

An Examination of the Values of Islamic Education and Western Secular Education: A Comparative Analysis

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ARTICLE INFO

Keywords:

Philosophy;
Values;
Islamic education;
Western Secular Education

Article history:

Received 2022-10-06

Revised 2022-11-17

Accepted 2023-05-25

ABSTRACT

This paper has discussed the importance of creating reflective dialogue across contemporary and diverse cultures of higher education to facilitate mutual understanding and a desire to relate more to one another. This research explores important aspects related to the educational crisis by reviewing the conceptions and values of Islamic and Western education. The method used qualitative research. The type of research is Library Research with descriptive analysis techniques. The analysis is carried out on data or content related to the theme of discussion and problems studied from library sources such as books and scientific journals. Data used books and related research. Previous research, notably Muhammad Syafiq Mughni and Yunus Abu Bakar, compares Islamic and Western secular education. Muhammad Syafiq and Yunus Abu Bakar discussed Islamic education theory and its consequences for its development. Nur studied Western and Islamic education philosophies. This research found that Islamic and Western higher education values differ by presenting evidence of a reflective and critical educational legacy, so there is a need to revive the tradition of pedagogical curiosity to inspire the dialogue of cross-views that often occurs between Islam and the West, which allows both sides to acknowledge the differences in principles and reality and the inevitability of mutual understanding. Muslim higher education institutions that are emerging gradually, such as universities that are rapidly expanding, need to promote educational ideals of openness, critique, and conversation to instill an open paradigm of thinking and being scientific. This study emphasises the need to make Islamic Education Studies an integrative subject of empirical research and professional growth in Islamic and Western higher education institutions.

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1. INTRODUCTION

Numerous attempts have been to define Islamic education since the First World Conference on Islamic Education in 1977. However, the majority of these early endeavors were made in a defensive manner in an effort to refute the Western hegemonic paradigm of secular education that was invading the region (Sembiring, 2020). Thus, ideas about Islamic education, such as the notion of Al-Attas's influence that many in the West have embraced, such as Halstead, reflect the traits of a reactionary response rather than serving as the foundation of a critical investigation to understand the fundamental purpose of education in Islam (Nanu, 2021). While much recent writing about education and pedagogy in Islam has appeared, Islamic schools tend to perpetuate this regressive, postcolonial perception. This original understanding was born out of the frailty of the post-colonial Muslim world.

Young scholars who work in this setting and come from the Western Muslim diaspora can still discern the influence of Al-Attas' ideas on Islam within the framework of a deeper eternal philosophy, notably his approach to Islamization (Nuryanti & Hakim, 2020). This method appears to characterize Islamic education as an esoteric spiritual framework where the educational process is primarily associated with the phrase *adab/ta'dib*, a collection of forced moral teaching and practices (Ahmad, 2021). In works that tend to be philosophical, where the discipline and studies indicate a form of *ta'dib* that is sometimes mistaken as goodness and good acts, especially in the more modern writings, incorrect interpretations of *adab* continue to impact the conception of Islamic education.

Instead of educational studies experts, sociologists, historians, political scientists, and ethnographers provide the majority of the current research on Islam and education in the West. A special edition of the *Comparative Education Review*, edited by a renowned historian of Islamic thought, claims to separate fact from fiction regarding education in Islam but glaringly fails to differentiate between the various conceptualizations of education in Islam and the basic terminology of education used in the teaching sources Islam. Numerous studies have attempted to differentiate between the Al-Qur'anic perspective on education and curriculum as the theoretical underpinning of Islamic education using an educational analytic framework. For instance, Risha's research offers a superficial interpretation of the Qur'an from the standpoint of curriculum studies, whereas the philosophically based works of Modawi and Abdallah only offer a limited educative study of the Qur'an. Therefore, for the purpose of Islamic education in Muslim majority and minority groups, literature like this frequently gives fundamental knowledge about Islam and recycling historical content, a description of a country profile.

The subfields of education policy, international/comparative education, ethnic minority studies, and educational politics have produced a significant amount of literature on general issues pertaining to "Muslims in education," such as the experiences of Muslim children in formal schools, their low educational attainment, educational rights of Muslim minority communities, education reform, and international terrorism.

Islamic Education is intended to be introduced in the midst of the Western Muslim minority group through a number of studies by Muslim authors. Some of the more unique viewpoints can be found in the numerous historical analyses of Islamic education and pedagogy that are becoming more and more prominent in medieval Muslim publications. However, these texts' authors were mostly historians rather than experts in educational studies. There are undoubtedly limitations to their interpretation of the ideals, concepts, and practices of traditional Muslim thinking that are important for education and pedagogy.

2. METHODS

The method used in compiling this paper is qualitative research, namely systematic research used to study or examine an object in a natural setting with no resolution. The type of research conducted is library research (library research) by collecting data from writings (literature) that are related to the topics discussed, namely contemporary issues in the Study of Islamic Education and a study of the

Values of Islamic Education and Western Secular Education. Sources of data in this study are grouped into two, namely primary data sources and secondary data sources. Primary sources are data obtained directly when conducting research sourced from related books. This data is also called first-hand data or direct data related to the object of research. In study. This secondary data supports books researchers in completing the content and interpretation of the book as well as books from primary data sources, in the form of writings that have tried to discuss this research. The discussion method uses the descriptive-analytic method, namely explaining and elaborating the main ideas relating to the topics discussed. Then present it critically through primary and secondary library sources related to the theme.

Data used books and related research. Previous studies discuss the values of Islamic education and Western secular education and this research is used as previous research, including research from Muhammad Syafiq Mughni and Yunus Abu Bakar. Muhammad Syafiq and Yunus Abu Bakar discussed the philosophy of Islamic education and its implications for the development of Islamic Education. (Mughni & Bakar, 2022) Then research was conducted by Nur Hidayat. Nur researched related to the comparative philosophy of Western education and Islamic education. (Hidayat, 2021). However, among the studies that have been carried out, they have not described in detail the main values of the philosophy of Islamic education and the philosophy of Western education in particular. In addition to this research, research was conducted by Hazem Rashed, entitled Towards a common ground: Arab versus Western views about the challenges of Islamic religious education curriculum of the twenty-first century. (Taylor & Francis Journal Volume 45, 2015 - Issue 6). Then research by Ibrahima Diallo, with The interface between Islamic and western pedagogies and epistemologies: Features and divergences (Taylor & Francis Journal Volume 7, 2012 Edition 3) and research conducted by Lynda Baker, Observation: A Complex Research Method. (Johns Hopkins University Press Volume 55, Number 1, 2006) was also used as a previous study.

The library research method is one of the data collection procedures used by academics. The library technique involves conducting research while reading books or magazines and using other library-based data sources. This study used descriptive methodology for data analysis, which is research that aims to explain and evaluate what is consistent with reality. The data for this study project was compiled through reading a variety of books. Techniques for examination were needed to ensure the data's veracity. The use of inspection procedures is dependent on a variety of specific factors. The degree of trustworthiness, transferability, dependability, and certainty are the four criteria that are applied.

3. FINDINGS AND DISCUSSION

3.1. *Islamic Education Studies*

Education is a value-laden process that reflects the wider cultural realities of a given society. It cannot be denied that a theological hermeneutic is present in the qualification process of Islamic education. Empirical research in Islamic Education Studies makes a significant contribution to the formation of practical Islamic theology. By bringing the core values of Islam into the meaning of education, a theological framework emerges from a deeper understanding of Islam itself. If this theological dimension is ignored or naïvely accepted, then 'Islamic' in this expression will function as an ideological heuristic that will lead to the inaccuracy of the monolithic and dogmatic conception of education in Islam.

Above all, interpreting education according to Islamic principles or comprehending education from Islamic perspectives is a human endeavour that is inevitably constrained, contextual, and open to critique and change. However, other people contend that it paints a false and limited picture since they believe that the idea of "Islamic Education" incorporates dogmatism. However, "Islamic education" is seen as more inclusive and superior because it explicitly dissociates religion from dogmatic views. While Muslim education refers to educational activities that are perceived by Muslims, altering the concept of education from Islam to Muslim is merely a semantic trick.

The minority groups that identify as syncretic Muslims emerged from a considerable process of deconstructing conventional Islam in order to be different. Therefore, there is frequently a deeper motivation behind this intriguing semantics. These two terms, "Islamic Education" and "Muslim Education," are compelled to be associated with and engaged with Islam. Having self-reflective theological knowledge is crucial so that terms like "Islam" and "Muslim" aren't just employed to advance an ideology's reification. The most significant work on Islamic education is an inclusive expression of the scholarly work and knowledge production done by Muslims and non-Muslims alike in describing and critiquing what is regarded as education and the principles and ideals of education in the Islamic tradition. The term "Muslim education" could indicate that only Muslims are allowed to engage in such academic pursuits. Bucar made a similar distinction, favoring "Islamic primacy ethics" above "Muslim primacy ethics," as the former was more inclusive (Bucar, 2018). This article will go into great detail about the historical contributions of numerous non-Muslim academics to the development of classical Islamic education and ethical thought. might infer that such academic pursuits are only available to Muslims. Bucar made a similar distinction, favoring "Islamic primacy ethics" above "Muslim primacy ethics," as the former was more inclusive (Bucar, 2018).

It should be mentioned that the concept of divine law is strongly emphasized in both Muslim and Jewish traditions. As a result, a strong legal hermeneutic has influenced how Muslims view Islam. There have also been political, intellectual, theological, spiritual, and moral interpretations of Islam established. If Muslim educators today are to distinguish pedagogical ideas from their religious traditions, they must take into account the need to think educatively about Islam, the aforementioned educational hermeneutics. The ambiguity surrounding the meaning of education in Islam and the failure to discern the transformational pedagogy that forms the core of the message of Islam and its principal sources appear to be caused by the lack of a clear educational hermeneutic (Sahin, 2017).

3.2. Islamic Education and Western Education: Convergence Critical Dialogue

Some Muslim and non-Muslim educators' perspective on the relationship between Islam and the secular West (Al-Attas, 1980) underlines the fact that Islam and the liberal, secular West have unbridgeable differences in how they view education. The impression of a conflict between Islamic and Western views of education is covered in a number of brief works (Cook, 1999). Several prominent Western educational philosophers have also endorsed this dichotomy, emphasizing the contrast between religious traditions' ideas of reality and the pluralism and relativity that underpin liberal conceptions of personal values and truth (Hirst, 1985). In the Muslim context, this dichotomy has its roots in the Middle Ages' history of conflict, which is best exemplified by the Crusades. It emerged in large part as a reaction to the trauma of colonialism, during which Western secular education was typically imposed in an authoritarian manner in countries with majorities of Muslims. As a result, it is somewhat understandable why there were such strong negative reactions in the setting of the colonial and postwar Muslim world. But the persistence of this (Muslim versus Western) binary attitude in the European Muslim diaspora, which was imported from the narratives rife with a grievance in the postwar Muslim world, is quite alarming.

Young European Muslims' self-perception and their relationship to the cultural diversity in their life are directly impacted by this. One can somewhat see why there were so strong negative responses in the context of the colonial/postcolonial Muslim world. But the fact that the European Muslim diaspora still harbors such a (Muslim and Western) binary attitude, imported from the narratives rife with grievance in the postwar Muslim world, is extremely worrying. Young European Muslims' self-perception and their relationship to the cultural diversity in their life are directly impacted by this. One can somewhat see why there were such strong negative responses in the context of the colonial/postcolonial Muslim world. But the persistence of this (Muslim versus Western) binary attitude in the European Muslim diaspora, which was imported from the narratives rife with grievance in the postwar Muslim world, is quite alarming. This directly impacts young European Muslims' self-perception and their relationship to the cultural diversity in their life.

This dichotomous viewpoint, however, reveals an unhistorical, literalist, and reified understanding of Islam and the West. Some conclusions may be drawn on current Muslim educational practices and clearly anti-Western radical educational movements. These categorical distinctions, however, are largely the result of shared attitudes and stereotypes between the two educational cultures. Of course, this disregards the knowledge of Islamic education and the historical relationships between Western ideas, early Islamic thought, and educational culture. Most importantly, the West has disregarded the Qur'anic emphasis on education and the prophetic tradition's openness to learning that inspired the early Muslims to develop an intellectual curiosity about other cultures.

Muslims are encouraged to engage with the original ideas and wisdom of ancient Persian, Indian, and Greek traditions because they have contributed to the development of Islamic civilization. This viewpoint encourages Muslims to view the world from a relational holistic vision of education, which is enshrined in the Qur'anic theological concept of monotheism (Sahin, 2017). A series of initiatives to perfect character, manners, aesthetics, and literary tastes derived through contacts with the Indo-Persian legacy constitutes a philosophy of literature, education, and morals that shapes Muslim higher education, particularly the humanities and adab curriculum (Metcalf, 1984). Ibn al-Muqaffa (d.670), was a Persian convert to Islam whose emphasis on moral and literary education is frequently overlooked in contemporary writing. It was crucial that Muslims integrated and artistically articulated Islam within this rich fabric of civilization when they first arrived in Southeast Asia, primarily through trade, as opposed to ignoring the deeply ingrained Buddhist and Hindu beliefs in the area. Adab's reformulated version of Islam in terms of morality and spirituality was readily embraced by those who, for the most part, voluntarily converted to it. Adab enhances and is abundantly present, and it is reinterpreted in the local educational culture. He emphasized the sensation of education, for instance, as it is expressed in the Maranao people of the Southern Philippines' pre-Islamic oral epic poetry known as *darangen*. It is hardly unexpected that Southeast Asia is home to so many modern Muslim philosophers.

Meetings with ancient Greek thinking, particularly Aristotelianism and Neoplatonism, which had influenced Christianity and to some extent Judaism, may have been the biggest foreign influence that helped build early Muslim civilisation. Islamic philosophy and science were kept, researched, and advanced without any significant interference from their religion (Gutas, 1998). Early Muslim moral and educational ideas were heavily influenced by Greek literature. Even the Muslim theologians, the *mutakallimun*, could not resist acquiring the systematic thinking practices of the classical Greeks (Ephat, 2000). In his well-known book "The Way to Attain Happiness," the Muslim philosopher Al-Farabi (d. 951) not only comments on but also develops upon these original writings, even attempting to harmonise Platonism and Aristotelian philosophy. Ibn Sina (Avicenna), who died in 1037, even started to domesticate Islam by adopting the ways of thinking of classical Greek philosophy, which he believed to be superior to the holy language of Islam, which he only deserved as a valuable tool for moral instruction of the general populace.

Muslim theologians who had mastered both Greek philosophy and classical Islamic sciences, such as Imam Abu Hamid Al-Ghazali (d. 1111 AD) and Ibn Taymiyah (d. 1328), eventually provided a much more complex and critical interpretation of the Greek past. Ibn Sina and other Muslim philosophers were exposed by Al-Ghazali for their incoherent philosophical discourses, while Ibn Taymiyyah produced famous works that refuted Aristotelian logic (Hallaq, 1997). Even so, the *Muktazilah*, early indigenous forerunners of Islamic reason, were unable to avoid embracing the philosophical thought categories that had given origin to Islamic philosophical theology. Ibn Rushd (Averroes), an Andalusian philosopher who lived and worked in the early Spanish Muslim West, made a solid case for the compatibility of Islamic (*shari'a*) with Greek philosophy. He died in 1198. Thomas Aquinas' Christian educational philosophy and a brief comparative study, as Günther demonstrates, have striking parallels. By enabling the formation of a synthetic and integrated self-understanding of Muslim education, such dialectical involvement improves traditional Muslim thought.

Furthermore, it is sufficient to study how early Muslim academics created the idea of becoming a "complete human being" (al-insan al-kamil) through educational procedures that share many similarities with ancient Greek conceptions in order to illustrate this crucial interchange and communication between Islam and the West. Al-Farabi student Yahya ibn 'Adi (d. 974) was a philosopher, theologian, and Christian Jacobite Syriac translator who worked on Arabic in medieval Baghdad. He claimed that a person is a "complete man" if he possesses virtue. "Modesty, benefit to many, forgiveness, conduct with dignity and simplicity, compassion, loyalty, trustworthiness, keeping secrets, humility, cheerfulness, honesty, goodwill, and sincerity" are only a few of the traits he exhibited. Despite the fact that they operate through various regions of the brain, Avicenna and Aristotle both held the view that the heart is the source of all human faculties. According to Ibn Sina, the best or most ideal human being is one whose soul is developed via intelligence in action and who has acquired morality through practical qualities (Mahdi, 2001).

Similar concepts are prevalent in the traditional Muslim spiritual tradition, tasawwuf, particularly in the theosophical thought of notable individuals like Ibn 'Arabi (d. 1240), who was the most open to philosophy. Ibn 'Arabi observed that the heart (*qalb*), which is distinct from the discursive intellect (*'aql*) in that it is capable of receiving a heavenly gift, is the highest faculty of the human intellect. Discursive rationality has the ability to analyze differences between things. The word "heart" (*qalb*), which literally means "that which revolves," is used to represent the soul's natural yearning and restless search for new ways to express Divine Being. In addition, Muslim philosophers and theologians concur with Aristotle's assertion that 'reasoning'.

With very few exceptions, the majority of traditional Islamic ethical doctrine and moral instruction are influenced by ancient Greek philosophy. The portrayal of the fusion of fundamental Islamic principles founded on revelation contains deprivation. For instance, publications in the *adab* genre frequently use the subtitle "improving character" (*tahdzib al-akhlaq*) and copy the original, inspired work by the Greek Christian Ibn 'Adi. Fundamentally, the Qur'an is not mentioned in Ibn 'Adi's text (Al-Takriti, 1978), but also by Muslim thinkers like al-Raghab al-Isfahani (d. 1109) and even the philosopher Ibn Miskawaih (d. 1030), who wrote a work with the same title that combined the fundamental principles of Greek ethics with revelations from the Al-Quran and prophetic traditions. According to Bucar (2018), the philosophical and educational ethics of Islam appear to have been greatly influenced by ancient Greek concepts such as *phronesis*, which in the Muslim tradition refers to the kind of virtue and practical wisdom needed to develop common sense, judgment, and the ability to follow the best course of action in one's life. Another early complete work on Islamic education from the eighth to tenth centuries is *Tafsir Ikhwan Al-Safa* (Sahin, 2017).

A Muslim embraces education based on religious principles, which might result in knowledge that is imprinted in humankind's collective memory. Even the pre-Islamic Arabic oral traditions of music, poetry, humor, and poetry were researched and employed as a source of education, as Abu al-Faraj al-Isfahani (d. 967) demonstrates. Within the Caliph's court, *Adab* swiftly developed into a literary tradition for secretarial or administrative circles, embodying the culture of professional letters and showcasing taste, delicacy, acknowledged statesmanship, and so forth. *Adab* has also evolved to represent Islamic spirituality and the moral principles that must be taken into account in a variety of fields, such as the study of learning ethics.

The dichotomous perception is undoubtedly out of step with Islamic higher education institutions' diverse traditions and the nature and self-understanding of education as found in Islamic primary sources. While Islamic higher education is open to values developed in various pedagogic and ethical models outside of the Islamic world, the West has been successful in interpreting the higher value system of Islamic education. There isn't enough space here to explore educational theology and the dynamic hermeneutics that shape Muslim intellectual heritage, but suffice it to say that. For instance, as has been mentioned, the Muslim educational ethics and his conception of the ideal human being are influenced by the classical Greek ethical concept of *sophrosyne* (excellence of character and perfect harmony), which also alludes to the power of self-control, training, and regulating lust with reason. On

the other hand, the Al-Qur'an and the Prophet's hadiths present a more comprehensive understanding of human nature and its perfection into a well-balanced maturity that combines material, intellectual, emotional, moral, and spiritual components. The concept of *ihسان*, or perfecting one's behavior in life and exhibiting the virtues of kindness, compassion, generosity, friendliness, and openness, expresses the ideas of human excellence, harmony, and just balance rather than the power of control or possession of abstract knowledge. Growing in self-awareness and God-consciousness (*taqwa*) is related to developing inner control.

The early Muslim community was moved by the revolutionary Qur'anic vision of divine education, which is best exemplified by the concept of *tarbiyah*, and it imbued its spiritual devotion with a deeper level of reflective competence, bearing witness to the "critical fidelity" ingrained at the very centre of the ethical monotheism as expressed by the tradition of the Prophet Ibrahim's shari'a. (Sahin, 2017). Early Muslims were driven to become more educated in order to better comprehend Islam and the wider world. Naturally, this leads to the development of a dynamic and comprehensive Islamic epistemology, which in turn encourages the growth of traditional Islamic sciences and creativity that produces fresh information, perceptions, and meanings. Islam's early, rapid expansion was greatly aided by the early openness of Muslim education.

Furthermore, the idea of human dignity is the cornerstone of Islamic and Western civilization's ethical principles, which have both secular and religious roots. For instance, Genesis 1: 26–28, which teaches that people were formed in God's image and as a result, the dignity and sanctity of all human beings, regardless of skin color and creed, ought to be respected, is clearly emphasized in the Judeo-Christian tradition. Additionally, there is a strong requirement in prophetic monotheism that upholding justice and eradicating inequity be a component of loyalty. Fundamental moral and educational principles in the Muslim faith include working toward the "common good" (*maslahah*) and protecting everyone's dignity, welfare, and safety, regardless of their community's race or religion (Sahin, 2017).

3.3. Comparison of Characteristics of Islamic Education and Western Education

a. Ontological Aspect

Western education limits itself to something that can only be seen, the orientation of Western education also departs from worldly sustainability and negates *ukhrowi*. Everyone, especially a student, is directed towards a materialistic conception of thinking. The ontological paradigm is actually dangerous, because it can lead students to a secular abyss (Muthahhari, 1993). For Western education, matters such as ethics and religion are matters of each individual that are private in nature, so they cannot be connected with the affairs of everyone's life. Religion must be removed from existence in several aspects of life, such as liberal human freedom, progress of thought, and development of civilization because they are considered irrelevant and even disturbing.

Conversely, in the concept of Islamic education the educational process must proceed according to and be based on ethical, moral and spiritual values, this is final and absolute. Whatever the discipline and style of education it is okay to be pursued if there are basic ethical, moral and spiritual values. These fundamental values are *akhlaq al-karimah*, these values which then become a reference for the two focus domains of Islamic education namely, physical and spiritual, physical and psychological as well as physical and spiritual.

b. Epistemological Aspects

Epistemology, is the next aspect that we can examine in the differences between Islamic education and Western education. Empirical experience is the main focus in the discourse on Western educational material. The values presented in empirical life experience are considered to be more able to give meaning to every aspect of life, these values will also roll on continuously and provide inspiration for life (Mudzhar, 1998).

What is called a source of life inspiration in this description is then taken for granted used as a system of reference values (pattern for behavior) for the process of Western life (Mudzhar, 1998). The reference for Western life is on aspects that are non-religious (provan) and can be tested empirically, finality and sacredness are things that are marginalized in the prevailing value system. Because actually decisions in the value system that is the reference for Western life are not based on supernatural elements of sacredness. Because of this, sources or materials that are guided by the West often experience changes. These changes are in accordance with which empirical evidence can contribute more to them.

In contrast to the West, the source of knowledge that inspires Islam is a source of knowledge value that has universal truth, namely the holy texts of the Qur'an and Hadith, as well as the advice and views of *salafussalih*. Sources of knowledge that are not contributed by experts and community leaders, but come directly from God, the creator of the universe. A source of knowledge that has the power of moral and ethical doctrines for every human being. This is what distinguishes between the sources of knowledge of Western education and Islamic education.

The next quite obvious difference between the two dimensions is the value of education itself, in Islamic education the values contained are full of divine values, inversely proportional to Western education which is far from spiritual values. Then there is a quite prominent disparity in terms of sources of knowledge. The next difference is in the realm of how to find and acquire knowledge, such as tips and strategies for acquiring it to the process of education itself.

c. Axiological Aspect

The axiological aspect tries to measure the usefulness of realizing the goals of Islamic education by starting from the two previous aspects, namely the ontology and epistemology aspects. Then the measurement of each variable will be more complete, so that in Islam it is simply judged that if someone is able to take the highest level of education, then he will also obtain high morality as well. Therefore, many people mistakenly say that the manifestation of religious values is only in religious rituals at mosques and recitation of the Al-Qur'an alone.

All activities in Islamic education are projected to always be based on ethical, moral and religious values. This is directly proportional to the ideals of Islamic education, namely to give birth to a complete human being (*insan al-kamil*). In practice, in learning activities, Western education and Islamic education have very basic and significant differences. These differences are clearly explained in the following discussion.

Table 1. Differences between Western and Islamic Education

Aspect	Western Education	Islamic education
Learning process	Because it is secularistic-materialistic, the motives and objects of learning are purely worldly matters	Learning activities are acts of worship, closely related to devotion to Allah
Learning Responsibilities	Purely human business	In addition to humanitarian responsibilities, also religious responsibilities. Because in teaching and learning, there are the rights of Allah and the rights of other creatures in each individual, especially for people who are knowledgeable

Learning Interests	Learning is only for the benefit of the world, now and here	Learning is not only for the sake of living in the world now, but also for the happiness of living in the afterlife
Education Concept	The West in general, does not associate education with merits and sins. Knowledge is value-free.	Islam associates it with rewards and sins because virtues and noble character are the main elements in Islamic education.
Educational Goals	Live a prosperous life in the world to the fullest both as citizens of the State and as citizens of the community.	The realization of human beings (perfect and plenary humans), whose formation is always in the process throughout life (has a beginning but not an end).

3.4. Comparative Analysis of Islamic Education and Western Education: A Search for Philosophy

a. Islamic education

Islamic education in history of philosophy is directly proportional to the history of the process of spreading Islamic teachings in Makkah and its surroundings. However, Islam in the historical records of civilization is stated to have only become a complete institution precisely when the da'wah of Islam was in the Medina period, at that time the city of Yathrib (Medina) became the capital of the State as well as the early center of Islamic civilization. It was in the city of Medina that the Prophet Muhammad, as Allah's Apostle as well as caliph, was followed by his companions, showing many pairs of eyes that Islam was able to organize the life of the nation and state on the basis of religious teachings, in the form of a community called the ummah.

In the thought (philosophy) of Islamic education, Hasan Langgulung stated that "the sources of thought in Islamic education are: the Qur'an, Hadith, the words of friends, social benefit, values and Islamic thinkers (Muhaimin, 2003). Meanwhile, according to Jalal, the source of Islamic education is only the Al-Qur'an and Hadith, there is no need to bother looking for other sources, because Allah has sent the Prophet Muhammad as a teacher (Muhaimin, 2003). The development of thought (philosophical) in Islamic education can be observed from the patterns of Islamic thought that developed in parts of the Islamic world in the modern period, especially in responding to challenges and changing times. The study of the typology and construction of Islamic educational philosophical thought, which forms the basis for the implementation of the Islamic education system, will be able to explain to what extent each of these typologies is able to contribute to the development of the national education system, and which of these typologies are appropriate or not feasible to be developed in the world of Islamic education. Islamic thoughts and paradigms which have recently become an important part of the current era of modernity and modernity, would it be a clear fact that Islam is in the phase of developing its own philosophical thought and paradigm.

b. Western Education

The Greeks claimed to be the first to be able to use reason to think about many things, which later in Greek historical records was considered the first to give birth to Western philosophy. The biggest factor that caused the Greeks to be able to use their minds effectively was the habit of the Greek people traveling so that they gained a lot of experience because they came into contact with many surroundings. This period is known as Ancient Greece, at that time the role of religion was not so

influential, what dominated was the role of the philosophy of Thales (640-545 BC) who became a popular figure at that time (Bertens, 1976). Thales argued that water is the origin of the universe. The period of moving into the century where the role of religion began to dominate (the Middle Ages), the doctrines and dogmas of the church became a scourge. At that time the church was in full control of critical nuanced education, this era is often referred to as the era of scholasticism. After that, the next phase was the Age of Enlightenment (Renaissance), in this phase religion and science experienced a real dichotomy (Hatta, 1981).

Many great scientists and thinkers were born during the Age of Enlightenment (Renaissance). They are of the calibre of Rene Descartes (1596-1650), the father of philosophy. Rene pioneered rationalism by prioritizing the use of reason as the main source of knowledge. There were also the pioneers of empiricism, Thomas Hobbes (1588-1679) and John Locke (1632-1704). Empiricism makes experience the main source of knowledge. Then there is Immanuel Kant (1724-1804), who has transcendental idealism, sees knowledge as a win-win solution between what is a priori and what is ex post facto. Another philosophical school, the positivist school founded by San Simon and developed by Auguste Comte, also emerged. In this school, metaphysical truths are rejected.

Furthermore, the positivist school gave birth to a material-based view known as the materialist school. The masterminds were Hobbes (1588-1679) and Karl Marx (1820-1883). According to Hobbes, quoted by S. Takdir Alisjahbana, everything that happens in this world is material movement, even human reactions, thoughts and emotions are material movements. Karl Marx was of the same opinion, that the existing reality is the material world and people tend to act based on material factors. Therefore, education aims to be able to reach the point of success in the world. "education was highly regarded as the means to worldly success." (Wong, 2011). According to Uyoh Sadullah (2003), the implication of this flow in the world of education is that the movement of thought in the brain is the result of other events in the material world. All human actions are influenced by the material around it. This concept is supported by Behaviorism in psychology with its Conditioning Theory. This theory explains that human behavior is a response to an existing stimulus.

c. Comparison of Western and Islamic Educational Philosophy

A study that presents a comparison of the philosophy of Islamic education with the philosophy of Western education actually, at first presumably only creates the impression of a disproportionate comparison, the philosophy of Islamic education which is based on revelation while Western philosophy is based on rationality. Nevertheless, efforts to compare Islamic educational philosophy with Western educational philosophy are not impossible, given that there is no conflict between revelation and reason in Islamic epistemology. There are many different concepts in Western education regarding the general goals of education. Such as education for life, education for democracy, education for social life, and so on (Idi & Jalaluddin, 1997).

After observing some of the descriptions above, it is deemed necessary to formulate an educational philosophy based on Islamic teachings by conducting comparisons of Islamic education with Western education in the study of philosophy, so that a distinctive educational philosophy formulation is born, different from the others. In its history, Islam itself was first more familiar with the term al-hikmah which has the same basic meaning as philosophy, which then slowly entered the term philosopher and philosophy in the Islamic world. All of these things must be seen clearly, by comparing the two philosophies, also in order to form an independent attitude in the epistemology of the philosophy of Islamic education. Below are some comparisons as follows:

- 1) Western educational philosophy is very active in talking about humanity, but in many cases there is a clear neglect of the human spiritual dimension. On the other hand, the integration of the physical and spiritual dimensions of humans becomes something that must and clearly departs from the conception of worldly and ukhrowi life. Then, Western education is seen as highly glorifying rational, liberal humanitarian principles and secular conceptions

of education. In Western educational philosophy there will be certain limits as limited as human reason, so that will be where the momentum occurs where debates even endless fights of ideas take place in positioning the ideal conception of education as a guide in the formulation and implementation of education. Whereas in the philosophy of Islamic education which has made revelation as a reference for all aspects,

- 2) Western educational philosophy is only oriented towards worldly matters, this condition is called secular, whereas Islamic educational philosophy seeks to integrate worldly and ukhrowi dimensions. Such a condition of Western education gave birth to a Western social value which has an impact on the development of narrow human characteristics. Islamic education will be simpler conceptually but deeper in meaning, namely making humans the representatives of Allah (khalifah) on earth by maintaining a warm relationship with God, fellow human beings, and the natural surroundings.
- 3) In Islam, taking education is one of the highest levels in the manifestation of worship, where humans are the subject/object of education, the universe is a source of knowledge and the embodiment of faith is the end of all goals. So that according to the principles of Islamic educational philosophy, the heart is the center of the structure of the human body which then becomes the medium for achieving supernatural power (God), in contrast to Western educational philosophy which places reason as everything, so they will never have any interpretation of the human heart.
- 4) The formulation of ideas in the paradigm of Islamic educational philosophy is not only limited to theory, but in practice these ideas can be applied in the form of behavior and activities. In contrast to the nature of the majority of ideas in Western educational philosophy, most of which are difficult to translate into reality, such as realism and idealism, whose variables are absurd in their entirety, so their usefulness in real life cannot be measured. Education in Islam is the reality of the highest embodiment of Worship of God. In the Islamic view, this is in accordance with the various arguments found in the holy book of the Koran, the commandment to be obliged to seek knowledge from sources of Islamic law is followed by the unfolding of the universe as a source of knowledge.

4. CONCLUSION

Contemporary society is increasingly defined by cultural and religious plurality. The irrational fear of the other and of cultural plurality has begun to put humanity into a regressive mode of wanting to return to the presumed past seeking solace in idealized narratives of pure identity. This paper has discussed the importance of creating reflective dialogue across contemporary and diverse cultures of higher education to facilitate mutual understanding and a desire to relate more to one another.

This paper has deconstructed the imagined discrepancy between Islamic and Western higher education values. This paper presents evidence of a shared heritage of reflective and critical education among Muslims. The overall conclusion of this paper is that efforts to make Islamic Education Studies an interdisciplinary field of empirical research, scientific inquiry and professional development in Islamic and Western higher education more broadly can become a vehicle for much-needed critical/reflective dialogue between Islam and the West which are diverse in tradition. education. There is a very clear difference between these two dimensions, in Western educational philosophy the focus and main benchmarks are ethics, aesthetics and humanity and there is no element of worship in it. This study recommends further research to examine how the role and contribution of Islamic education to the advancement of science in various fields.

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