Fundamentals of Islamic Education

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Abstract

Islamic education is a process of shaping the whole human being based on the values of Islamic teachings derived from the Qur'an and Hadith. This study aims to examine and elaborate in depth the fundamental foundations of Islamic education from philosophical, theological, psychological, and sociological perspectives. Using a library research method, the author collects and analyzes various relevant sources to explain the core principles of Islamic education. The study reveals that the foundations of Islamic education include theological foundations that originate from divine revelation, philosophical foundations that shape the framework for understanding human nature and the purpose of life, psychological foundations that consider the development and potential of learners, and sociological foundations that align education with the social and cultural dynamics of society. A comprehensive understanding of these foundations is essential for developing a holistic and contextual Islamic education system that can address contemporary challenges while preserving core Islamic values.

Keywords: Islamic education, educational foundations, Islamic values, philosophy of education.

INTRODUCTION

Education has a very important role in shaping a whole human person, both intellectually, emotionally, and spiritually. From an Islamic perspective, education not only aims to educate the intellect, but also to form a character based on Islamic values. Islamic education integrates knowledge and charity, the world and the hereafter, as well as rationality and spirituality (Azra, 2012). Therefore, education in Islam is comprehensive and transformative. It does not only involve formal aspects in educational institutions, but also informal aspects such as family and environment. This makes Islamic education relevant for all walks of life and throughout the life span of human life.

The basics of Islamic education are the main foundation in determining the direction and purpose of the educational process itself. These foundations include not only the normative aspects that come from revelation, but they also include rational, psychological, and social aspects. Understanding these basics is important so that the education system does not run without direction and purpose. In the context of character building, these basics help educators and students to internalize Islamic values in every learning activity (Muhaimin, 2003). Without this understanding, Islamic education can lose its identity and become just a technical teaching process that is dry of spiritual and moral values.

In Islamic education, the theological basis is the main thing because it comes directly from the Qur'an and Hadith. Education is seen as a command of Allah SWT, and seeking knowledge is an obligation for every Muslim (Zuhairini et al., 2007). In many verses of the Qur'an and hadith, Muslims are commanded to

learn and teach knowledge. The Prophet PBUH said that seeking knowledge is an obligation for every Muslim (HR. Ibn Majah). This means that education is not only for worldly interests, but also for carrying out religious orders. With this foundation, Islamic education has a dimension of worship that requires sincerity and seriousness.

The philosophical basis of Islamic education is based on how Islam views the nature of human beings, the purpose of life, and the concept of truth. According to Al-Attas (1999), Islamic education aims to instill manners and form a Muslim personality that is obedient to Allah. The philosophy of Islamic education differs from the Western philosophy of education which often focuses on material aspects and rationality alone. In Islamic education, truth is derived from revelation and is absolute. Therefore, the educational process must be directed to instill divine values and guide students to live according to their nature as servants of Allah and caliphs on earth.

In addition to the theological and philosophical aspects, Islamic education also pays attention to psychological foundations. In Islam, every child is born in a state of fitrah, which is a natural condition that tends to truth and faith (Fadlullah, 2017). Education is tasked with fostering this nature so that it develops optimally. Therefore, Islam pays great attention to educational methods that are in accordance with the development of the age and abilities of students. The process of education that is coercive or oppressive can actually damage nature and cause rejection of knowledge. Therefore, a teacher in Islam is not only a transmitter of knowledge, but also a spiritual coach and moral guide.

This psychological basis is important so that the educational process runs according to the child's developmental stage. Each stage of development requires a different approach, both in terms of methods, materials, and communication patterns. For example, early childhood requires a more emotional approach and concrete experiences. When educators understand children's psychology, the learning process becomes more meaningful and fun (Hasbullah, 2011). In Islam, education is not a process of uniformity, but a process of developing the unique potential that each individual has. Therefore, Islamic education encourages personalization and a humanistic approach.

The sociological basis of Islamic education refers to the fact that human beings live in society. Therefore, education must also teach social values such as justice, responsibility, cooperation, and tolerance. Education not only forms individuals who are pious personally, but also useful for society (Muhaimin, 2003). Good education will form a person who cares about the social conditions around him and is able to contribute to creating a just and harmonious society. In Islam, knowledgeable individuals are expected to be able to become agents of social change that bring society to a better and dignified life.

In the history of Islamic civilization, figures such as Imam Al-Ghazali and Ibn Sina have made great contributions to the foundations of education. Al-Ghazali emphasized the importance of morality and spirituality as the core of education. For him, knowledge that is not accompanied by morals will backfire dangerously. Meanwhile, Ibn Sina is known as a thinker who emphasizes a logical and systematic approach to learning, including the importance of observation and testing in acquiring knowledge (Ibn Sina, 2000). These two figures show that Islamic education has a very rich and deep scientific heritage.

In the midst of the era of globalization and modernization, the basics of Islamic education are important to be reviewed so that education remains relevant to the times but does not lose its identity. There are many challenges faced by the world of Islamic education today, such as secularization, moral crisis, and spiritual degradation. In the face of this, Islamic education must re-strengthen its theological and philosophical foundations in order to be able to produce a generation that is intellectually and spiritually resilient (Abdurrahman, 2015). Islamic education must be able to adapt to the times without having to sacrifice its core values. Thus, this paper aims to examine and elaborate in depth the various foundations of Islamic education, both from theological, philosophical, psychological, and sociological aspects. This study is expected to provide a comprehensive and applicable understanding of Islamic education

practices today. Understanding these fundamentals is beneficial not only for educators and education practitioners, but also for policymakers and the wider community concerned about the future of the Muslim generation.

METHOD

This research uses a descriptive qualitative approach, which is an approach that aims to describe and explain in depth the basics of Islamic education based on data obtained from various literature sources. This approach was chosen because it is suitable for exploring the meaning, concepts, and philosophical, theological, psychological, and sociological foundations contained in Islamic education. The focus of qualitative research is not on statistical measurement, but on understanding complex and contextual phenomena.

This type of research is library research, which means that data is obtained from written sources such as books, scientific journals, articles, classics, and other documents relevant to the topic of the basics of Islamic education. Literature studies allow researchers to trace the views and thoughts of both classical and contemporary Muslim scholars and scholars regarding the essence of education in Islam. This method also provides space to conduct critical analysis of existing theories and concepts.

The main sources of data in this study are classical Islamic literature such as the works of Imam Al-Ghazali, Ibn Sina, and Al-Attas, as

well as contemporary scientific works such as the writings of Azra, Muhaimin, and Hasbullah which discuss Islamic education from various perspectives. The reference was chosen because it has authority and academic depth in discussing the concept of Islamic education in a complete and systematic manner. The data collected are in the form of quotes, ideas, and key concepts which are then analyzed thematically.

Data collection techniques are carried out through literature search in libraries, access to scientific journals via the internet, and documentation of relevant digital sources. The researcher selects relevant and reliable literature to be used as study material. In this process, the credibility of the source is a major concern, taking into account the reputation of the author, the publishing institution, and the up-to-date information it contains.

Data analysis is carried out in a thematic qualitative manner, namely by grouping data based on major themes related to the basics of Islamic education, such as theological, philosophical, psychological, and sociological foundations. Each theme is analyzed to find the relationship between the concepts in Islam and their application in education. This thematic analysis allows researchers to draw profound conclusions about the underlying values of the Islamic education system.

To maintain the validity and validity of the data, the researcher uses the source triangulation technique, which is comparing data from various sources to ensure the consistency of information.

In addition, the researcher also examines the opinions of Islamic education experts from various schools of thought to obtain a broad and comprehensive point of view. This approach helps researchers avoid subjectivity and bias in data interpretation.

The hermeneutic approach is also used in understanding the classical and religious texts that are the basis of Islamic education. Hermeneutics allows researchers to understand the meaning implied in the text, as well as adapt it to the current social and historical context. Thus, this study is not only descriptive, but also interpretive, which tries to give a new meaning to the concepts of Islamic education to be relevant to the needs of the times.

In general, this research method is directed to provide a complete picture of the basics of Islamic education with a scientific, critical, and contextual approach. It is hoped that through this method, the results of the research can be a contribution of thought to the development of Islamic education theory as well as a conceptual basis in educational practices in Islamic educational institutions.

RESULTS AND DISCUSSION

Islamic education is an educational system that is sourced from the values of revelation and aims to form a whole human being, namely a human being who has a balance between physical, spiritual, intellectual, and spiritual aspects. This goal places education not only as a means of transferring knowledge, but also as a

medium for the formation of godly character and personality. Islamic education is oriented towards the achievement of happiness in this world and the hereafter (sa'adah), not just narrow academic success as in the secular system (Azra, 2012). Therefore, Islamic education has its own peculiarities in its foundation and orientation.

The first basis of Islamic education is the theological foundation, which is derived from the Qur'an and hadith. In QS. Al-'Alaq: 1-5, the command to read is an important basis that Islam highly upholds science. This verse also shows that the educational process in Islam begins with intellectual activities that are spiritually charged. This is a differentiator from Western educational approaches that tend to be rationalistic and purely empirical. In Islam, seeking knowledge is a divine command and a form of servitude to Allah SWT (Zuhairini et al., 2007).

In addition to these verses, there are many hadiths that encourage Muslims to seek knowledge. For example, "Seeking knowledge is obligatory for every Muslim male and female" (HR. Ibn Majah). This hadith emphasizes that Islam provides equal educational rights to all people regardless of gender. This shows that Islamic education has a vision of equality and justice, which goes even beyond its time. This affirmation is also the basis that education is fardhu 'ain under certain conditions (Muhaimin, 2003), so it should not be ignored by anyone.

The theological basis also gives a sacred dimension to education. The teaching and learning process in Islam is not only a worldly activity, but also a form of worship and jihad fi sabilillah. Knowledge in Islam is seen as a means to know Allah and understand His creation, so the deeper a person's knowledge, the greater his piety. Therefore, knowledge must be developed with full spiritual responsibility. This is also what distinguishes Islamic education from secular education which is often free of values (Al-Attas, 1999).

Furthermore, the philosophical basis of Islamic education is related to the Islamic view of human nature, the purpose of life, and the existence of science. In Islam, humans are created as creatures who have intellect, passions, and spirits. Education is tasked with balancing and directing these three elements so that human beings do not lose their identity as servants and caliphs. The ultimate goal of education is to achieve the pleasure of Allah and human perfection (Fadlullah, 2017). This shows that education in Islam is not just a tool of social mobility, but a means of fostering true identity.

The concept of Islamic education emphasizes that knowledge is a mandate that must be used for good. Therefore, knowledge should not be used as a tool of oppression, manipulation, or momentary interests. In the Islamic education system, moral values cannot be separated from science. This is in line with the principle of monotheism which teaches the unity between faith, knowledge, and charity (Hasbullah, 2011). Thus, education is not dualistic, but integrative and comprehensive.

Muslim philosophers such as Al-Ghazali emphasized the importance of moral education. For Al-Ghazali, knowledge that is not accompanied by morals can plunge. Therefore, the main goal of education is tazkiyatun nafs (purification of the soul), not just mastery of subject matter. He strongly criticized scientists who only pursue the world and forget the orientation of the hereafter. This shows that Islamic education demands the formation of character and moral integrity as the main outcome (Al-Ghazali, 2002).

Ibn Sina also emphasized that education must be carried out gradually and in accordance with the development of children's intellect. In his works, he divides the stages of children's education by age and suggests appropriate learning methods, such as play for early childhood and logic for adolescence. This reflects that Islamic education respects the psychological development of children and does not impose material that is not in accordance with the maturity of their intellect (Ibn Sina, 2000). This approach is even in line with modern theories of cognitive development.

The psychological basis of Islamic education is also very important. In the Islamic view, every child is born in a state of fitrah, which is a natural tendency to goodness and faith. Education is tasked with maintaining and developing the potential of nature so that it does not deviate. If the environment and educational patterns are wrong, this nature can be damaged. Therefore, the role of educators greatly determines the direction of children's personality development (Fadlullah, 2017).

The role of teachers in Islamic education is huge. He not only transferred knowledge, but also became an example in morals, faith, and social responsibility. So the teacher is called the heir of the prophets. Teachers are not only required to be academically competent, but also spiritually and ethically mature. In this context, Islamic education strongly upholds the position of educators as figures who shape the morality of the ummah (Muhaimin, 2003).

In addition, Islam pays attention to the differences in individual abilities and talents. QS. Al-Isra: 84 states that "Everyone acts according to the form of his creation." This verse provides a psychological foundation that each student is unique and has different tendencies and learning capacities. Therefore, the learning process cannot be standardized, but must accommodate individual differences (Hasbullah, 2011).

This principle requires a variety of learning methods. Islamic education advocates an adaptive, interactive, and personalized approach. In his history, the Prophet PBUH taught the companions in different methods, depending on their background and understanding. This is a clear example that Islamic education is humane and progressive.

The sociological basis of Islamic education shows that human beings are social beings who live in interaction with the environment and society. Islamic education is tasked with forming

a person who is not only good individually, but also able to provide benefits to the surrounding community. Therefore, social values such as trust, help, fairness, and respect for others are an important part of the Islamic education curriculum (Muhaimin, 2003).

Education in Islam also aims to give birth to a society that has a collective awareness of social responsibility. QS. Ali-Imran: 110 states that Muslims are the best ummah because they call for goodness and prevent evil. This means that the result of true Islamic education is the formation of a generation that is able to make constructive social changes (Azra, 2012).

Islam not only teaches moral values, but also directs social action. Therefore, Islamic education must be able to move students to become agents of change in society. This can be achieved through value-based education and real-world experiences, such as community service programs, social group work, and involvement in humanitarian activities.

Islamic education must also be able to form a tolerant and pluralistic society. In today's global and multicultural context, Islamic education must equip students with the ability to dialogue between cultures and between religions. This is in line with the spirit of Islam as rahmatan lil 'alamin which teaches peace and respect for differences (Abdurrahman, 2015).

The integration of theological, philosophical, psychological, and sociological foundations is the main pillar in building a complete Islamic education system. Each foundation complements each other and forms a solid educational framework. For example, the theological basis provides a spiritual orientation, the philosophical basis provides a framework for thinking, the psychological basis pays attention to aspects of individual development, and the sociological basis strengthens the social dimension of education (Al-Attas, 1999).

When these principles are applied holistically, Islamic education is able to produce graduates who are not only intellectually intelligent, but also spiritually, emotionally, and socially mature. They become balanced individuals and contribute positively to society and civilization.

CONCLUSION

Islamic education has very strong foundations, covering theological, philosophical, psychological, and sociological dimensions that are derived from the teachings of revelation and the historical experience of Muslims. Its theological basis comes from the commands of Allah SWT in the Qur'an and the teachings of the Prophet PBUH which commands Muslims to seek knowledge as a form of worship and individual obligation. This shows that education in Islam is not only a worldly need, but also has a high value of worship.

From a philosophical aspect, Islamic education is built on the Islamic view of life about the essence of man, the universe, and the

purpose of life. Education is directed to form knowledgeable, civilized, and responsible human beings to Allah and others. In this regard, thinkers such as Al-Attas and Al-Ghazali emphasized the importance of education as a means of moral formation and the cultivation of manners as the main goal of education.

Meanwhile, the psychological basis of Islamic education emphasizes that every human being is born in a state of fitrah, and the task of education is to maintain and develop this potential in accordance with the development of age and individual needs. Islam values the diversity of potential and prioritizes a humanistic approach to education, which is very relevant applied in the modern era that emphasizes the personalization of learning.

From a sociological perspective, Islamic education aims to form individuals who are not only personally pious, but also have social responsibility. Education is aimed at producing human beings who are able to contribute to society and the surrounding environment. The concept of amar ma'ruf nahi munkar is a strong foundation in forming a responsible social character.

Islamic education is also integrative between knowledge and charity, intellect and heart, the world and the hereafter. This holistic character is the main strength of Islamic education in forming a balanced and intact person. This is also a differentiator from the secular education system that tends to separate the spiritual aspect from intellectual development. Therefore, Islamic education is a comprehensive solution in building a perfect human being.

By understanding the fundamentals of Islamic education in its entirety, educators, policymakers, and educational institutions can design curricula and learning systems that are not only adaptive to the times, but also maintain the spiritual, moral, and social values that characterize Islam. Islamic education is expected to continue to be a strong foundation in building a generation with noble character who is ready to face the challenges of the times and still adhere to divine values.

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