



# The Philosophical Foundations of Islamic Education

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## Abstract

Islamic educational philosophy is a branch of knowledge that discusses the concepts, principles, and objectives of education based on Islamic teachings. This article examines how philosophical thinking in the context of Islamic education can help us understand the essence of education as a process of forming perfect human beings in harmony with divine and human values. This philosophical approach explores fundamental issues such as the purpose of education, the concept of humanity, the role of teachers, teaching methods, and the relevance of knowledge from an Islamic perspective. Using conceptual analysis and textual hermeneutics, this research demonstrates that Islamic educational philosophy emphasizes a balance between intellectual, emotional, and physical education, as well as the importance of integrating religious and secular knowledge. This article is expected to serve as a foundation for the development of an educational system that is relevant to the needs of Muslims in the modern era, without neglecting the underlying theological principles.

## INTRODUCTION

Islamic educational philosophy is a branch of science that studies the foundations of thought and principles of education based on Islamic teachings (Falaqi et al., 2025; Hidayatullah et al., 2024). As a holistic approach, this philosophy integrates divine values, ethics, and rationality in shaping individuals of noble character, broad knowledge, and piety toward Allah. Education in Islam is not merely an activity of transferring knowledge, but also a means of shaping character and perfecting the human soul towards the pleasure of Allah (Engkizar et al., 2018). The philosophical foundation of Islamic education is rooted in three main aspects, namely: Ontological Foundation, which discusses the nature of humans, the world, and life (Ana Bella Puandina & Ja'far Assagaf, 2023; Rahmadani et al., 2021). In the Islamic perspective, humans are creatures created by Allah who possess physical, intellectual, and spiritual potential, and are tasked as vicegerents on earth to maintain balance and fulfill His trust.

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Epistemological Foundation, which includes sources of knowledge. Islam teaches that revelation (the Quran and Hadith) is the primary source of knowledge, complemented by reason and experience as means to understand the world and attain truth (Marlina & Nugraha, 2025; Rudiyanto & Anif, 2024). The axiological foundation emphasizes the values and goals of education. Islamic education aims to produce perfect human beings who are not only intellectually intelligent, but also have high morals, social awareness, and an awareness of their relationship with the Creator. Through this philosophical approach, Islamic education not only aims to build individuals who are successful in this world, but also provides them with provisions for the hereafter. Therefore, the philosophy of Islamic education is relevant in formulating a comprehensive and integrated educational system, taking into account spiritual, intellectual, and social aspects (Engkizar et al., 2025). This approach provides a strong foundation for building balanced individuals who reflect Islamic values and are able to make positive contributions to society and their surroundings.

## **METHOD**

This study uses a qualitative method with a literature review approach. This method is carried out by collecting data and information from various relevant literature sources, such as books, scientific journals, articles, research reports, and other official documents related to the topic discussed (Hlady-Rispal et al., 2021). This approach aims to gain a deep understanding of the issues being studied through analysis of existing theories. In addition, literature studies also enable researchers to identify gaps in previous research and build a theoretical framework that supports this study.

## **RESULTS AND DISCUSSION**

### **Revelation as the Foundation of Islamic Educational Philosophy**

Islamic knowledge places divine revelation at the highest level, even above reason. Revelation is the source of all sources, hence its position at the highest level. The absolute truth of divine revelation is an eternal status in the development of knowledge (Lestari, 2021; Sudrajat & Sufiyana, 2023). This implies that, according to the Islamic perspective, the senses and reason must submit to the guidance of revelation. Islam views human intelligence as incomparable to the guidance of revelation originating from God (Abdul Pandi et al., 2023, 2023). However, this does not mean that Islam belittles or disrespects the existence of human thought as a gift from Allah. There is a relationship of nature in this perspective that we must accept as reality, despite the many complex controversies surrounding it; i) divine revelation is accepted if reason points to true belief, ii) divine revelation is an external discourse wrapped in meaning so that it enters the feelings and hearing of the reader before they believe and have faith, iii) revelation provides guidance and direction that is true according to God about the universe and humanity, and humanity, with its reason, also strives to seek that guidance.

Unlike Western philosophy, Islamic philosophy places revelation as the highest place and direction of philosophical thinking (Ikhwan, 2024; Rizaldi et al., 2024). According to Ibn Maskawaih in Khudori, through revelation, the Prophet attained the ultimate truth, while philosophers attained the ultimate truth through thinking, reasoning, and reflection. Muslim philosophers place revelation as the source of Islamic philosophy and logical evidence, especially in metaphysical studies that cannot be reached by sensory knowledge (Engkizar et al., 2025; Wardanah et al., 2023). The metaphysical and eschatological domains are more appropriately studied using a faith-based approach, as they are metaphysical necessities.

According to al-Farabi, the revelation conveyed by Allah to the Prophet originated from the active intellect, namely Allah. A philosopher can attain the acquired intellect (*al-aql al-mustafid*) through intellectual processes and diligent practice. The knowledge resulting from their reasoning is obtained from their encounter with the active intellect, which is also the source of prophetic revelation. In this regard, both in substance and form, the results of philosophical reflection are indistinguishable from revelation (Hidayah et al., 2021).

In terms of terminology, according to Mulyadhi Kartanegara, Sufism is “a field of Islamic knowledge that emphasizes the spiritual aspects of Islam.” Kartanegara further states that the goal of Sufism is to bring oneself closer to God as the source and purpose of human life through worship and purification of the self through spiritual retreat (*tazkiyat alnafis*). Epistemologically, the Sufi method of self-purification (*tazkiyat alnafis*), as summarized by Kartanegara, consists of three steps: *takballi* (purification from all vices from within), *taballi* (adornment with virtuous qualities), and *tajali* manifestation of truth (Salam & Usri, 2021). According to Annemarie Schimmel, discussing Sufism is a very difficult task to carry out comprehensively (Anwar, 2017; Febriani, 2018). Although the results of philosophical reflection are not different from revelation, the two remain incomparable.

Philosophy involves reason and the role of the brain to obtain relative truth (Melkisedek Melkisedek et al., 2024; Rahayu et al., 2023). Meanwhile, prophets involve not only intellect but also other cognitive abilities. The process of receiving revelation between the angel and the Prophet is a spiritual experience that surpasses the philosophical thought process. The Prophet receives revelation without a veil; there is direct “communication” between the two. In this communication, Gabriel directly touches the Prophet's mind, which cannot be done by ordinary humans who still use voice or gestures to convey messages. Furthermore, the Prophet does not undergo special training involving internal or external senses to prepare for the reception of revelation. On the other hand, philosophers must undergo intellectual and moral training before reaching the pinnacle of perfection, which is to purify the soul and body in order to attain the acquired intellect (*al-'aql al-mustafid*) and ultimately reach the active intellect (Gunawan et al., 2022; Irianto et al., 2023). Thus, the process of receiving revelation is sacred as a guide and source of philosophy in Islam.

### **Reason as the basis of thinking in Islamic educational philosophy**

Linguistically, reason is a word derived from the Arabic word ‘aqala, which means to bind and restrain. However, the word reason as a noun (*masdar*) from ‘aqala does not appear in the Quran, but the word reason itself appears in another form, namely the verb (*fi'il mudhari'*). The word 'aqala means to bind and hold. The word 'iqal refers to the rope used by Arabs to tie a turban, while i'taqala refers to a person held in prison, and mu'taqal is the prison where prisoners are held. Al-Ghazali argues that reason has several definitions, including: reason is what distinguishes humans from animals, and with reason humans can understand and master various kinds of knowledge. Furthermore, the knowledge possessed by humans will influence their morals and attitudes (Mustaqim, 2025). Finally, with reason and knowledge, humans are able to control their desires.

The perfection and uniqueness of humans lie in their intellect, which is also what distinguishes humans from other creatures, including jinn and angels. Human happiness stems from the management of their intellect, which gives rise to noble attitudes and morals, peace, and tranquillity (Engkizar et al., 2021). This great blessing from God is a very special gift, through which humans will be led to eternal happiness. Reason provides solutions to human life, both formal and informal.

Humanity's stewardship on Earth is made possible because God has also endowed them with reason. However, not everything can be accessed by reason, such as life after death, the unseen realm, the Day of Judgment, and so on (Saputra, 2025; Supriatna, 2020).

One of the weaknesses of reason is its inability to decide between good and evil before understanding the essence of something (Alpi Aryf et al., 2024; Engkizar et al., 2022). Reason will judge good and evil based solely on experience and knowledge. As for Allah's guidance on good and evil, it has been determined for the good of mankind before reason is able to recognize and understand it. Based on the above statements, it can be understood that reason, as the source and foundation of Islamic philosophy, can be directed and used to think clearly toward the truth, which has already been established by revelation (Sa'adah et al., 2024; Firdaus & Dina, 2023). Although it is subordinate to revelation, human beings, with their inherent curiosity, cannot be confined to simply submitting and obeying revelation without first reflecting on and rationalizing abstract concepts. This curiosity leads humans to formulate hypotheses, which are then followed by empirical and non-empirical discoveries, ultimately leading them to God (the ultimate truth).

### **The relationship between revelation and reason as the basis for thinking in Islamic educational philosophy**

Reason and revelation are two things that can lead humans to knowledge of God. A person can reach God through the power of reason. In addition, through revelation, a person can also reach knowledge of God. The two are not contradictory. For him, belief in Allah is a natural instinct that cannot be resisted, especially when using one's sound reason to reflect on and contemplate the surrounding world, one will inevitably reach God. In this regard, Al-Kindi states that to know the existence of God, just as we understand the existence of the soul by observing the movements and observable effects of the body, so too with God.

Al-Farabi is considered the first person to provide an in-depth and systematic study of the issues of revelation and reason. Al-Farabi uses the word revelation in two senses. First, revelation as *ma'rifah* (gnosis), which is the highest knowledge of objects of natural intelligence (*alma'qulat al-thabi'iyah*) (Engkizar et al., 2024). These objects are theoretical objects of thought defined as existences that cannot be changed from one condition to another. Al-Farabi gives the example of mathematical objects in the form of numbers, where we cannot change odd numbers into even numbers or vice versa.

Second, revelation as wisdom (*hikmah*) is defined as the highest knowledge about the most important existences. Through this wisdom, humans are able to know true happiness. Al-Farabi states that those who receive revelation (prophets) have received *ma'rifah* and wisdom. However, according to Garder, *ma'rifah* here is not like in the Sufi perspective, but rather rational *ma'rifah* (*ma'rifah al-'aqliyah*), so that the prophet's intellect functions as a philosopher and true sage, but a philosopher and sage is not necessarily a prophet. Revelation, in al-Farabi's view, is a kind of cosmic understanding process. He describes it as an objective phenomenon that occurs when the prophet's soul is in harmony with the process of understanding through the active intellect. Through the active intellect, which understands the essence of the First Cause and secondary causes (the principles of celestial bodies), in addition to reflecting on himself, a prophet has a vision of God and the entire spiritual realm.

However, since revelation is not only knowledge for the recipient, but must also be conveyed to humanity, from the perspective of the prophet (the recipient), revelation contains two dimensions: theoretical and practical. The theoretical dimension of revelation consists of spiritual and intellectual realities as perceived and understood by the prophet himself, while the practical dimension comprises the laws

or practical wisdom conveyed by the prophet to humanity for the attainment of happiness (Harimawan & Sopingi, 2024; Sudirman, 2022).

## CONCLUSION

Islamic science places God's revelation at the highest level, even above reason. Revelation is the source of all sources, so it is placed at the highest position. The absolute truth of God's revelation is an eternal status in the effort to develop science. Conversely, reason as the source and basis of Islamic philosophy can be directed and used to think clearly towards the truth, which has been previously determined by revelation. Although it is subordinate to revelation, human beings, with their curious nature, cannot be confined to simply submitting and obeying revelation without thinking and reasoning about abstract concepts. Reason and revelation are two things that can lead humans to knowledge of God. A person can reach God through the power of reason. Additionally, through revelation, a person can also attain knowledge of God. Both are two methods that do not contradict each other. For him, belief in Allah is a natural instinct that cannot be resisted, especially when using his sound mind to reflect and contemplate the surrounding world, he will inevitably reach God.

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