

SCOPE OF ISLAMIC EDUCATIONAL PHILOSOPHY

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Abstract : The world of Islamic education in Indonesia in particular, and the Islamic world in general are still faced with various problems, starting from the question of the formulation of educational goals that are not in line with the demands of society, to the problems of teachers, methods, curriculum and so on. Efforts to overcome this problem are still being carried out in various ways, such as upgrading teachers, training for education management staff and so on, but along with developments in life, educational problems continue to emerge. For this reason, Islamic Education Philosophy is present as one of the offered solutions. As a philosophical study, Islamic Education Philosophy seeks to use philosophical services, namely thinking in depth, systematically, radically and universally to solve educational problems, such as problems of students, teachers, curriculum, methods and the environment by using the Qur'an and al-Hadith as the basic reference. The aims of this research are (1) to know the meaning of Islamic Education Philosophy, and (2) to know the urgency of the scope of Islamic Education Philosophy. Based on the results of the analysis carried out, the results of this study are: (1) Philosophy of Islamic Education can be interpreted as a study of traditional, critical, and radical philosophical views and schools of thought in Islam towards educational issues. He answered the influence of education on the development and growth of Muslim humans and Muslims in general. It is also a means of solving various problems in Muslim education, (2) the scope of the philosophy of Islamic education is issues related to educational activities, such as curriculum, methods, and the environment. Philosophically, educators or teachers as teachers must understand in depth the curriculum, methods, and learning environment so that they can maximize the learning process.

Keywords: philosophy of Islamic education, scope of islamic educational philosophy

Abstrak : Dunia pendidikan Islam di Indonesia khususnya, dan dunia Islam pada umumnya masih dihadapkan pada berbagai persoalan, mulai dari soal rumusan tujuan pendidikan yang kurang sejalan dengan tuntutan masyarakat, sampai kepada persoalan guru, metode, kurikulum dan sebagainya. Upaya untuk mengatasi masalah tersebut masih terus dilakukan dengan berbagai cara, seperti penataran guru, pelatihan tenaga pengelola pendidikan dan lain

sebagainya, namun seiring dengan perkembangan kehidupan masalah pendidikan terus bermunculan. Untuk itu Filsafat Pendidikan Islam hadir sebagai salah satu tawaran solusi. Sebagai suatu kajian filosofis, Filsafat Pendidikan Islam berupaya menggunakan jasa filosofis, yakni berfikir secara mendalam, sistematis, radikal dan universal guna memecahkan masalah-masalah pendidikan, seperti masalah anak didik, guru, kurikulum, metode dan lingkungan dengan menggunakan al-Qur'an dan al-Hadits sebagai dasar acuannya. Tujuan dari penelitian ini ialah untuk (1) mengetahui pengertian Filsafat Pendidikan Islam, dan (2) untuk mengetahui urgensi ruang lingkup Filsafat Pendidikan Islam. Berdasarkan hasil analisis yang dilakukan maka hasil dari penelitian ini yaitu: (1) Filsafat Pendidikan Islam dapat dimaknai sebagai studi tentang pandangan filosofis yang bersifat tradisional, kritis, serta radikal dan aliran-aliran pemikirannya dalam Islam terhadap masalah pendidikan. Ia menjawab pengaruh kependidikan terhadap perkembangan dan pertumbuhan manusia muslim dan umat Islam pada umumnya. Ia juga menjadi sarana pemecahan berbagai persoalan dalam pendidikan umat Islam, (2) ruang lingkup filsafat pendidikan islam adalah masalah yang terkait dengan kegiatan pendidikan, seperti kurikulum, metode, dan lingkungan. Secara filosofis, pendidik atau guru sebagai pengajar harus memahami secara mendalam kurikulum, metode, dan lingkungan pembelajaran sehingga bisa memaksimalkan proses pembelajaran.

Kata Kunci: filsafat pendidikan Islam, ruang lingkup filsafat pendidikan Islam

Introduction

The quality of the personality of students lately is very concerning. The rise of brawls between teenagers in various cities combined with a number of their behaviors which tend to be anarchic, increasing drug abuse, and the proliferating promiscuity among them is proof that education currently underway in this country has failed to shape the morals of students. Existing education does not succeed in instilling good values. This can be observed in many educational graduates who have personalities that actually damage them. It seems that the world of education in Indonesia is still filled with hypocrisy because what is being pursued is only degrees and numbers. It's not a basic thing that brings students to full awareness to seek knowledge in living the realities of life. Such education does not occur in this country because its orientation is solely as a means of finding work.

In fact, those who are considered successful in education are those who, with their graduation certificates, have succeeded in occupying job positions that promise high salaries. While moral values and manners become 'rare goods' for the world of education. Tafsir sees education in Indonesia

which still produces graduates with bad morals such as being self-serving, drug addicts and a hobby of brawls, cheating and lacking social sensitivity, or money-crazed and greedy. The failure of education is not only measured by the standard of fulfillment of employment. The bigger problem is that our education has not been able to produce graduates with noble character. Ahmad Tafsir emphasized that the nations destroyed by God were not because they did not master science and technology or were not clever enough, but because of bad morals. Therefore, quoting the wise words of philosophers, true education is shown to help humanize humans. Such education must include elements of the physical, spiritual, and heart. The implementation of these three elements in the form of Niscaha education produces graduates with high human values.

Education in Indonesia is very far from what is expected and even far behind other developing countries. This can at least be seen from the low quality of human resources produced. In short, our education has not been able to deliver students to awareness of themselves as human beings. In fact, humans are the main actors in the educational process. The educational phenomenon mentioned above is a record of the decline in the world of education in general and in particular for the world of Islamic education in Indonesia. In relation to the phenomenon mentioned above, according to the author, to improve the condition of the world of Islamic education in Indonesia, of course, it requires a strong commitment from Islamic education practitioners to the business orientation priorities of study, planning, implementation, evaluation of learning outcomes and achievement of Islamic education goals. in accordance with the building of the philosophical concept of Islamic education that has been produced by existing Islamic education philosophers .

Based on the explanation above, the philosophy of Islamic education can be interpreted as a study of philosophical views and philosophical schools in Islam towards educational problems. The philosophy of Islamic education also addresses the influence of education on the development and growth of Muslim humans and Muslims in general. Philosophy of Islamic education as a means of solving various problems in Muslim education. Thus the philosophy of education is traditional, critical, and radical in accordance with the aims of the philosophy itself.

Discussion

Definition of Philosophy

The word philosophy comes from the Greek language, namely *philosophia*, *philo* in a simple sense means love, while in a broad sense, namely a desire, therefore trying to achieve that desire. While *sophia* means wisdom, in other words it can be interpreted as clever, deep understanding, love for wisdom. So philosophy is etymologically interpreted as love or love of virtue. Love is a passionate desire or passion and wisdom is the ultimate truth or ultimate truth. From the explanation above, it can be concluded that philosophy is a sincere desire or desire for true truth.¹

Philosophy is a knowledge that is essential, meaning it is very close to human life in interaction. It is even said to be the driving force of our daily lives as creatures created by God who have an external brain and have a neatly arranged and magical cell structure. Philosophy in the context of life as a human created by the creator always considers important things before making a decision to behave. This is classified as an essential matter covered in the sense of philosophy. At first philosophy was called the mother of science because philosophy is able to answer questions about everything and everything, both related to the universe and humans with all the problems in human life.²

Philosophy explains the essence of reality successively and methodically, so that it can provide a universal view of life. Philosophy exists inseparable from human problems faced by humans. Efforts to respond and find answers to the problems faced, especially problems that are fundamental and fundamental in turn will produce a concept called philosophy. Philosophy is not limited, because philosophy covers all fields and dimensions studied by other sciences, not just one field. Philosophy makes all fields as objects of study.³

Philosophical objects are divided into two kinds, namely material objects and formal objects. Each science has its own material object and formal object. Likewise with philosophy. Often people say that one of the differences between empirical science and philosophy is because of this object. 1) The material object of philosophy includes everything that exists. All that is God, nature and man. Compare with empirical science and religious science. 2)

¹ Elen Safitri, et al., "Pengertian, Objek, Ruang Lingkup Filsafat, Filsafat Pendidikan dan Filsafat Pendidikan Islam", *Jurnal Pendidikan dan Konseling* 4, No., 6 (2022): 5399.

² Achmad Amiruddin dan Abdullah Muhammad, "Urgensi dalam Memahami Ruang Lingkup Filsafat Pendidikan Islam," *Jurnal Al Urwatul Wutsqa Kajian Pendidikan Islam* 2, No., 1 (June 2022): 77.

³ Elen Safitri, et al., "Pengertian, Objek, Ruang Lingkup Filsafat: 5400.

The formal object (approach point of view) of philosophy is from the point of view of its nature. Philosophy seeks to discuss the nature of everything. Reality means the real or true truth.⁴

Philosophy of Islamic Education

In this connection, there are various opinions of experts who try to formulate the notion of the philosophy of Islamic education, for example, saying that the philosophy of Islamic education is essentially a concept of thinking about education that originates or is based on the teachings of the Islamic religion regarding the nature of human ability to be fostered and developed, and guided to become Muslim human beings whose entire person is imbued with Islamic teachings. This definition gives the impression that the philosophy of Islamic education is the same as philosophy in general. In the sense that the philosophy of Islamic education examines various issues related to education, such as humans as subjects and objects of education, curriculum, methods, environment, teachers, and so on. The difference with the philosophy of education in general is that in the philosophy of Islamic education all educational problems are always based on Islamic teachings which originate from the Qur'an and al-Hadith. In other words, the word Islam which accompanies the word philosophy of education becomes an attribute, namely the nature of the philosophy of education.⁵

Educational philosophy can also be defined as a philosophical principle in the field of education that describes aspects of implementing general philosophy and focuses on implementing the principles and beliefs that form the basis of general philosophy in an effort to solve educational problems practically. In an effort to get a more perfect understanding of the philosophy of education, it is better to look at some of the concepts regarding the meaning of education itself. Education is conscious guidance from educators on the physical and spiritual development of students towards the formation of human beings who have the main and ideal personality. The ideal personality is a personality that has capital awareness and a mental attitude that firmly and earnestly adheres to and implements the teachings or value principles that become the outlook on life of individuals, society and the philosophy of the nation and state.

⁴ Mila Hasanah, *Filsafat Pendidikan*, (Banjarmasin: Kanhaya Karya, 2022), 8-9.

⁵ Moch Tolchah, "Filsafat Pendidikan Islam: Konstruksi Tipologis dalam Pengembangan Kurikulum", *Tsaqafah: Jurnal Peradaban Islam* 11, No., 2 (November 2015): 383-384

In John Dewey's view, education is a process of forming fundamental basic abilities that concern human reasoning and feeling. In relation to this, Al-Syaibani explained that education is an effort to change individual behavior in his personal life as part of the life of society and the life of the natural world around him. Education is defined as a business process of adult humans who are aware of their humanity in guiding, training, teaching and instilling values and basic outlooks on life to the younger generation so that later they become human beings who are aware and responsible for their life tasks as human beings, in accordance with with its intrinsic nature and human characteristics, in other words, the educational process is a series of efforts to guide, direct the potential of human life in the form of basic abilities and personal life as individual beings and social beings and in relation to the natural surroundings so that they become responsible individuals. From the description above, an understanding can be drawn that educational philosophy as a normative science in the field of education formulates rules, norms or measures of behavior that are actually carried out by humans in their lives and lives.⁶

Thus it will be clear that the results of philosophical thinking about Islamic education are the mindsets of thinkers who breathe Islam or have Muslim personalities. The philosophy of education which addresses the problems of Islamic education does not mean limiting itself to problems within the scope of the religious life of Muslims alone, but also covering broad issues related to education for mankind. In other words, all issues concerning human life that affect Muslims are also included in the thinking of the philosophy of Islamic education. For example, educational issues related to technology education, social change and population. However, all non-religious issues related to social and scientific issues are analyzed in depth, so that their essence is obtained from an Islamic point of view. Because philosophy is tasked with finding the essence of everything, so that from that essence theoretical thoughts emerge which in turn will generate thoughts about the strategies and operational techniques of Islamic education.

Philosophy of Islamic education in order to obtain the expected benefits, objectives and functions, it must be explored from various sources. All of these sources must be linked to Islamic sources. Islamic sources contain principles and rules concerning the relationship between man and his God and all that exists in nature, including material, spiritual, objects, animals and humans. Likewise, human rules governing the relationship between humans

⁶ Mila Hasanah, *Filsafat Pendidikan*, 63.

and humans, both individually or in groups and contained within them spiritual and moral values that cover human life and behavior.⁷

The Essence of Philosophy of Islamic Education

The word essence (Haqiqat) is a noun that comes from Arabic, namely from the word "Al-Haqq", in Indonesian it becomes the main word, namely the word "hak" which means property (possession), truth, or what really exists, while etymologically, nature means the core of something, the pinnacle or source of everything. This process is carried out by means of education and teaching as a fundamental and professional activity among the many professions in society.

Education is one of the Islamic disciplines that discusses objects around Islamic education. The understanding of the essence of Islamic Education is actually contained in the history and philosophy of Islam itself, because every process of education is inseparable from Islamic objects. Islamic education originally took the form of:

1. The educational principles accumulated in the Al-Qur'an and As-Sunnah. Not a single issue escapes the reach of Islamic teachings, even though its scope does not touch operational technical aspects. Allah SWT, said in QS. al-An'am (6):38: And there are no animals on the earth and no birds that fly on two wings, but people (also) like you. We have forgotten nothing in the Bible, then to God they will be gathered. And the word of Allah SWT in QS. Al- Nahl(16):89: (And remember) the day (when) We raised up in every nation a witness over them from themselves and We brought you (Muhammad) to be a witness over all mankind. And We have sent down to you the Book (Al-Quran) to explain everything and guidance and mercy and good tidings for those who surrender. The two verses above indicate that the formulation and development of Islamic education can only be explored from authentic Islamic sources, namely the Al-Qur'an and As-Sunnah .
2. Educational concepts which are the result of the thoughts, contemplation, and interpretations of experts inspired from the Al-Qur'an and As-Sunnah, both regarding the concepts of: (1) educational ontology, which discusses the nature of God, humans and nature which is the main study in Islamic education; (2) educational epistemology, which discusses epistemology and methodology in Islamic education; and (3) educational axiology, which

⁷ Hasan Basti, "Urgensi dan Fungsi Filsafat Pendidikan Islam," *Empirisma*, 15 No.,1 (January 2006): 3.

discusses the value system developed in Islamic education. These three aspects have been formulated so neatly by Muslim philosophers, (such as al-Kindi, al-Farabi, Ibn Sina, Ibn Maskawaih, and Ibn Rushd) and Sufis (such as al-Ghazali, Rabiah al-Adawiyah, Ibn Qayyim).

3. Educational theories which are the result of scientific work in view of education. Experts no longer see Islamic education from an ideal and normative point of view originating from the principles and concepts of Islamic education, but rather look at it from the real side. The source of this scientific work system is explored from educational phenomena that develop in Islamic people or society. What happens in the empirical world about Islamic people or society is used as a reference in building Islamic educational theories. In this context, scientific requirements (such as research and experimentation) become an integral part in building Islamic educational theories.

From the explanation above, it can be understood that Islamic Education is one of the Islamic disciplines whose object of discussion revolves around Islamic education. The essence of his understanding is actually contained in history and Islamic philosophy itself, the principles of which are accumulated in the Al-Qur'an and As-Sunnah. The results of the thoughts, contemplations, and interpretations of experts inspired by the Al-Qur'an and As-Sunnah regarding the concept of Islamic education as a science are viewed from the perspective of ontology, epistemology, and axiology which are the subject of discussion in this paper.

Scope of Philosophy of Islamic Education

The discussion about the scope of the philosophy of Islamic education is actually an examination of the ontological aspects of the philosophy of Islamic education. Every science has a certain object which will be the target of investigation (material object) and which will be looked at (formal object). The difference between a science and other sciences lies in the point of view (formal object) it uses. The material object of Islamic educational philosophy is the same as educational philosophy in general, that is, everything that exists includes "what is visible" and "what is invisible". What is visible is the empirical world, and what is not visible is the metaphysical realm. The formal object of the philosophy of Islamic education is a comprehensive, radical and objective viewpoint of Islamic education in order to know its essence.

This is based on the understanding that education is a system, of course there are several aspects in it, both concerning practical-empirical as well as

philosophical and theoretical aspects. In this case, apart from matters of a technical operational nature in education, there are also other matters which underlie and color the pattern of the system of thought which is called philosophy. So that it can be added, that the scope of discussion of the philosophy of Islamic education includes deep, fundamental, systematic, integrated, logical, and comprehensive thoughts regarding the problematics of Islamic education. In practice, thoughts about these matters are always guided by the values Islamic values

The explanation regarding this scope contains an indication that the philosophy of Islamic education has been recognized as a scientific discipline. This can be seen from the existence of several reading sources, especially books that inform the results of research on the philosophy of Islamic education. As a scientific discipline, like it or not, the philosophy of Islamic education must clearly indicate the field of study or the scope of the discussion.

The object of study of the philosophy of Islamic education, according to Abdul Munir Mulkhan, can be divided into two types, namely material objects and formal objects. The material object of Islamic educational philosophy is the basic material that is studied and analyzed, while the formal object is the approach or point of view towards this basic material. Thus, the material object of Islamic educational philosophy is everything related to conscious human effort to create conditions that provide opportunities for the development of intelligence, knowledge and personality or morals of students through education. While the formal object is a special aspect of conscious human effort, namely the creation of conditions that provide opportunities for the development of intelligence, knowledge and personality so that students have the ability to live and solve their life problems by placing Islam as *hudan* and *furqan*.⁸

The philosophy of Islamic education is the application of Islamic philosophy to study and examine all educational issues. So, what is the subject of study in the philosophy of Islamic education does not only concern educational issues, but must first examine what is the content of Islamic philosophy. Islamic philosophy must discuss the nature of reality, the nature of knowledge, and the nature of values. Therefore, the philosophy of Islamic education must examine several things, namely:

⁸ Khalid Hasan Minabari, "Pengenalan Awal Filsafat Pendidikan Islam (Pengertian, Ruang Lingkup, dan Perkembangannya)", *Foramadiabi: Jurnal Kajian Pendidikan dan Keislaman* 11, No., 2 (December, 2019): 189.

1. Islamic view of reality
2. Islamic view of knowledge
3. The Islamic view of value
4. Islamic views on the purpose of education
5. Ways of achieving educational goals, which will also concern the content of education and the educational process.

On a macro level, what is the object of philosophy, namely the scope that reaches out to the problems of human life, the universe and humans, is the object of thought in the philosophy of education. On a micro level, the object of thought or the scope of educational philosophy is as follows:

1. Formulate explicitly the nature of the nature of education
2. Formulate the nature of human nature, as a subject and object of education;
3. Formulate explicitly the relationship between philosophy, philosophy of education, religion and culture
4. Formulate the relationship between philosophy, educational philosophy, and educational theory
5. Formulate the relationship between State philosophy, educational philosophy, and educational politics
6. Formulate a system of values or moral content of education which is the goal of education.⁹

The scope of the philosophy of Islamic education above describes that it is important to pay attention and understand deeply to maximize actualization in the learning process. Whether it's the teacher as a teacher, curriculum, methods, and the environment because this scope is an important component in implementing Islamic values.

Philosophy of Islamic Educational Objectives

If we talk about educational goals, it means talking about ideal values that are Islamic in nature. Meanwhile, Islamic identity itself contains the value of human behavior which is based on and inspired by faith and piety to Allah as an absolute source of power that must be achieved and obeyed. Obedience to God implies total surrender to Him. Surrender to Allah makes humans serve themselves only to Him. In other words, Islamic education aims to form Muslim personalities, namely personalities who have Islamic religious values, choose and decide and act based on Islamic values and are responsible in accordance with these Islamic values.

⁹ A. Heris Hermawan, *Filsafat Pendidikan Islam*, (Jakarta: Dirjenpendis Depag RI, 2009), 18-20.

Educational philosophy is the starting point in the educational process, it is also the backbone on which other parts of education depend. Educational goals, curricula, learning methods, evaluation, administration and learning tools are aspects of education that must synergize with one another, giving direction, indicating the path to be followed and laying down permanent foundations and principles. Because the people we are going to talk about are Islamic societies where some of the members want to implement Islamic teachings perfectly, in all matters of life they try to give an Islamic style. The main objective is to explain how we build a philosophy of education by taking its foundation from Islamic principles and teachings.

The goals of the philosophy of Islamic education are essentially identical to the goals of Islamic teachings. Both come from the same source, namely the Qur'an and al-Hadith. From these two sources, thoughts emerged regarding Islamic issues in various aspects, including the philosophy of education. Related to this, the products of thought by scholars such as *qiyas* and *ijma`* are sourced from the Qur'an and al-Hadith. The teachings contained in the revelation are the basis of the philosophical thought of Islamic education which contains the general theory of Islamic education, which is developed on the basis of Islamic teaching concepts especially from the Qur'an and al-Hadith. These two sources are used as the basis for the philosophy of Islamic education not without rational reasons.

In line with these objectives, the philosophy of Islamic education seeks to prepare a basic framework for achieving the intended goals through the educational process. Thus in practice, Islamic education is required to align its activities with the goals that have been set. The most important step is to prepare a clear concept of education itself.¹⁰

Besides that, in practice, learning Islamic educational philosophy has objectives as described, Made Pidarta quotes from Zanti Arbi expressing the objectives of educational philosophy as follows:

1. Inspire

The aim is to inspire educators to implement certain ideas in education. Through the philosophy of education, philosophers explain their ideas: how is education?, where is education directed?, who should receive education?, and how to educate and the role of educators?.

2. Analyze

¹⁰ Hasan Basri, "Urgensi dan Fungsi Filsafat Pendidikan Islam, 4.

Analyzing in educational philosophy is to examine carefully the parts of education so that their validity can be clearly identified. This needs to be done so that in the preparation of the concept of education as a whole there is no confusion, overlapping, and confusing directions.

3. Describe

Describing in educational philosophy is an attempt to explain or provide direction to educators through educational philosophy. What is explained can be in the form of human nature, aspects of students that need to be developed, limits of educator involvement, direction and educational targets in accordance with the interests and talents of students

4. Investigate.

The purpose of investigating is to check or research the truth of educational theory. Educators are not justified in taking a concept or theory of education to be practiced in the field.¹¹

Methods of Islamic Education Philosophy

The method used in the study of Islamic educational philosophy is:

1. Materials used for the development of educational philosophy. In this case, it can be in the form of written material, namely the Koran and hadith accompanied by the opinions of scholars and philosophers and others.
2. Material search method. Searching for written materials can be done through decision studies and field studies, each of which has been regulated in such a way.
3. Discussion method. For this reason, Muzayyin Arifin proposed an alternative method of analysis - synthesis, namely a method based on a rational and logical approach to the objective of thinking in an inductive, deductive and scientific analysis manner.

The Urgency of Philosophy of Islamic Education

Educational philosophy seeks to foster understanding and awareness in humans, so it is very urgent to pay attention to Islamic concepts or views about humans as creatures that are processed towards the happiness of the world and the hereafter, then the Islamic view of humans includes: First, the Islamic concept of humans, especially children, as a subject of study, that is in accordance with the Hadith of the Prophet, that "human children" are born in nature or with certain "potential". In QS. Al-Rum: 30: 40 "*Stand yourself to*

¹¹ A. Heris Hermawan, *Filsafat Pendidikan Islam*, 26.

religion sincerely and steadily, a religion that is in accordance with human nature outlined by Allah. There is no change in His decrees. Thus, humans were originally born with the necessary "potential" developed in and by their environment. This view, "is different from the tabularasa theory which considers children to accept "passively" the influence of their environment, while the concept of fitrah contains active "innate potentials, innate tendencies" that have been given to every human being by God. .

Second , the role of philosophy in education or development direction. Human potential that is born from birth can not only be developed in the environment but also can only develop in a directed manner with the help of other people or educators. Thus, the task of the educator is to direct all the potential of the students as optimally as possible so that they can carry out their mandate and responsibility both as individuals and as members of society, in accordance with the profile of a good Muslim human being.

Third , the profile of Muslim humans. The basic profile of a good Muslim is devotion to Allah. Thus, child development must be deliberately directed towards the formation of piety. And *Fourth* , educational philosophy methodology. Methodology is defined as the principles that underlie activities directing one's development, especially in the teaching and learning process. So, the view that a person is born with a certain innate potential and with that he is able to develop actively in his environment, has the implication that the teaching and learning process must be based on the principle of active student learning.

Educational philosophy seeks to develop universal, radical and speculative thinking so that the nature of education can be discovered dynamically and educational goals can be achieved innovatively. Islamic Education Philosophy is seen as urgent when experts highlight the world of education that is currently developing, both Islamic education in particular and education in general, that the implementation of this education is less based on or has not been built on a solid philosophical foundation, so that it has implications for blurring and unclear direction and the course of the education itself. The anxiety that the author faces, for example, is that the implementation of Islamic religious education has so far been carried out in a methodical dialectical way as well as general pursuits, and is based more on a general pedagogical basis originating from Western-style research philosophy, thus placing more emphasis on "transmission of religious knowledge". To find an Islamic pedagogy, it is necessary to formulate a solid philosophy of Islamic education first.

Experts in the field of education have studied theoretically the usefulness of Islamic philosophy. For example, Abuddin Nata in his work on educational philosophy suggests three benefits from studying Islamic educational philosophy, namely that educational philosophy can help educational designers and those who do it in a country to form healthy thoughts about the educational process. Educational philosophy can be the best basis for educational assessment in a comprehensive sense. Philosophy will help find the root of every educational problem. Based on this educational philosophy, every educational problem can be solved in a comprehensive, integral, and not partial, patchwork or bits and pieces.

Closing

The result of philosophical thinking about Islamic education is the mindset of thinkers who breathe Islam or have Muslim personality. The philosophy of education which addresses the problems of Islamic education does not mean limiting itself to problems within the scope of the religious life of Muslims alone, but also covering broad issues related to education for mankind. In other words, all issues concerning human life that affect Muslims are also included in the thinking of the philosophy of Islamic education. For example, educational issues related to technology education, social change and population.

On a macro level, what is the object of philosophy, namely the scope that reaches out to the problems of human life, the universe and humans, is the object of thought in the philosophy of education. In micro terms, the objects of thought or scope of educational philosophy are, 1) explicitly formulating the nature of the nature of education, 2) formulating the nature of human nature, as the subject and object of education, 3) explicitly formulating the relationship between philosophy, philosophy of education, religion and culture , 4) Formulating the relationship between philosophy, educational philosophy, and educational theory, 5) Formulating the relationship between State philosophy, educational philosophy, and educational politics, 6) Formulating a system of values-norms or the moral content of education which is the goal of education.

The goals of the philosophy of Islamic education are essentially identical to the goals of Islamic teachings. Both come from the same source, namely the Qur'an and al-Hadith. From these two sources, thoughts emerged regarding Islamic issues in various aspects, including the philosophy of

education. Related to this, the products of thought by scholars such as qiyas and ijma` are sourced from the Qur'an and al-Hadith.

The urgency of this educational philosophy is a form of effort to develop universal, radical and speculative thinking so that the nature of education can be found dynamically and the achievement of educational goals can be achieved innovatively. Islamic Education Philosophy is seen as urgent when experts highlight the world of education that is currently developing, both Islamic education in particular and education in general, that the implementation of this education is less based on or has not been built on a solid philosophical foundation, so that it has implications for blurring and unclear direction and the course of the education itself.

The urgency in understanding the scope of Islamic philosophy is a dynamic necessity because understanding the scope of Islamic educational philosophy makes us intelligent beings to think critically about the phenomena of life. Both empirical and non-empirical. To know something that is empirical, we are required to think scientifically to find a truth using scientific principles, namely rational, systematic and observable. Meanwhile, non-imperial truth is required for us to use faith as a basis for understanding this truth.

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