islamic epistemology, revelation, reason, and senses are positioned proportionally, where revelation is the main foundation

that directs reason and experience to continue to run by the values of essential truth (Aziz, 2022). The mind that is given the ability to think is a gift from Allah, but its use must be directed to understanding the kauniyah verses and qauliyah verses that have been established in the Qur'an and Sunnah. This means that there is no conflict between religious knowledge and general knowledge from an Islamic perspective because all knowledge comes from Allah and aims to make it easier for humans to live their lives according to the guidance of the Shari'a. Education based on Islamic epistemology not only teaches students to master logical thinking skills but also integrates scientific understanding with spiritual values so that the knowledge gained brings blessings and benefits.

The educational process in Islam does not only emphasize the achievement of cognitive aspects alone but also the formation of character and manners toward knowledge. Knowledge is seen as a light from Allah, so the process of seeking it must be carried out with a straight intention, an attitude of humility, and full respect for sources of knowledge, teachers as guides, and the learning process itself. Islamic education also emphasizes the importance of strengthening the value of manners in the learning process, such as honesty in seeking knowledge, being humble towards the knowledge possessed, and maintaining integrity in utilizing knowledge for the common good. This is an important distinction between Islamic education and the secular approach that tends to separate knowledge from moral and spiritual values.

Islamic epistemology places strong emphasis that the educational process is not just a transfer of information or technical skills, but also a means to instill respect for the truth, manners towards knowledge, and a deep understanding of the nature of knowledge as a mandate from Allah SWT. Islamic education teaches students not to be arrogant with the knowledge they possess, and to always be humble in achieving a higher understanding. This attitude is important so that the knowledge gained is not only a tool to fulfill personal ambitions, but also a path to blessings, benefits for others, and strengthening the role of humans as caliphs on earth. Thus, Islamic epistemology is not only a matter of thinking methods but also concerns a life orientation that makes knowledge a path to goodness and devotion to Allah SWT.

Deeper still, the epistemological approach in Islam views that knowledge is not value-free, but is always closely tied to spiritual and ethical goals. In the Islamic view, seeking knowledge is not just an intellectual activity, but rather a form of worship that has a dimension of devotion to Allah SWT. This means that the process of seeking knowledge must be based on the right intention, namely as an effort to get closer to Allah and bring benefits to humanity. This view is an important basis for building an Islamic scientific tradition that is inseparable from the values of faith and morality,

while also distinguishing Islamic epistemology from the secular approach that tends to separate knowledge from values.

In practice, Islamic education should not stop at achieving cognitive aspects or academic success alone. Education should be a holistic process that combines intellectual achievement and character building. A student is not only directed to understand scientific theories and concepts, but also to have a humble, honest, and noble attitude in practicing his knowledge. Education in Islam aims to form a perfect human being, namely a human being who is intellectually, spiritually, and morally complete. Therefore, the Islamic education curriculum needs to be designed to be able to integrate the dimensions of knowledge, faith, and charity harmoniously.

Furthermore, awareness of the importance of values in this science requires educators to always pay attention to the aspect of manners in the teaching and learning process. Teachers are not only teachers of material, but also role models who instill an attitude of respect for knowledge and responsibility in using it. Thus, Islamic education is not only oriented towards mastering subject matter, but also instilling an ethical awareness that knowledge is a mandate that must be guarded, practiced, and disseminated for the common good. Education that is free from these values will only produce a generation that is intellectually intelligent, but weak in moral commitment.

It is important for educators and curriculum designers to realize that Islamic education must be oriented towards the development of the whole person—both intellect, heart, and charity. Learning must be directed so that students understand that knowledge is not the final goal but a path to devotion to Allah and the improvement of people's lives. Every intellectual achievement must be accompanied by an awareness of social responsibility, and that knowledge must be useful for building the common good. Islamic education, with its strong epistemological foundation, is an important bridge in forming a generation that is not only smart but also wise and trustworthy in utilizing its knowledge (Nadhiroh & Hasan, 2022).

The third basis that is no less important in the foundation of Islamic education is the axiological basis, namely the basis related to the values that are the ultimate goal of the educational process. From an Islamic perspective, education is not a neutral activity but is laden with values that come from the teachings of revelation. Values such as monotheism, honesty, justice, responsibility, and noble morals are the spirit of every educational activity. The axiology of Islamic education emphasizes that every science and learning process must lead to character formation that is in line with creating humans as servants and caliphs of Allah. Therefore, Islamic education must have a clear vision of values, namely forming individuals who are not only intelligent and skilled, but also have good morals and are committed to high moral values. In this context, the success of education is not only measured by academic achievement alone but also by the extent to which students

demonstrate behavior that reflects Islamic values in everyday life (Musthofa & Akbar Illahi, 2023).

Furthermore, this axiological basis requires education to internalize values comprehensively, not only through theoretical teaching, but also through role models, habits, and direct experience in the learning environment. In the Islamic education system, values are not just subject matter, but something that is brought to life and exemplified by educators to students. Educators are not only teachers but also moral models who reflect Islamic values in their attitudes and behavior (Sultani & Khojir, 2023). Thus, Islamic education has a great responsibility in forming human beings who have noble character and have the right life orientation. The values instilled through education are not only for the benefit of the world but more than that, as provisions for the afterlife. Therefore, this axiological basis is the key to ensuring that Islamic education does not get caught up in narrow pragmatism, but remains directed towards its sacred mission: to form a knowledgeable and civilized generation.

D. CONCLUSION AND SUGGESTIONS

Islamic education has strong philosophical foundations, namely ontological, epistemological, and axiological foundations. The ontological foundation emphasizes that humans are creatures of God who have a mission as servants and caliphs so education must be directed to form humans who are aware of the purpose of their creation. The epistemological foundation shows that knowledge in Islam comes from revelation, reason, and experience, with an emphasis on the sanctity of the source and moral responsibility in its use. Meanwhile, the axiological foundation emphasizes the importance of Islamic values as the direction of the entire educational process, to form individuals who are not only knowledgeable but also have noble morals.

As a suggestion, educators and managers of Islamic educational institutions need to further integrate these three philosophical foundations in the curriculum and learning practices in order to create a balanced education between intellectual and spiritual aspects. For further researchers, it is recommended to study the application of these foundations more concretely in the field, so that the research results can provide a more applicable contribution to the development of Islamic education.

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