

## Islamic Education Perspective Toward Mankind and Society

**Muhammadong<sup>1</sup> dan Fahmi Nizam<sup>2</sup>**

<sup>1</sup>Universitas Negeri Makassar, Indonesia

<sup>2</sup>Pendidikan Islam, Fakultas Tarbiyah, Universitas Islam Negeri Malang, Indonesia

[muhammadong@unm.ac.id](mailto:muhammadong@unm.ac.id) [Nizamamil@gmail.com](mailto:Nizamamil@gmail.com)

### ARTICLE INFO

#### Article history:

Received January 1, 2024

Revised January 14, 2024

Accepted January 20, 2024

Available online January 24, 2024

#### Kata Kunci:

Manusia; Masyarakat; Filsafat Pendidikan Islam

#### Keywords:

Humans; Society; Islamic Education Philosophy



### ABSTRAK

Filsafat manusia dan sosial pendidikan Islam diperiksa di sini. Tujuan pendidikan dalam Islam dan hubungan antara orang dan masyarakat dijelaskan pada halaman ini. Pencarian literatur menemukan referensi bahasa Indonesia. Metode ini menggunakan pencarian literatur atau ulasan untuk menemukan dan mengevaluasi buku yang relevan, artikel jurnal, dan publikasi lainnya. Artikel ini menggambarkan nilai-nilai moral dan spiritual pendidikan Islam. Pendidikan Islam menciptakan individu yang berdedikasi, taat, moral yang membangun masyarakat yang adil dan damai. Pendidikan Islam monoteisme (Tawhid), kecenderungan alami (Fitrah), karakter mulia (Akhlak Mulia), pengetahuan dan kebijaksanaan (Ilm dan Hikmah), dan kewajiban sosial dikatakan secara naratif. Artikel ini bertujuan untuk menjelaskan filsafat pendidikan Islam tentang manusia dan masyarakat dan perannya dalam membangun masyarakat yang damai, harmonis, dan adil secara sosial.

### ABSTRACT

*Islamic education's human and social philosophy is examined here. The purpose of education in Islam and the relationship between persons and society are explained on this page. Literature search finds Indonesian references. This method uses literature search or review to find and evaluate relevant books, journal articles, and other publications. This*

*article describes Islamic education's moral and spiritual values. Islamic education creates dedicated, pious, moral individuals who build a just and peaceful society. Islamic education's monotheism (Tawhid), natural inclination (Fitrah), noble character (Akhlak Mulia), knowledge and wisdom (Ilm and Hikmah), and social obligation are told narratively. This article aims to explain Islamic education's philosophy on humans and society and its role in building a peaceful, harmonious, and socially fair society.*

## 1. INTRODUCTION

Islam views man and society broadly in education. Islamic education emphasizes growing morality, knowledge, and social responsibility. This approach is based on Islamic spiritual, moral, intellectual, and social principles. Islamic education builds character and personality as well as information. Islam believes that each person has a unique potential and must fulfill Allah SWT's trust. Education uncovers and maximizes potential.

Justice, equality, and harmony in social connections are also stressed in Islamic culture. Islam promotes brotherhood, tolerance, mutual aid, and care. Islamic education emphasizes individual development and the responsibility of individuals in developing civilized and decent society. Educational institutions educate science, religious values, and character in Islamic education. Islamic education's comprehensive approach to learning and harmonization of scientific and religious ideals affect human and societal education. Islamic education has defined ideals and principles, but its execution frequently meets individual and societal problems. An in-depth study of the Islamic educational philosophy's vision of humanity and

\*Corresponding author

E-mail addresses: [muhammadong@unm.ac.id](mailto:muhammadong@unm.ac.id)

society may help address these difficulties. Understanding this concept should help us create a more comprehensive, inclusive, and Islamic values-based education. This article explores Islamic education philosophy's vision of man and society and its role in education.

## 2. METHOD

A literature search or a library research served as the tactic that was used. This technique entails the search for and study of a wide range of relevant materials, including books, journal articles, and other publications that are associated with the subjects of the Islamic philosophy of education ideas on man and society. The following are the stages that comprise the process for doing a literature search: identifying the topic, determining the keywords, searching for sources, selecting sources, conducting analysis and synthesis, and writing articles. In the process of writing this essay, the technique of literary search is used in order to get a fundamental and all-encompassing comprehension of the subjects that are being covered. Using these methodical processes, articles may be created with references to sources that have been validated and trusted, and it is also possible to ensure that the information offered is true and is founded on a solid basis.

## 3. RESULT AND DISCUSSION

### 1. Definition of Islamic Education Philosophy

Al-Attas calls Islamic education philosophy "a way of thinking about education that sees education as an integral part of the development of the totality of mankind, that is, spiritual, intellectual, moral, social, and aesthetic development based on the direction and principles of Islam." Al-Faruqi says that Islamic learning is "the conscious endeavour of man to acquire knowledge of God, himself, the universe, and the relationship between them, as well as developing self-quality within the framework of the Islamic worldview." Muhammad Na'im Yasin sees Islamic learning as "a conscious effort to integrate faith, knowledge, morality, and action in the context of Islam's values and teachings, with the aim of forming a noble, knowledgeable, and committed human being to the truth." Islamic education philosophy is its belief in education. It includes Islamic education design and organization principles, concepts, and ideals. Spiritual, moral, intellectual, and social components comprise Islamic education.

### 2. Islamic Education Philosophy's aim.

Islamic education promotes morality, knowledge, and community. Islamic education combines science and religion to develop people spiritually and intellectually. Islamic education builds character through integrity, honesty, justice, and respect.

### 3. The Value of Islamic Education.

Education is vital in Islam. Important Islamic education duties:

- a. Building Trust: Muslims believe man is God's earthly caliph. Education helps establish trust by optimizing human potential and responsibility.
- b. Preparing the Great Generation: Islamic education fosters strong generations in all fields. It includes religion, science, morality, leadership, and social skills.
- c. Science and Religion Integration: Islamic education promotes worldwide science and religion integration. It deepens knowledge and reveals science-religion links.
- d. Building Civilized Society: Islamic education encourages morality, justice, and social responsibility. Islamic education promotes peace.
- e. Religious Awareness: Islamic education increases religious awareness.
- f. It demands a deep comprehension of religious theory, worship, and practices. Islamic education emphasizes character, spirituality, and social improvement. This objective is based on Islamic education.

#### **4. Islam's view of man.**

Man is vital to Islam. Islam believes God gave man a special position in the universe. He is the world's God and may be worshiped. Islam gives people cause to distinguish them from animals. Reason allows contemplation and reasoned decision-making. Islam emphasizes education and knowledge because a knowledgeable mind helps man comprehend himself, God, and the cosmos He created. Islam also teaches that people are weak yet may act well. Man can do good or bad and will answer to God after death. Islam values morality and self-control. Islam treats everyone equally before God. Noble folks are not differentiated by race, tribe, or status. Everyone deserves respect and safety. The worldview promotes fairness, peace, and respect. Finally, Islam emphasizes dignity, reason, vulnerability, accountability, and equality. Islamic education aims to enhance human potential, build morality, and help people understand their role as God's servants.

#### **5. The Islamic education idea.**

Islam believes education essential to life. Islam stresses education beyond knowledge. Religious, intellectual, ethical, and social education are the goals of Islamic education. Islam promotes morality, character, and intellectual and scientific education. Islam stresses learning for this world and the next and doing good. Islamic education seeks noble, honest, and fair people. Science-religion convergence is promoted by Islamic education. Science and religion are compatible in Islam. Islamic education teaches science and everyday ethics. Islam's education system values individuality and potential. Education in Islam stresses intellectual, emotional, and social progress. Education unleashes human potential for society and the environment. Islamic education emphasizes honesty, respect, tolerance, social concern, and brotherhood. Islamic education encourages social responsibility and engagement in building a just and peaceful society. Islamic schools teach religion, science, and character. There are Islamic schools.

#### **6. Islamic education views society and man**

Islamic teaching understands that people need others to survive. Without social interaction, individuals cannot fulfill their potential, says Islam. Thus, Islamic education views humans and society as interconnected and crucial. Human ties and society are linked in Islamic education. Islamic education first fosters people who contribute to peace and justice. People learn their societal duties. Islamic education promotes honesty, respect, tolerance, social responsibility, and brotherhood. Community contacts and community-benefiting initiatives should reflect these values. Islamic education develops socially conscious people. Human and community interactions include Islamic education support and facilitation. Society must encourage personal progress. Islamic schools like madrasahs and gymnasiums need community engagement. A community may share knowledge, skills, and values to build a good individual. A society may also inspire students. People learn social realities and skills via interacting with society.

#### **7. Islamic education's values for humanity.**

It supports Islamic education. These concepts foster fairness, peace, and virtue.

- a. Tauhid: Islamic education begins with trust in Allah SWT's oneness. Islamic education encourages daily taohid absorption. Taohid teaches people that everything comes from God and that all decisions must follow Allah's ridha. Man will have a life aim and see spiritual values everywhere with a strong understanding of taahid.

- b. **Fitrah:** Islamic education acknowledges man's natural yearning to know God. Everyone may worship God and become a wonderful believer and feared man in Islamic education.
- c. Islamic education emphasizes virtue. Muslim education fosters honesty, loyalty, tolerance, compassion, and justice. Islamic education emphasizes morality in daily life.
- d. **Knowledge:** Islamic education believes God in science. Islamic education fosters intellectual progress. Islamic education integrates science with religion to help students understand the world and religion.
- e. **Social accountability:** Islamic education encourages it. Muslim education promotes active engagement in building a just and peaceful society.

#### **8. Islamic education in society.**

It involves implementing Islamic education and changing people and society. To generate holy, heroic individuals who build a fair, peaceful society.

- a. **Curriculum-based Islamic education** For cultural and religious dissemination, the curriculum may incorporate Islamic education. Islamic religion, ethics, morality, and social values are taught. Islamic education in curricula helps pupils understand religion, morality, and social responsibility.
- b. **Character and morality:** Islamic education builds character and values. Islamic education urges everyday practice of honesty, loyalty, justice, and compassion. Teaching and practice foster self-control, positivity, and religion. Good character development helps individuals and society.
- c. Islamic education also instills Islamic values in persons and societies. Islamic education promotes respect, tolerance, social responsibility, and brotherhood. Community members are encouraged to follow these values. People may build great connections, promote peace, and deepen friendships by following these social values.
- d. **Applying Science and Knowledge:** Islamic education applies science and knowledge to everyday life. Global and religious education are emphasized in Islamic education. Science and knowledge should help society. Excellent research and understanding may help build sustainable societies.

Integrating Islamic education improves spiritual, ethical, intellectual, and social development.

## **4. CONCLUSION**

Islamic education is to create a man who believes, fears, is noble, and helps develop a fair and peaceful community. Three concepts underpin Islamic education, according to this interpretation. Third, Islamic education promotes good religion. Second, Islamic education believes humans have a fitrah, an innate desire to know God. Islamic education aims to create believers and scared people. Honesty, loyalty, fairness, and compassion are taught and practiced daily. Fourth, Islamic education views knowledge as divine trust. Practical knowledge and a comprehensive view of the world and religion are fostered. Fifth, Islamic education stresses societal responsibility. By assisting others, completing social commitments, and developing responsible leadership abilities, people may help construct a fair and peaceful society.

The implementation of Islamic education for human beings and society entails the integration of these ideas into the curriculum, character building, the growth of social values, and the application of science in daily life. We want to create a man who believes, is honorable, has relevant information, and works to create a fair and peaceful community.

## 5. REFERENCE

- Abadiyah, S. (2021, December 4). Potensi Manusia Dan Relevansinya Terhadap Pengembangan Kualitas Generasi Muda. *Jurnal Kajian Pendidikan Islam*, 58–69. <https://doi.org/10.58561/jkpi.v1i1.6>
- Abdul Rahman. (2022, April 7). Tugas Manusia Dalam Perspektif Filsafat Pendidikan Islam. *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora*, 1(3), 242–249. <https://doi.org/10.56799/peshum.v1i3.408>
- Adnan, M. (2019, November 29). Konsep Manusia dalam Pandangan Filsafat Pendidikan Islam. *Jurnal Kependidikan*, 7(2), 264–273. <https://doi.org/10.24090/jk.v7i2.3517>
- Ahmad Rizal, D. (2020, September 6). KONSEP MANUSIA SEMPURNA MENURUT PANDANGAN FRIEDRICH WILLIAMS NIETZSCHE DAN IBNU ARABI; SEBUAH ANALISA KOMPARATIF. *Refleksi: Jurnal Filsafat Dan Pemikiran Islam*, 20(1), 69. <https://doi.org/10.14421/ref.2020.2001-05>
- Amin, M. (2017, September 11). Rekonstruksi Filsafat Pendidikan Islam: Analisis Kritis Terhadap Buku Filsafat Pendidikan Islam. *Tafhim Al- 'Ilmi*, 9(1), 13–26. <https://doi.org/10.37459/tafhim.v9i1.2977>
- ASRIL, A. (2018, April 12). FITRAH MANUSIA DAN PENDIDIKAN ISLAM (Perspektif Filsafat Pendidikan Islam). *At-Ta'lim : Media Informasi Pendidikan Islam*, 16(2), 215. <https://doi.org/10.29300/attalim.v16i2.835>
- Buchori Muslim dan Toto Suharto. *Filsafat Pendidikan Islam*. Yogyakarta: Ar-Ruzz Media, 2017.
- Bustomi, I. (2022, January 18). IMMORTAL HUMAN: TINDAKAN MANUSIA UNTUK ABADI DALAM PANDANGAN MUHAMMAD IQBAL. *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, 21(1), 1. <https://doi.org/10.14421/ref.2021.2101-01>
- Durasa, H. (2023, June 30). Peran Filsafat Moral dalam Memanusiakan Manusia dan Urgensinya dalam Pendidikan. *Jurnal Filsafat Indonesia*, 6(2), 231–237. <https://doi.org/10.23887/jfi.v6i2.45635>
- Erlin, E. (2018, May 7). Pandangan Aksiologi Terhadap Riset Dan Aplikasi Senjata Biologis. *Jurnal Filsafat Indonesia*, 1(2), 65. <https://doi.org/10.23887/jfi.v1i2.13991>
- Fadhillah, D. (2022, September 6). Manusia dan Pendidikan dalam Sudut Pandang Filsafat Pendidikan Islam: Literature Review. *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan*, 18(2). <https://doi.org/10.31000/rf.v18i2.6822>
- FATTAH SANTOSO, M. A., & KHOIRUDIN, A. (2018). Tipologi Filsafat Pendidikan Islam: Kajian Konsep Manusia dan Tujuan Pendidikan Berbasis Filsafat Islam Klasik. *Afkaruna*, 14(1). <https://doi.org/10.18196/aiijis.2018.0081.75-100>

- Fauziyah, A. (2023, August 24). Perbandingan Pandangan Hakikat Manusia antara Islam dan Pemikiran Barat: Perspektif Teologis dan Filsafat. *PERSEPTIF: Jurnal Ilmu Sosial Dan Humaniora*, 1(1).  
<https://doi.org/10.62238/perseptifjurnalilmusosialdanhumaniora.v1i1.25>
- Firdaus, F. (2020, December 21). Manusia dan Kurikulum Pendidikan dalam Perspektif Filsafat Pendidikan Islam (Sebuah Kajian Aksiologis). *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(2), 106–115. [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5768](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5768)
- Jasman, D. (2023, December 29). Filsafat Moral Islam Dalam Pandangan Murtadha Muthahari Dan Relevansinya Terhadap Pembinaan Akhlak Anak DI LPKA Tanjung Pati. *EL-FIKR: Jurnal Aqidah Dan Filsafat Islam*, 4(2), 176–205. <https://doi.org/10.19109/el-fikr.v4i2.19552>
- Latifah masruroh. (2021, February 25). Manusia dan Filsafat. *Counselia; Jurnal Bimbingan Konseling Pendidikan Islam*, 2(1), 38–44. <https://doi.org/10.31943/counselia.v2i2.4>
- Mukit, A. (2020, October 5). Filsafat Manusia Dan Implikasinya Terhadap Rumusan Pendidikan Islam. *Al-Irfan : Journal of Arabic Literature and Islamic Studies*, 3(2), 180–201. <https://doi.org/10.36835/al-irfan.v3i2.4017>
- Mulyadi, M. (2019, November 2). Menegakkan Kode Etik Profesi Guru: Sebuah Pandangan Wawasan Filsafat Pendidikan. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 11(1), 1–11. <https://doi.org/10.37812/fikroh.v11i1.31>
- Mustopa, M. (2014, October 19). Akhlak Mulia dalam Pandangan Masyarakat. *Nadwa: Jurnal Pendidikan Islam*, 8(2), 261–281. <https://doi.org/10.21580/nw.2014.8.2.581>
- Muthmainnah, S., Rama, B., & Moh Natsir Mahmud. (2023, December 4). MANUSIA DAN EKSISTENSINYA DALAM PANDANGAN FILSAFAT ISLAM. *REFERENSI ISLAMIKA: Jurnal Studi Islam*, 1(2), 1–16. <https://doi.org/10.61220/ri.v1i2.0238>
- Nisa, K. (2017, November 22). Konsep Filsafat Pendidikan Islam Dan Implikasinya Terhadap Pengembangan Kurikulum Pendidikan Islam. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 2(3), 125–136. <https://doi.org/10.31538/nidhomulhaq.v2i3.83>
- Nopriyansa, E. (2020, April 21). ISLAM PERSPEKTIF DAN PERSPEKTIF ISLAM TENTANG PENDETA SYAIFUDIN IBRAHIM (Analisis Pandangan, Asumsi, dan Tantangan Pendeta Syaifuddin Ibrahim Terhadap Umat Muslim). *Jaqfi: Jurnal Aqidah Dan Filsafat Islam*, 5(1), 53–67. <https://doi.org/10.15575/jaqfi.v5i1.6646>
- Pahrurrozi, P. (2017, December 18). Manusia dan Potensi Pendidikannya Perspektif Filsafat Pendidikan Islam. *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 11(2), 83–96. <https://doi.org/10.20414/elhikmah.v11i2.53>
- Redmon Windu Gumati. (2020, October 25). Manusia Sebagai Subjek dan Objek Pendidikan (Analisis Semantik Manusia dalam Filsafat Pendidikan Islam). *Jurnal Pendidikan Indonesia*, 1(2), 127–144. <https://doi.org/10.36418/japendi.v1i2.20>

- Sa'i, M., & Maghfiroh, M. (2022, June 1). FUNGSI PENDIDIKAN TERHADAP MANUSIA PERSPEKTIF FILSAFAT. *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, 8(1), 68. <https://doi.org/10.24235/jy.v8i1.9134>
- Syahputra, H. (2020, March 22). MANUSIA DALAM PANDANGAN FILSAFAT. *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam*, 2(1). <https://doi.org/10.51900/alhikmah.v2i1.7601>
- Wardoyo, W. (2014, June 30). AGAMA DAN MANUSIA. *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, 11(1), 81. <https://doi.org/10.22515/ajpif.v11i1.1200>
- Widiana, I. W. (2019, September 20). FILSAFAT CINA: LAO TSE YIN-YANG KAITANNYA DENGAN TRI HITA KARANA SEBAGAI SEBUAH PANDANGAN ALTERNATIF MANUSIA TERHADAP PENDIDIKAN ALAM. *Jurnal Filsafat Indonesia*, 2(3), 110–123. <https://doi.org/10.23887/jfi.v2i3.22186>
- Yudha, M. W., & Sya'bani, M. A. Y. (2023, April 5). MANUSIA SEBAGAI MAKHLUK PEDAGOGIS DALAM FILSAFAT PENDIDIKAN ISLAM. *JURNAL PENDIDIKAN ISLAM AL-ILMI*, 6(1), 50. <https://doi.org/10.32529/al-ilm.v6i1.2440>
- Zuhairini Ahdan, et al. Implementasi Pendidikan Islam Di Era Digital. Jakarta: renadamedia Group, 2020