

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

Mohammad Al Farabi<sup>1</sup>, Fachri Husaini Hasibuan<sup>2</sup>, Ahmad Maulana<sup>3</sup>, Ahmad Rasyid As-Sya'i<sup>4</sup>

<sup>1</sup> UIN Sumatera Utara; mohammad.alfarabi@uinsu.ac.id

<sup>2</sup> UIN Sumatera Utara; fachri.husainihasibuan@uinsu.ac.id

<sup>3</sup> UIN Sumatera Utara; ahmad.maulana@uinsu.ac.id

<sup>4</sup> UIN Sumatera Utara; rasyidahmad1826@gmail.com

---

### **ARTICLE INFO**

#### *Keywords:*

Philosophy, Values; Islamic education; Western Secular Education;

---

#### *Article history:*

Received 2021-08-14

Revised 2021-11-12

Accepted 2022-01-17

---

### **ABSTRACT**

This research to explore important aspects related to the educational crisis by reviewing the conceptions and values of Islamic and Western education. The method used in this paper is Library Research with qualitative descriptive analysis techniques. 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. As for this research, it found that there is a discrepancy between the values of Islamic and Western higher education by presenting evidence of the existence of a reflective and critical educational legacy, then 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 in turn both of them can acknowledge the difference in principles and reality and the inevitability of mutual need. Muslim higher education institutions that are emerging gradually, such as universities that are growing rapidly and expanding need to instill educational values of openness, criticism and dialogue, so as to instill an open paradigm of thinking and being scientific. This study provides direction that the importance of efforts to make Islamic Education Studies an interdisciplinary field of empirical research and professional development in Islamic and Western higher education institutions more broadly,

*This is an open access article under the [CC BY-NC-SA](#) license.*



---

#### **Corresponding Author:**

Mohamad Al Farabi

UIN Sumatera Utara; mohammad.alfarabi@uinsu.ac.id

---

### **1. INTRODUCTION**

Since the First World Conference on Islamic Education in 1977, there have been many attempts to define education in Islam. However, most of these early attempts were made in a defensive stance intent on discrediting the invading Western hegemonic conception of secular education (Sembiring,

2020). Therefore, thoughts on Islamic Education, for example, the idea of *berpengvi* Al-Attas's influence which has been adopted by many in the West, such as Halstead, reflects the characteristics of a reactionary response rather than making it the basis of a critical investigation to see the core meaning of education in Islam (Nanu, 2021). While this initial interpretation emerged out of the fragility of the post-colonial Muslim world, much contemporary writing has emerged about education and pedagogy in Islam, and Islamic schools seem to perpetuate this reactionary, postcolonial perception.

The impact of Al-Attas' thoughts on Islam within the framework of a deeper eternal philosophy, especially his approach to Islamization, can still be seen in the writings of young researchers in the field who work in this context moving from the Western Muslim diaspora (Nuryanti & Hakim, 2020). According to this approach, Islamic Education seems to be defined as an esoteric spiritual framework in which the educational process is largely identified with the term *adab/ta'dib*, a set of coercive moral practices and training (Ahmad, 2021). Erroneous interpretations of *adab* continue to shape the conception of Islamic Education in works that tend to be philosophical, where the discipline and studies imply a form of *ta'dib* which is often misinterpreted as goodness and good deeds, especially in the more recent literature.

Most of the contemporary work on Islam and education in the West is produced by sociologists, historians, political scientists, and ethnographers rather than specialists in Educational Studies. A special edition of the *Comparative Education Review* which claims to distinguish truth from myth about education in Islam, edited by a renowned historian of Islamic thought, markedly fails to distinguish between the various conceptualizations of education in Islam and the fundamental vocabulary of education used in the teaching sources. Islam. There are several studies that use an educational analysis framework trying to distinguish the view of Al-Qur'an education as the theoretical basis of Islamic Education and curriculum in the perspective of the Al-Qur'an. For example, the philosophically based works of Modawi and Abdallah only offer a partial educative study of the Qur'an, while Risha's study presents a shallow interpretation of the Qur'an from the perspective of curriculum studies. Therefore, literature like this often provides basic information about Islam and recycled historical material, a description of a country profile for the sake of Islamic education in Muslim majority and minority communities.

There is also a large body of literature on general issues related to 'Muslims in education' (eg, the experiences of Muslim children in formal schools, their low educational attainment, educational rights of Muslim minority communities, education reform and international terrorism), produced by researchers in the sub-fields of education policy, international/comparative education, ethnic minority studies, and educational politics.

Several studies by Muslim authors aim to introduce Islamic Education in the midst of the Western Muslim minority community. The many historical studies of Islamic Education and Islamic pedagogy that are gaining popularity in medieval Muslim writings offer some of the more original perspectives. However, the scholars who produced these works were predominately historians rather than specialists in educational studies. Their interpretation of educationally and pedagogically significant values, concepts, and practices in classical Muslim thought certainly has limits.

## 2. METHODS

The method used in compiling this paper is the method of 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. The data researchers took from documents in the form of books, research journals, and supporting articles. 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.

### 3. FINDINGS AND DISCUSSION

#### 3.1. Islamic Education Studies

Education is a value-laden process that closely reflects the broader cultural realities of a given society. It is unavoidable that there is a theological hermeneutic present in the qualification process of Islamic education. Empirical research in Islamic Education Studies makes a significant contribution to the formation of Islamic practical theology. By bringing core Islamic values to the meaning of education, a theological framework emerges from a deeper understanding of Islam itself. If this theological dimension is ignored or taken for granted in a naïve way, then 'Islamic' in this expression will function as an ideological heuristic that leads to the inaccuracy of the monolithic and dogmatic conception of education in Islam.

Above all, understanding education in Islamic sources or interpreting education in an Islamic way is a human activity that is inevitably limited, contextual, and subject to criticism and revision. However, some people feel that the concept of "Islamic Education" contains dogmatism, so they argue that it is a misleading and narrow picture. On the other hand, the term "Muslim education" is considered wider and better, because it seems to eliminate religious associations and dogmatic beliefs directly. However, changing the definition of education from Islamic to Muslim is only a semantic tactic, because Muslim education implies that educational activities are interpreted by Muslims,

Often there is a deeper motive behind this intrigued semantics, the minority sects calling themselves syncretic Muslims stem from a significant process of deconstructing traditional Islam in order to be different. Out of necessity, these two expressions "Islamic Education" and "Muslim Education" require association and engagement with Islam. The important part is having a self-reflective theological awareness so that the descriptors 'Islam' and 'Muslim' are not only used to serve the process of ideological reification. The most important Islamic Education Studies is actually an inclusive expression that shows the scholarly engagement and knowledge production carried out by Muslims and non-Muslims alike in describing and critiquing what is considered education and the values and ideas of education within the Islamic tradition. 'Muslim education' might imply that such study activities are limited to Muslims only. A similar difference was put forward by Bucar who preferred "Islamic primacy ethics" to "Muslim primacy ethics," because the previous category was more inclusive (Bucar, 2018). As will be discussed extensively in this paper, historically many non-Muslim scholars contributed to the formation of classical Islamic education, as well as ethical thinking. might imply that such study activities are limited to Muslims only. A similar difference was put forward by Bucar who preferred "Islamic primacy ethics" to "Muslim primacy ethics," because the previous category was more inclusive (Bucar, 2018). As will be discussed extensively in this paper, historically many non-Muslim scholars contributed to the formation of classical Islamic education, as well as ethical thinking. might imply that such study activities are limited to Muslims only. A similar difference was put forward by Bucar who preferred "Islamic primacy ethics" to "Muslim primacy ethics," because the previous category was more inclusive (Bucar, 2018). As will be discussed extensively in this paper, historically many non-Muslim scholars contributed to the formation of classical Islamic education, as well as ethical thinking.

It should be noted that in the Muslim tradition, as in Judaism, there is a strong emphasis on the idea of divine law. Therefore, a strong legal hermeneutic has shaped the perception of Islam among Muslims. Spiritual, moral, theological, philosophical, and political interpretations of Islam were also developed. Today, Muslim educators must consider the need to think educatively about Islam, the aforementioned educational hermeneutics, if they are to differentiate pedagogical insights from their faith traditions. The absence of a clear educational hermeneutic seems to be at the heart of the confusion about the meaning of education in Islam, as well as the inability to recognize the transformative pedagogy that forms the core of the message of Islam and its main sources (Sahin, 2017).

#### 3.2. Islamic Education and Western Education: Convergence Critical Dialogue

The view between Islam and the secular West held by some Muslim and non-Muslim educators (Al-Attas, 1980) often emphasizes the existence of an unbridgeable gap in the perception of education

between Islam and the liberal secular West. There are several short studies that discuss the perception of dichotomy between Islamic and Western conceptions of education (Cook, 1999). This dichotomy has also been espoused by several well-known Western educational philosophers, who emphasize the discrepancy between perceptions of truth in religious traditions and the plurality and relativity that inform liberal conceptions of individual values and truth (Hirst, 1985). In the Muslim context, such a dichotomy lies deep in the history of conflict illustrated by the Crusades in the Middle Ages, it emerged in large part as a reaction to the trauma of the colonial experience in which Western secular education was enforced usually in an authoritarian fashion in majority Muslim countries. Thus, one can appreciate to some extent the negative reactions that were so strong in the context of the colonial/postcolonial Muslim world. However, it is deeply concerning that such a (Muslim and Western) binary mindset, transplanted from the grievance-ridden narratives of the postcolonial Muslim world, persists within the European Muslim diaspora. This has direct implications for the self-understanding of young European Muslims and the way they relate to the cultural plurality in their lives. one can appreciate to some extent the negative reactions that were so strong in the context of the colonial/postcolonial Muslim world. However, it is deeply concerning that such a (Muslim and Western) binary mindset, transplanted from the grievance-ridden narratives of the postcolonial Muslim world, persists within the European Muslim diaspora. This has direct implications for the self-understanding of young European Muslims and the way they relate to the cultural plurality in their lives. one can appreciate to some extent the negative reactions that were so strong in the context of the colonial/postcolonial Muslim world. However, it is deeply concerning that such a (Muslim and Western) binary mindset, transplanted from the grievance-ridden narratives of the postcolonial Muslim world, persists within the European Muslim diaspora. This has direct implications for the self-understanding of young European Muslims and the way they relate to the cultural plurality in their lives.

However, this binary view reflects an ahistorical, literalist and reified perception of Islam and the West. Some observations may be based on contemporary Muslim educational practices and extremist education movements, which are explicitly anti-Western. However, these categorical differences are largely formed from the mutual prejudices and stereotypes of the two educational cultures. This of course ignores the understanding of Islamic education and historical experience between the educational culture and early Islamic thought and Western thought. Crucially, the West has neglected the educational attitude of the Qur'an and the open and educational prophetic tradition that motivated the first Muslims to adopt an educational curiosity about various cultures.

Viewing the world from a relational holistic vision of education, which is enshrined in the Qur'an's theological concept of monotheism, encourages Muslims to engage with the original thoughts and wisdom of ancient Persian, Indian and Greek traditions which in turn have contributed to the emergence of Islamic civilization (Sahin, 2017). A concept of literature, education, and morals that shape Muslim higher education, especially the humanities and adab curriculum, is a set of efforts to perfect character, manners, aesthetics, and literary tastes developed from interactions with the Indo-Persian heritage (Metcalf, 1984). Ibn al-Muqaffa (d.670), a convert to Islam from Persia, is considered a proponent of adab whose focus on literary and moral education is often neglected in recent literature. It is very important that, when Muslims first reached Southeast Asia, mostly through trade, instead of ignoring the Hindu and Buddhist values that were deeply rooted in the region, they integrated and creatively expressed Islam within this rich tapestry of civilization. A morally and spiritually redefined Islam that Adab became easily adopted by people who for the most part voluntarily converted to Islam. Adab complements and is present richly which is reinterpreted in the local educational culture. For example, he put forth the feeling of being an educated man as described in the *darangen*, the pre-Islamic oral epic poetry of the Maranao people of the Southern Philippines. It is not surprising that so many contemporary Muslim thinkers in Southeast Asia,

Perhaps the greatest outside influence that contributed to the early development of Muslim civilization came from encounters with ancient Greek thought, especially Aristotelianism and

Neoplatonism, which had shaped Christianity and to some extent Judaism. Muslims preserved, studied, and extended ancient Greek philosophy and science without much serious obstruction of their faith (Gutas, 1998). Much of early Muslim moral and educational thought was actually modeled on ancient Greek works. Even the Muslim theologians, *mutakallimun*, could not resist adopting the ancient Greek habits of systematic thinking (Ephat, 2000). A Muslim philosopher such as Al-Farabi (d. 951), in his famous book "The Way to Attain Happiness," not only comments on but expands on these original works to the point of trying to reconcile the philosophies of Plato and Aristotle. Ibn Sina (Avicenna) (d. 1037) even began to domesticate Islam in the habits of thought of ancient Greek philosophy, which he considered superior to the religious language of Islam which he deserved only as a good source of public moral education.

Muslim theologians such as Imam Abu Hamid Al-Ghazali (d. 1111 AD) and Ibn Taymiyah (d. 1328), who had mastered Greek philosophy and classical Islamic sciences, eventually offered a far more nuanced and critical reading of the ancient Greek heritage. Al-Ghazali exposed the incoherence in the philosophical discourses of Muslim philosophers such as Ibn Sina, and Ibn Taymiyyah wrote influential works that disproved Aristotelian logic (Hallaq, 1997). However, even the early indigenous pioneers of Islamic rationality, the *Muktazilah*, could not resist adopting the categories of philosophical thought that had given rise to Islamic philosophical theology. The Andalusian philosopher Ibn Rushd (Averroes) (d.1198), working in the context of the early Spanish Muslim West, argued persuasively for the strong compatibility between Islamic (*shari'a*) and Greek philosophy. As Günther shows a brief comparative study and Thomas Aquinas' Christian educational philosophies show striking similarities. Such dialectical involvement enriches classical Muslim thought because it enables the development of a synthetic and integrated self-understanding of Muslim education.

Moreover, to demonstrate this critical Islamic/Western exchange and dialogue, it suffices to consider how early Muslim scholars developed the notion of becoming a "complete human being" (*al-insan al-kamil*) through educational practices that has much in common with ancient Greek perceptions. Yahya ibn 'Adi (d.974), a disciple of Al-Farabi who was a philosopher, theologian, and a Christian Jacobite Syriac translator working on Arabic in medieval Baghdad, argued that the "complete man" is one who has virtue. He displayed these virtues as 'modesty, benefit to many, forgiveness, conduct with dignity and simplicity, compassion, loyalty, trustworthiness, keeping secrets, humility, cheerfulness, honesty, goodwill and sincerity. Avicenna, like Aristotle, believed that the heart is the center of all human faculties, even though they function through different parts of the brain. The best or perfect human being, according to Ibn Sina, is a person whose soul is perfected by being intellect in acting, and who has obtained morals from practical virtues (Mahdi, 2001).

Similar ideas form a large part of the classical Muslim spiritual tradition, *tasawwuf*, especially theosophical thought represented by influential figures such as Ibn 'Arabi (d.1240) who was the most receptive to philosophy. Ibn 'Arabi saw that the highest faculty of the human intellect is the heart (*qalb*) which is capable of receiving a divine gift which is different from the discursive intellect (*'aql*). Discursive rationality has the analytical capacity to distinguish one thing from another. The heart (*qalb*) literally means "that which revolves," turning here symbolizing the soul's innate longing and dynamic search for fresh manifestations of Divine Being. Furthermore, Muslim philosophers and theologians agree with Aristotle's view that 'reasoning'.

Much of classical Islamic ethical thought and moral education, with few exceptions, has parallels with ancient Greek thought. Deprivation occurs in the description of the integration of Islamic core values based on revelation. For example, books written in the *adab* genre are mostly entitled improvement of character (*tahdzib al-akhlaq*) and imitate the inspired original by the Greek Christian Ibn 'Adi. Fundamentally, Ibn 'Adi's book has no reference to the Qur'an (Al-Takriti, 1978), but parallel works by Muslim scholars such as al-Raghab al-Isfahani (d.1109) and even the philosopher Ibn Miskawaih (d.1030) who wrote a work of the same title integrating the core of Greek ethics with insights gleaned from Al-Quran and prophetic traditions. It seems that philosophical and educational ethics in Islam are heavily shaped by ancient Greek concepts (Bucar, 2018), such as *phronesis*, referring to the

kind of practical wisdom and virtue, in the Muslim tradition the wisdom necessary to develop common sense, judgment and following the best course of action in one's life. Tafsir ikhwan al-safa in the 8th/10th century, is another integrated model of early comprehensive work on Islamic education (Sahin, 2017).

A Muslim adopts education moving from the values of faith, which can then give birth to wisdom that is embedded in the collective memory of mankind. As Abu al-Faraj al-Isfahani (d. 967) illustrates, even the pre-Islamic Arabic oral traditions of song, poetry, humor, and poetry were studied and used as a source of education. Adab quickly became a literary tradition for secretarial or administrative circles within the Caliph's court, representing the culture of professional letters and displaying taste, delicacy, respected statesmanship, and so on. Adab has also come to define Islamic spirituality and signify the ethics and manners that need to be considered in various disciplines, including the science of exploring the values of being a good learner,

The dichotomous perception is certainly not in accordance with the nature and character of self-understanding of education in Islamic core sources and various traditions related to Islamic higher education institutions. There is no room here to explore educational theology and the dynamic hermeneutics that shape Muslim intellectual heritage, however, suffice it to say that while Islamic higher education is open to values developed in diverse pedagogic and ethical models outside the Islamic world, The West has succeeded in interpreting the higher value system of Islamic education. For example, as has been noted, the classical Greek ethical idea of *sophrosyne* (excellence of character and perfect harmony) also refers to the power of self-control, training and controlling lust with reason influences Muslim education ethics and his perception of the perfect human being. However, the Al-Qur'an and the hadiths of the Prophet put forward a more holistic perception of human nature and its perfection into a balanced maturity that integrates physical, rational, emotional, moral and spiritual elements. The ideas of human excellence, harmony and just balance are expressed not by the power of control or possession of abstract knowledge, but by the concept of *ihsan*, that is, perfecting one's behavior in life and showing the values of kindness, compassion, generosity, friendliness. and openness. Inner control is related to increasing self-awareness and God-consciousness (*taqwa*).

The early Muslim community, inspired by the transformative Qur'anic vision of divine education best expressed by the concept of *tarbiyah*, imbued its spiritual devotion with a deeper reflective competence, thus bearing witness to the "critical fidelity" embedded at the core of the ethical monotheism as voiced by the tradition of the Prophet Ibrahim's shari'a (Sahin, 2017). This educational curiosity motivated early Muslims to deepen their understanding of Islam and the world around them. Of course, this triggers the emergence of a dynamic and holistic Islamic epistemology, facilitating the emergence of classical Islamic sciences and creativity that generates new knowledge, insights and meanings. The openness of early Muslim education, which was a major catalyst in the early rapid expansion of Islam,

Furthermore, the ethical values of education in Islamic and Western civilization in their secular and religious foundations rest on the notion of human dignity. For example, in the Judeo-Christian tradition there is a clear emphasis on Genesis 1: 26-28 which explains that humans were created in the image of God, therefore, the dignity and sanctity of all human beings, regardless of skin color and creed, need to be respected. In addition, in prophetic monotheism there is a clear demand that practicing justice and overcoming inequality must be part of loyalty. In the Muslim tradition, contributing to the "common good" (*maslahah*) and ensuring the dignity (*karamah*), welfare and safety of all, regardless of community ethnicity and religion, are fundamental educational and ethical values (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 in terms of sources of knowledge there is also a quite prominent disparity. 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 the 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. 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).

During the Age of Enlightenment (Renaissance), many great scientists and thinkers were born. They are of the caliber 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.

## REFERENCES

- Ahmad, A. (2021). Konsep Ta'dib Syed Muhammad Naquib Al-Attas dan Implikasinya dalam Pendidikan Islam. In *AN NUR: Jurnal Studi Islam* (Vol. 13, Issue 1). Jurnal Studi Islam. <https://doi.org/10.37252/an-nur.v13i1.98>
- Al-Attas, M. N. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. IITC.
- Al-Takriti, N. (1978). *Yahya Ibn Adi: A Critical Edition and Study of his Tahdhib al-Akhlaq* (N. Al-Takriti (ed.)). Editions Oueida.
- Bertens, K. (1976). *Sejarah Filsafat Yunani*. Kanisius.
- Bucar, E. (2018). *Islamic Virtue Ethics* (N. E. Snow (ed.)). Oxford University Press.
- Cook, B. J. (1999). *Islamic versus Western Conceptions of Education: Reflections on Egypt*. International Review of Education.
- Ephat, D. (2000). *A Learned Society in a Period of Transition*. State University of New York.
- Gutas, G. (1998). *Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbasid Society (2nd-4th/5th-10th c.* Routledge.
- Hallaq, W. B. (1997). *Ibn Taymiyyah against the Greek Logicians*. Pers Universitas Oxford.
- Hatta, M. (1981). *Alam Pikiran Yunani*. Tintamas.
- Hirst, P. H. (1985). *Education and Diversity of Belief: In Religious Education in A Pluralistic Society* (M. C. Felderhof" (ed.)). Hodder & Stoughton.
- Idi, A., & Jalaluddin. (1997). *Filsafat Pendidikan*. Gaya Media Pratama.
- Mahdi, M. (2001). *Al-Farabi: Philopshy of Plato and Aristoteles*. Cornell University Press.
- Metcalf, B. (1984). *Moral Conduct and Authority: The Place of Adab in South Asian Islam*. Pers Universitas California.
- Mudzhar, M. A. (1998). *Pendekatan Studi Islam dalam Teori dan Praktek*. Pustaka Pelajar.
- Muhaimin. (2003). *Wacana Pengembangan Pendidikan Islam*. Pustaka Pelajar & Pusat Studi Agama, Politik dan Masyarakat.
- Muthahhari, M. (1993). Tema-tema Penting Filsafat Islam. In *Rifa'i hasan \& Yuliani,(Bandung: Mizan, 1993), h.* Mizan.
- Nanu, R. P. (2021). Pemikiran Syed Muhammad. Naquib Al-Attas Terhadap Pendidikan di Era Modern. In *TARBAWI: Jurnal Pendidikan Agama Islam* (Vol. 6, Issue 01). Jurnal Pendidikan Agama Islam. <https://journal.unismuh.ac.id/index.php/tarbawi/article/view/3436>
- Nuryanti, M., & Hakim, L. (2020). Pemikiran Islam Modern Syed Muhammad Naquib Al-Attas. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 22(1), 73. <https://doi.org/10.22373/substantia.v22i1.5531>
- Sadullah, U. (2003). *Pengantar Filsafat Pendidikan*. Alfabeta.
- Sahin, A. (2017). Education as compassionate transformation: The ethical heart of islamic pedagogy. In P. Gibbs" (Ed.), *The Pedagogy of Compassion at the Heart of Higher Education* (pp. 127–137). Springer. [https://doi.org/10.1007/978-3-319-57783-8\\_9](https://doi.org/10.1007/978-3-319-57783-8_9)
- Sembiring, I. M. (2020). Pendidikan Islam Dalam Perspektif World Convergence On Muslim Education: Telaah Ontologis, Aksiologis, dan Epistemologis. *Al-Ikhtibar: Jurnal Ilmu Pendidikan*, 7(1), 723–736.

Wong, B. (2011). *Plato's Republic and Moral Education dalam Charlen Tan, Philosophical Reflections for Educators*. Cengage Learning Asia.