

CONCEPT OF BASIC EDUCATION FROM THE PERSPECTIVE OF ISLAMIC PHILOSOPHY AND GREEK PHILOSOPHY

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Abstract: *The purpose of this study was to determine the concept of basic education from the perspective of Islamic philosophy and Greek philosophy. This type of research is library research that uses library data as the object of study in research such as books and articles as data sources. From the analysis that has been done, the results of this study indicate that the concept of basic education from the perspective of Islamic philosophy and Greek philosophy can actually go hand in hand where Greek ideas are used to develop Islamic philosophy. So that the material or its contents have something in common. Therefore, the Arabs are in direct contact with science and philosophy. In the VII to XIII centuries, Muslim intellectuals studied philosophy and science by establishing the Temple of Wisdom as a center for research, library, and translation of Greek texts. From these works, Muslim intellectuals studied and studied the thoughts of classical Greek philosophers. So the works of Greek philosophers are very helpful for Muslim philosophers in studying these works to continue to develop science. This research contributes in adding theoretical insight about the relationship between basic education and greek philosophy perspective.*

Keywords: education concept, Islamic philosophy, Greek philosophy

PENDAHULUAN

The birth and development of philosophy at the beginning of its birth can not be separated from the development of science that emerged in ancient Greece. The meaning of the word philosophy itself is love of wisdom, the meaning of the word has not paid attention to the true meaning of the word philosophy. Etymologically, philosophy comes from the Greek philosophy, which is a formation of philos or filo and sophia or sofia. Philosophy is systematic thinking. The activity of philosophy is

contemplating.¹ While the philosophy of education according to G. Kneller is an effort to understand education in its entirety and in its entirety, by providing an interpretation of it through general philosophical concepts that will provide direction in choosing educational goals and policies.²

Philosophy of Islamic Education is part of the philosophy of science that pays attention to the basic principles and concepts in Islamic education. namely analyzing and criticizing, deconstructing and disintegrating existing educational infrastructure and seeking to continually generate new concepts, or represent what should be. In the philosophical sense of absolute values and work on the space of knowledge in Islam, human and moral essence.³ Therefore, before studying the Philosophy of Islamic Education, the researcher will explain how the concept of Islamic education philosophy is, especially in matters relating to the Philosophy of Islamic Education, the scope, the relationship between Islamic philosophy and Greek philosophy, as well as getting to know Muslim philosophers.

Research Method

The method used in this study is a type of library research (library), in this study using library data as the object of study in the research, using books, articles as data sources. In his research, the researcher used the technique used by the researcher in collecting data, namely the library research method, namely library research.

Understanding the Philosophy of Islamic Education in a Review of Islamic and Greek Philosophy

Etymologically, the term "philosophy" in our national language has the equivalent of the words philosophy, philoshopy, philosophie. All these terms are of Greek origin. The term Philosophia is a compound word, consisting of the word philien meaning to love, or philos meaning friend, and the word sohpos meaning wisdom.⁴

According to Thales, philosophy is a study of the universe to find out its origins or sources. According to Marcus Tullius Cicero, philosophy is the mother of knowledge. According to him philosophy is the knowledge of life. According to

¹ Elya Umi Hanik, "Self Directed Learning Based on Digital Literacy During the Covid-19 Pandemic At Madrasah Ibtidaiyah," *ELEMENTARY: Islamic Teacher Journal* 8, no. 1 (2020): 183.² Ahmad Syamsu Rizal, "Philosophy of Islamic Education as a Foundation for Building an Islamic Education System," *Journal of Islamic Education - Ta'lim* 12, no. 1 (2014): 1–18, http://jurnal.upi.edu/file/01_-_Landasan_Filosofis_Pendidikan_Islam_-_Rizal.pdf.

³ M.Pd.I. Drs. Muadz, M.Ag., Rahmad Salahuddin, *New Paradigm Textbook*, n.d.

⁴ Dr. Mahfud Junaedi, M.Ag, *New Paradigm of Islamic Education Philosophy*. ISBN 97,602.422.879.8, p.8.

John Dewey, philosophy is a means of making adjustments between old and new things in a culture. So it can be concluded that philosophy is the science of radical thinking activities about everything that is reality in the form of humans, nature and God to produce various theories, both metaphysical, epistemological and axiological as an effort to find a truth and achieve happiness and prosperity in life and human life.⁵

While the understanding of the philosophy of education according to the expert's view is as follows; According to al-Syaibani, philosophy of education is an organized activity of the mind that makes philosophy a way to organize, harmonize and integrate the educational process. According to Jalaluddin and Abdullah Idi, philosophy of education can also be defined as a philosophical rule in the field of education that describes aspects of the implementation of general philosophy and focuses on implementing the principles and beliefs that form the basis of general philosophy in an effort to solve educational problems in a practical way.⁶ Meanwhile, according to Imam Barnadib, philosophy of education is a science which is essentially the answer to questions in the field of education.⁷

In the view of the epistemology of Islamic education philosophy, the source and basis of truth are everything that comes from the Qur'an and the Sunnah of the Prophet Muhammad SAW which can be developed with *ijtihad*, *mashlahah almursalah*, *istihsan*, *qiyas* and so on.⁸ Education in Islam is education that trains individual sensitivity in such a way. towards that their attitude to life, actions, decisions, and their approach to all kinds of knowledge are governed by deeply felt Islamic spiritual and ethical values.

So it can be concluded that the philosophy of Islamic education is an activity of an orderly thought process that makes Islamic philosophy a way of regulating, harmonizing and supporting the educational process.

Scope of Islamic Education Philosophy

The scope of Islamic educational philosophy is a matter of educational goals, educational curriculum, methods, materials, evaluation, and educational environment. The above problems are structured and motivated by Islamic

⁵ Dr. Mahfud Junaedi, M.Ag, *New Paradigm of Islamic Education Philosophy*. ISBN 97,602.422.879.8, pp.10-12.

⁶ Haris Zubaidillah, "Epistemological Views of Islamic Education Philosophy As an Islamic Education Basis," *Al Qalam: Scientific Journal of Religion and Society* 12, no. 1 (2018): 1.

⁷ Afifuddin Harisa, "Philosophy of Islamic Education, Principles and Basics of Development," *Philosophy of Islamic Education* (2018): 182.

⁸ Raudlotul Firdaus Fatah Yasin and Mohd. Shah Jani, "Islamic Education: The Philosophy, Aim, and Main Features," *International Journal of Education and Research* 1, no. 10 (2013): 1–18.

education. In other words, studying the philosophy of Islamic education, a person will be invited to understand the concept of educational goals, curriculum concepts, method concepts, good teacher concepts, material concepts, evaluation concepts, and so on which are carried out in depth, systematically, logically, radically, and universally based on demands. Islamic teachings, which are based on the Quran and Hadith. In relation to the scope of the philosophy of Islamic education, M. Arifin explained that the scope of his thinking above is not about things that are technically operational in education, but all things that underlie and color the pattern of his system of thought called philosophy.⁹

Studying the philosophy of Islamic education means exploring the field of thought that is fundamental, systematic, logical and comprehensive about education, which is not only motivated by Islamic religious knowledge, but requires us to study other relevant sciences.¹⁰ Basically, the scope of the material for the philosophy of Islamic education is the same as the material for Islamic philosophy, namely all the realities that exist, namely God, humans, and nature. Whether it is physical, empirical, or non-physical, metaphysics. In detail, it is explained that the philosophy of Islamic education is based on fundamental questions about education.¹¹

On a macro level, the scope of the philosophy of Islamic education is what is included in the material object of philosophy, namely seeking radical information about God, humans, and nature that cannot be reached by ordinary knowledge. Like philosophy, the philosophy of Islamic education also examines these three objects based on their three branches: ontology, epistemology, and axiology. Micro-objects of the study of Islamic education philosophy are things that are factors or components in the process of implementing education. There are five educational factors or components, namely educational objectives, educators, students, educational tools (curriculum, methods, and educational evaluations), and the educational environment.¹² These three aspects of philosophy are interrelated with each other. The ontology aspect underlies the epistemological aspect and the epistemological aspect gives way to the axiological aspect and the axiological aspect is the result.

Relationship of Islamic Philosophy and Greek Philosophy

⁹ M. Arifin, *Philosophy of Islamic Education*, (Jakarta: Bumi Aksara, 1994). 28.

¹⁰ M. Arifin, *Philosophy of Islamic Education*, (Jakarta: Bumi Aksara, 1994).

¹¹ Saefudin, A., Rohman, F., Karwadi, K. and Nasikhin, N., 2022. Active Non-Violence Education in Rural Culture. *Tribakti: Jurnal Pemikiran Keislaman*, 33(2), pp.287-308

¹² College Book, Author: Asrori, n.d.

According to one Islamic thinker, Fazlur Rahman in his book entitled *Islam*, he explained that Greek materials or ideas were used to compose Islamic philosophy. So that the material or content has similarities. However, the construct or the system itself really shows its Islam. Greek philosophers were teachers of Muslim philosophers. Because Greek philosophical thought became the motivation to construct philosophical thought. Therefore, Muslim philosophers can compose Islamic philosophy, which is a brilliant creation of Islamic civilization.

Long before the arrival of Islam, which was marked by the prophethood of the Prophet Muhammad in the 6th century AD. The development of Greece in that century has experienced very rapid development, both attitudes and new world views. Emerge civilization culture and philosophy. Ratio began to replace myth and logic began to thin the legend. The Greek philosophers began to appear for the first time as natural philosophers. Natural philosophers will focus their thinking on the physical realm, and therefore they seek motion in this material realm. There are several natural philosophers who put forward the view of the center of motion in nature. As Thales argued that the basis of motion on this earth is water. Water creates soil, rock, iron, plants, etc.

Meanwhile, according to Anaximenes, air is the basis of motion and change on earth. Because the air condenses into soil, stone, water and others. One of the most prominent intellectual philosophers, namely Aristotle. His works are very influential in the development of Islamic philosophy and western philosophy. This is because his work covers various fields, such as: medicine, ethics, physics, logic to metaphysics. The centers of Greek civilization developed in several areas in the Middle East. Therefore, the Arabs are in direct contact with science and philosophy.

At the time of the development of the centers of Greek civilization, they were conquered by the Caliph Abdul Malik Ibn Marwan, the 5th caliph of the Umayyads. These areas were still developed and cared for as centers of knowledge by Muslim rulers. In the 7th century AD, Caliph Umar bin Abdul Aziz, wanted science books that were beneficial for the welfare of Muslims, such as medicine, physics, mathematics and chemistry to be removed from the library so that they could be studied more deeply by Muslims.¹³ Since then, the branches of knowledge have been gradually absorbed by the Islamic world until the power of Daulat Abasiyyah.

¹³ Nasikhin, N., Ikhsan, I. and Sutiyono, A., SEKOLAH ONLINE DI MASA PANDEMI COVID-19, BAGAIMANA TANGGAPAN GURU DAN SISWA SEKOLAH DASAR?. Jurnal Muara Pendidikan, 7(1),pp.47-59.

Translating several classical Greek texts, so that at that time it was called the era of translation because of the many books that were translated. The efforts made by Umar bin Abdul Aziz, then continued by the Abasiyyah dynasty (750-1258), especially during the reign of al-Ma'mun. Made a very big contribution to Islamic civilization. Making Muslim intellectuals study philosophy and science from the VII century to the XIII century. Then he founded the Temple of Wisdom as a research center, library and translation of Greek manuscripts. From these works, Muslim intellectuals studied and studied the thoughts of classical Greek philosophers.

Muslim Philosopher with Greek Thought

Many prominent Muslim philosophers who changed Islamic civilization by using the Greek style of thought. *First*, Al-Khindi whose real name is Yusuf Ya'qubibn Ishaq al-Khindi. He is a descendant of the Kindah tribe from the land of Yemen. His father, Ishaq ibn Sabah was the ruler of Kufa at the time of al-Mahdi and al-Rashid. Born in 185 H or 801 AD Al-Khindi spent his childhood and began studying in Kufa. He also received the best education in Basra. Al-Khindi is a supporter of the movement of translating Greek books into Arabic, which is to participate in supervising and correcting as translation books. Despite the lack of biographical information about al-Khindi, classical sources mention al-Khindi's great contribution to the development of Islamic philosophy and science. Al-Khindi, the first Islamic philosopher, has made an extraordinary contribution to Islamic civilization, because he was the first to pioneer the way of adapting Greek philosophy to the principles of Islamic teachings so that Islamic philosophy was born. He was the first Islamic thinker who succeeded in naturalizing or indigenizing Greek philosophy into Islamic civilization.

Second, Al-Farabi's real name is Abu Nasr Muhammad ibn khan Tar Muhammad ibn Uzlagh al-Farabi. He was born in the year 259 AH in the Wasij district of Farab Province, the land of Khurasan which is located on the bank of the Saijun river of Turkistan. Al-Farabi is very famous for his mastery of various languages, intelligent, clear-minded, high-spirited, and mastered various branches of science in his time. Al-Farabi is a character who prefers to be alone, contemplating, zuhud and thinking. Al-Farabi is the best interpreter and summarizer of Aristotle's books. Known as an expert in the fields of logic, political philosophy, and physics. Besides his deep loyalty there is Aristotle's proof and demonstration.

What he considered to be the key to entering into all discursive forms of science, but not solely Aristotelian, he sought to unite the wisdom of Aristotle and Plato.¹⁴

Third, Al-Ghazali. His real name is Abu Hamid Muhammad ibn Muhammad ibn Muhammad al-Thusi al-Syafi'i al-Ghazali, born in Thus in 450 H or 1058 AD. He is the greatest Islamic thinker who is prolific, leaving many monumental works, which are very meaningful for development. and the progress of Islamic studies to date. Imam Ghazali criticized philosophers, especially Ibn Sia and al-Faqabi, on the following issues: 1) God has no attributes, 2) God has no simple substance and has essence, 3) God does not know, 4) God not assigned a type, 5) Planets are stars that move with will, 6) The souls of the planets know juz-iyat, 7) The laws of nature never change, 8) Physical generation does not exist, 9) Nature does not begin and 10) nature will be eternal.

Fourth, Ibn Sina or better known to the Western world by the name Avicenna has the full name of Abu Ali al-Huseyn bin Abdullah bin Hasan Ali bin Sina. His nickname is al-Ra's (mountain of knowledge). According to Ibn Khallikan, Al-Qifti, and Bayhaqi, Ibn Sina was born in the month of Shafar 370 H / August 980 AD, in the village of Afsanah, Bukhara, Uzbekistan. His father, 'Abdullah and Sitarah, his mother, were of Persian descent, so when Ibn Sina was a teenager he often wrote poetry and essays in Persian. Ibn Sina's family can be said to be a wealthy family. His father was appointed governor of a district in Bukhara, during the reign of the Samanid ruler Noah II bin Mansyur. Departing from a well- to-do family, Ibn Sina's parents tried to give their children the best education. Ibn Sina's father was a Muslim from the Isma'ili (Shia) sect. His house was a center of activity for scholars, and famous scholars of his time. They do a lot of discussion activities to discuss various problems, from these discussions Ibn Sina understands a broad knowledge.

Fifth, Ibn Rushdi was born in 1126 AD in Qurtubah (Cordoba) into a prominent noble family. His father was a fairly influential jurist in Cordoba, and many of his brothers held important positions in the government. The family background greatly influences the process of forming his intellectual level in the future. Abul al Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushdi, later better known as Ibn Rushdi or Averrous, was a Muslim scientist who was very influential in the 12th century and the next few centuries. or in the fields of law and

¹⁴ Nasikhin, N., Ismutik, I. and Albab, U., 2022. PHILOSOPHY OF ISLAMIC SCIENCE IN AL-FARABI'S PERSPECTIVE. RUSYDIAH: Jurnal Pemikiran Islam, 3(1), pp.20-34.

fiqh. Even his greatest work in the field of medicine, namely *Al Kuliyat Fil-Tibb* or (General Things about Medicine) has become a major reference in the field of medicine.

Six, Suhrawardi whose full name is Syihab al-Din Yahya bin Habasybi bin Amirak Suhrawardi, was born in Suhrawardi, a village near the city of Zinjan in Southern Iran in 549 H/1155 AD and died in Aleppo in 587 H/1197 AD. He was nicknamed al-Maqtul (who was killed) or al-syahid, because he died because he was killed on the orders of al-Malik al-Zahir (king of Aleppo and Main Syria). The decision to kill him was taken because his Sufism teachings were deemed to have deviated from Islamic teachings. Another nickname that is often attributed to him is Shaykh al-Isyraq (Teacher of Illumination). Suhrawardi spent his studies with several teachers in several places. Majd al-Din al-Jili was his first teacher, who taught him philosophy and theology at Maragha. In addition, he was also taught by Fakhr al-Din al-Mardini (d. 594/1198), who also taught at Isfahan or Mardin. This person is supposed to be his most important teacher. Al-Mardini was in the Aleppo region, while Suhrawardi was executed in the events he had predicted but so far it is unknown whether he had a role, positive or negative, in the machinations that led to the trial and subsequent assassination of Suhrawardi.

Conclusion

Islamic educational philosophy is an activity of an orderly thought process that makes Islamic philosophy a way of regulating, harmonizing and supporting the educational process. Basically, the scope of the material for the philosophy of Islamic education is the same as the material for Islamic philosophy, namely all the realities that exist, namely God, humans, and nature. Whether it is physical, empirical, or non-physical, metaphysics. In detail, it is explained that the philosophy of Islamic education is based on fundamental questions about education.

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