THE URGENCE OF ISLAMIC PHILOSOPHY FOR EDUCATION IN ELEMENTARY SCHOOL

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Abstract

The growing opinion that philosophy is a teaching that is prohibited in Islam often has a negative impact on education, especially for basic education. This study aims to determine the role of Islamic educational philosophy for Islamic basic education. This study uses the literature study method to find information related to the theme of Islamic philosophy as a science at the basic education level. From the results of the analysis that has been carried out, research data shows that the importance of Islamic philosophy for basic education in three roles is the reason; First, the philosophy of Islamic education plays a role in compiling thinking activities to find the concept of basic education in overcoming various problems of Islamic education through the study of the Qur'an and Hadith. Second, the philosophy of Islamic education leads basic education teachers to develop critical thinking on material objects and formal objects. Material objects include all existing realities (forms), while formal objects are closely related to human nature from the point of view of basic Islamic education. This role is carried out through the method of selection, search, discussion, and a comprehensive approach to the study of Islamic basic education philosophy. This research contributes to the development of education so that it is not anti-philosophical.
Keywords: Philosophy, Islam, Elementary Schools.

Abstrak

Opini yang berkembang bahwa filsafat merupakan ajaran yang dilarang dalam Islam acapkali memberikan dampak buruk terhadap pendidikan, khusunya jenjang pendidikan dasar. Kajian ini bertujuan untuk mengetahui peranan filsafat pendidikan Islam bagi pendidikan dasar Islam. Penelitian ini menggunakan metode studi pustaka untuk menggali informasi terkait tema filsafat islam sebagai ilmu pada jenjang pendidikan dasar. Dari hasil analisis yang telah dilakukan diperoleh data penelitian yang menunjukkan bahwa pentingnya filsafat Islam bagi pendidikan dasar didasarkan pada tiga peran yang menjadi alasan; pertama, filsafat pendidikan islam berperan dalam menyusun aktivias berpikir untuk menemukan konsep pendidikan dasar dalam mengatasi berbagai problem pendidikan Islam melalui kajian al-Qur'an dan Hadist. Kedua, filsafat pendidikan islam menggiring guru pendidikan dasar untuk menyusun pemikiran kritis atas objek materiil dan objek formal. Objek materi meliputi segala realitas yang ada (wujud), sedangkan objek formal berhubungan erat dengan hakikat manusia dari sudut pandang pendidikan dasar Islam. Peranan ini terlaksana melalui metode pemilihan, pencarian, pembahasan, dan pendekatan studi filsafat pendidikan dasar Islam yang dilakukan secara komprehensif.Penelitian ini memberikan kontribusi bagi perkembangan pendidikan agar tidak bersifat anti-filsafat.
Kata Kunci: Filsafat, Islam, Pendidikan Dasar.

INTRODUCTION

The essence of human existence cannot be separated from the role of humans themselves as creatures created by God Almighty. As a creature of Allah swt. God has created man with all his great abilities both physically, spiritually, and thinking abilities that make him different from other God's creatures. As a perfect being with the ability to think, human existence with science is a common manifestation in life (Salam, 2019). Islamic philosophical thought is not based on Greek philosophy which entered into the Islamic scientific tradition through the translation process, but was developed from the sources of Islamic treasures themselves because of the need for it (Soleh, 2014).

Based on history, philosophy and science have become a unity. However, along with its development, it experienced a divergence, where the dominance of science was stronger in influencing human thought. Harold H. Titus admits that it is difficult to state clearly and concisely about the relationship between philosophy and science, as well as among philosophers there are some differences of opinion in giving meaning and the task of philosophy. The similarity between philosophy and science is that both use reflective thinking methods in an effort to face or understand the facts of the world and life. Both in philosophy and science these things are critical, open-minded and very committed to organized and systematic truth.

The difference between philosophy and science is more related to the pressure point, where science studies a limited field. Science is more analytical and descriptive in its approach. Science uses observation, experimentation, and classification of sensory experience data and seeks to discover the laws of these phenomena. Philosophy seeks to examine experience as a whole so that it is more inclusive and includes things that are common in various fields of human experience. Philosophy is synthetic and synoptic. Philosophy is more interested in the why and how questions in questioning the relationship between specific facts and the broader schema of the problem (Hakim). According to Koento Wibisono Siswomihardjo, the object of the philosophy of science is the pillars supporting the existence of science, namely ontology, epistemology, and akiology.

RESEARCH METHODS

This research is included in the type of library research using relevant literature, either in the form of books, notes, or reports of previous research results. The main sources used in this research are the books of Ihsha'u al-Iqa, Kalam Fi al-Musiqi, and Ihsha'u al-Ulum wa at-Ta'rif bi Aghradhiha which are used to deepen the conformity of philosophy with Islam. .

Secondary sources are taken from readings and conclusions from several books, classic books, both original and translated, as well as other scientific works are collected to strengthen the findings on secondary sources. The approach used is descriptive analytical as a type of approach that aims to provide an accurate description of certain conditions, symptoms, or groups to collect basic data descriptively (Sugiyono, 2013).

RESULTS AND DISCUSSION

In the study of Islamic epistemology, the source of all knowledge is Allah. This can be proven by the many verses of the Qur'an that state Allah as a teacher or teacher. According to Muslim scientists, what Western philosophers put forward regarding ways to acquire knowledge is not as complete as that informed by Allah in the Qur'an (Rangkuti, 2016). The educational philosophies that owe their heritage to analytical and empirical mindsets, on the other hand are those that may be derived from what can be broadly called continental philosophy and special attempts to develop theory. In a contemporary and globalized situation, where educational philosophies must be appropriate for non-European and non-'developed' environments, the demand to find alternative modes of inquiry is more palpable than ever (Colea, 2015).

Philosophy of education based on Islam, namely philosophical analysis of education based on the main sources of Islamic teachings, namely the Qur'an and Hadith. The truth of revelation is absolute because it comes from God's revelation, while the truth of philosophy is relative because it comes from the human mind. Islamic education philosophy is a philosophical study of educational problems based on the main sources of Islamic teachings. The philosophy of Islamic education examines Islamic education from a philosophical point of view. The philosophy of education is radically different from the tradition of Western philosophical thought. However, through engagement with philosophy as a method, they engage with what in the West has been discussed as the ontology, epistemology, and axiology of philosophy (Varaki, 2021).

If one thinks of philosophy as a process of analysis, problem-posing, understanding and questioning, then complexity theory raises important questions and can help us, but justification for its prescriptions requires resolution. Complexity theory is captivating; once we realize it, we see it happening everywhere. This should not obscure the very real questions that must be answered about its nature, status, methodology, usefulness and contribution to the philosophy of education (Morrison, 2008).

PHILOSOPHY OF ISLAMIC EDUCATION AS SCIENCE IN ELEMENTARY SCHOOL

Many argue that "philosophy" and "Islam" are different entities. That is why the term Islamic philosophy itself is not a designation that has been agreed upon by all scholars of Islamic philosophy, the Europocentrism bias towards Islamic philosophy also forms the assumption that philosophical teachings are clearly contrary to religion, for example regarding the eternity of nature. These assumptions then gave birth to different identifications of the philosophy that developed in the golden age of Islam, some dubbed it "Muslim Philosophy", because the reviewers are Muslims , meaning that philosophy is studied and studied by people who are Muslim, but not necessarily that their philosophical teachings are based on Islamic teachings (Gholib, 2009).

Philosophy is a complex field of human study/science resulting from radical, comprehensive universal thinking activities, with a process of analysis, synthesis, speculative, and prescriptive about all existing realities in the form of humans, nature, and God as far as the ability of the human mind, which driven by a philosophical attitude so as to be able to produce various kinds of theories both metaphysics / ontology, epistemology, and axiology as an effort to find the nature of truth to achieve happiness and prosperity in life and human life. Islamic philosophy is a product of a complex intellectual process because it involves many nations, such as Sharia, Arab, Persian, Turkish and so on. Whereas according to Al-Kindi, the father of Islamic philosophy stated that Islamic philosophy is knowledge about the nature of everything as far as possible for humans, because the ultimate reason for the philosopher's theoretical knowledge is to obtain the truth, and to act in accordance with the truth. According to Ibrahim Madzkour, Islamic philosophy is all philosophical studies written in the Islamic world , whether the authors are Muslims , Christians, or Jews (Junaedi, 2017).

Philosophy of Islamic Education is essentially "The concept of thinking about education based on Islamic teachings about the nature of human abilities to be fostered and developed and guided to become Muslim human beings whose whole personality is imbued with Islamic teachings. Mulkhan gives an understanding of the Philosophy of Islamic Education is "An analysis or rational thought that is carried out critically, radically, systematically and methodically to gain knowledge about the nature of Islamic education". It can be concluded that the Philosophy of Islamic Education is a philosophical study of the problems contained in educational activities based on the Qur'an and Al-Hadith as primary sources, and the opinions of experts, especially Muslim philosophers, as secondary sources" (Sulminawati, 2016).

Philosophy of Islamic Education is a comprehensive thinking activity in depth in order to formulate concepts, organize and to overcome various problems of Islamic education by examining the content of meaning and values in the Qur'an and al-Hadith. From the other side, Islamic Education Philosophy is defined as a science that examines thoroughly and deeply the content of the meaning and values of the Qur'an/al-Hadith in order to formulate the basic concepts of providing guidance, direction and coaching students so that they become mature human beings according to the guidance. Islamic teachings (Syar'i, 2005).

Islamic philosophy is a science that discusses the nature of everything, be it physical or metaphysical, by basing itself on the Qur'an and efforts to embody the nature of the divine principle as the One. This Islamic philosophical tradition, like other philosophical traditions in other parts of the world, is a process of reaction in various ways with schools or ideas both within Islam itself and outside it. And just like a discourse, thought and science, there are always pros and cons, accusations of right or wrong, debate or discourse, this scientific moderation is what creates the richest intellectual tradition and bursts of creativity in the interpretation of God's verses both in text and contextualization.

OBJECT OF THE STUDY OF ISLAMIC PHILOSOPHY IN ELEMENTARY SCHOOL

The material objects of Islamic philosophy are all the realities of existence, and the formal objects are the deepest causes of the reality of existence using the Islamic point of view . As philosophy in general questions about the nature of God, man, and nature, so does Islamic philosophy. Islamic philosophy describes widely the theory of *existence* (ontology), showing its views on time, space, matter, and life. Islamic philosophy also discusses epistemological issues, so it distinguishes between soul and reason, which are natural and searchable, right and wrong, and distinguishes between conjecture and certainty. Islamic philosophy also discusses the axiology of the theory of virtue and happiness.

In terms of objects of scientific disciplines are divided into two, namely material objects and formal objects. Material objects are the main raw materials of science which are more general and have macro dimensions. Meanwhile, the formal object is something that becomes the focus *of study* or a certain *point of view* from something that is more specific and has micro dimensions. of Islamic education philosophy is the same as the material object of philosophy and Islamic philosophy, namely all existing realities, namely God, humans, and nature. Whether there is a physical, empirical, or non-physical, metaphysics. The object of the philosophical form of Islamic education is human nature from the point of view of Islamic education (*Islamic*

education point of view), as a human effort to understand God, nature, and humans themselves (Junaedi, 2017).

The object of the study of philosophy at the basic education level broadly includes the object of study of human nature at elementary school age, nature, society, science needed by students at the elementary level, ethics, aesthetics and so on. While on the material object, the object of study of educational problems is in the form of vision, mission, goals, curriculum, and so on which are based on the principles, principles, foundations, and foundations contained in the object of philosophical study (Nasikhin, 2022).

STUDY METHODS OF ISLAMIC PHILOSOPHY EDUCATION IN ELEMENTARY SCHOOL

As a method, Islamic Educational Philosophy usually requires the following four things. First, the materials that will be used in the development of educational philosophy. In this case, it can be in the form of written material, namely the Qur'an and al-Hadith accompanied by the opinions of scholars and philosophers and others, as well as material that will be taken from empirical experience in educational practice. Second, the method of finding materials. To search for written materials, it can be done through library research and field studies, each of which procedures have been arranged in such a way. However, specifically in using the Qur'an and al-Hadith, the services of Al-Qur'an Encyclopedias such as Mu'jam al Mufahras li Alfâzh al - Qur'an al Kari m written by Muhammad Fuad Abd Baqi and Mu' jam al muhfars li Alfazh al Hadith by Weinsink.

Third, the method of discussion. For this, Muzayyin Arifin proposed an alternative method of analysis-synthesis, namely a method based on a rational and logical approach to the target of thinking in inductive, deductive, and scientific analysis. Fourth, approach. In connection with the discussion above, it is necessary to explain the approach that will be used to discuss it. This approach is usually needed in analysis, and is related to certain scientific theories that will be chosen to explain certain phenomena. In this connection the approach is more of a knife that will be used in the analysis. It is a kind of paradigm (point of view) that will be used to explain a phenomenon (Sulminawati, Filsafat Pendidikan Islam Membangun Konsep Pendidikan Yang Islami, 2016).

In conducting the analysis, the philosophy of Islamic education uses several methods. First, the Verstehen (Understanding) method, a method for understanding the object of research through insight and empathy in capturing and understanding the multiple meanings of human culture, values, symbols, thoughts, and human behavior. Second, the method of interpretation, mediates messages that are explicitly and implicitly contained in reality. Third, the hermeneutic

method captures the geist objective, namely the deepest meaning or essence of the values contained in the object of research. Fourth, the inductive-deductive method. This cycle includes five stages, namely observation, induction, deduction, study, and evaluation. Fifth, the comparative method, looking for similarities and differences so that the nature of objects can be understood more purely. And sixth, methods to find new scientific ways to solve problems (Nasikhin, 2022).

THE URGENCE OF ISLAMIC PHILOSOPHY IN ELEMENTARY SCHOOL

In the realm of basic education that emphasizes the cultivation of 4c (reativity and innovation, critical thinking and problem solving, communication and collaboration), the implementation of Islamic philosophy is very important. The philosophy of Islamic education plays a role in compiling thinking activities to find the concept of basic education in overcoming various problems of Islamic education through the study of the Qur'an and Hadith (Nasikhin, Ismutik; 2022). Second, the philosophy of Islamic education leads basic education teachers to develop critical thinking on material objects and formal objects (Nasikhin, Shodiq, 2022). Material objects include all existing realities (forms), while formal objects are closely related to human nature from the point of view of basic Islamic education. This role is carried out through a comprehensive selection, search, discussion, and approach to the study of Islamic basic education philosophy (A Saefudi, et. All, 2022).

There are four sources of Islamic education philosophy in elementary schools, which can be used as a basis including. The first source of Islamic educational philosophy is the Qur'an. Al-Qur'an is the holy book revealed by God to the Prophet Muhammad, peace be upon him. It serves as a mercy and guidance that contains divine truth for humans and the universe. The Qur'an shows man the best way to realize himself, develop his personality, and lead him to the level of human perfection. According to Fazrul Rahman, he said that the Qur'an is the unity and content of meaning (meaning) that can create the universe, which cannot be mistaken as a conclusion that can be drawn on the order of the creator of the universe. Al-Qur'an appears as a document, which from beginning to end lays emphasis on the whole moral tenets essential to the creation of human action. Hadith is the second source after the Qur'an. The relationship of Hadith with the philosophy of Islamic education, namely, educational thought in the early period in Islamic history is manifested in the verses of the Qur'an and in the traditions of the

Prophet Muhammad. when he spoke with the companions, and invited people to believe in Allah and leave idols.

The function of the educational concept of the Prophet through Hadith is to explain the Islamic education system in the Qur'an as well as to explain the things contained in it and to conclude the educational methods from the life of the Prophet with his companions, his treatment of students, and how the Prophet instilled the values of faith into their souls. Ijtihad friends and Muslim thought is the third source of Islamic educational philosophy, Muslims in the Middle Ages have given birth to many great thinkers (philosophers) who have a very significant contribution to the development and progress of the world, especially in the Western world. The ijtihad efforts carried out by Muslim thinkers at that time really changed the structure of the Islamic world, thus making Islam truly rule the world. Thoughts on Muslim scholars such as al-Kindi, al-Faraby, Ibn Sina, al-Ghazali, and many others, in science are the result of ijtihad which has a very crucial position in building a paradigm of Islamic education. The philosophy of Islamic education cannot be separated from the works of contemporary Muslim scholars such as Fazlur Rahman, Seyyed Hussein Nasr, and many others who are very dominant in providing a style of Islamic education philosophy.

The fourth source is Western thinkers, thinkers in the Western world in the field of philosophy, namely, Rene Descartes, the pioneer of modern philosophy, Thomas Hobbes and John Lock, the pioneer of modern empiricism, Immanuel Kant, the pioneer of the synthesis of rationalism and emperism, Aguste Comte, the pioneer of positism, and John Dewey, a American progressivist philosopher with his *Democracy Education* . Muslim thinkers in studying Western theories and thoughts must be accompanied and dialogued with Islamic intellectual treasures. It takes a critical attitude in examining Western theory so that it will be able to find some useful aspects (Junaedi, 2017). The thought of education in the Islamic tradition has an impact on the broad thinking of educators about Islamic pedagogy in practice. Islamic pedagogy offers a metalanguage covering the role and praxis of education which is rooted in the traditions of the Islamic faith and brings together the personal reflection and professional growth of educators (Memon, 2020).

With the advent of the new century, the study of Western philosophy focused on some deep theoretical problems. At the same time it enhances the construction of the disciplinary system, focusing on topical issues while keeping pace with the international philosophical community. For example, attention was paid to traditional metaphysics, the translations of "being" and "ontology" were discussed and the study of Greek philosophy was revitalized. Although Western philosophy is Western learning, its Chinese incarnation is mixed with

Chinese characteristics; that is, it exhibits Chinese presuppositions and presuppositions and has our intellectual framework and cultural perspective. From a hermeneutic point of view, it is precisely this perspective that becomes our strong point and contribution to cross-cultural studies; it even allows us to see what Westerners have never seen or that concepts and categories may fail and express ideas inadequately or add an extra layer of meaning (Jun, 2009).

CONCLUSION

Philosophy of Islamic Education is an activity of thinking thoroughly in depth in order to formulate concepts, organize and to overcome various problems of Islamic education by examining the content of meanings and values in the Qur'an and al-Hadith. The material object of Islamic philosophy is all the reality of existence, and its form object is the deepest causes of the reality of existence using the Islamic point of view. As philosophy in general questions about the nature of God, man, and nature, so does Islamic philosophy. The methods in analyzing the philosophy of Islamic education are the *verstehen* (understanding) method, the interpretation method, the hermeneutic method, the inductive-deductive method, the comparative method, and the heuristic method. The sources of Islamic educational philosophy are the Qur'an, Hadith, Ijtihad, and Western thinkers.

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