



Exploring The Rationality of Religious-Rational Islamic Thinkers Towards The Compatibility of The Islamic Education System

Abdul Rahim Karim*

Islamic Education Study Program, Institut Agama Islam Negeri Palopo, South Sulawesi,
Indonesia

Muhammad Irfan Hasanuddin

Islamic Education Study Program, University of Aberdeen, Scotland, United Kingdom

Ah. Zakki Fuad

Islamic Education Study Program, Universitas Islam Negeri Sunan Ampel Surabaya,
East Java, Indonesia

M. Yunus Abu Bakar

Islamic Education Study Program, Universitas Islam Negeri Sunan Ampel Surabaya,
East Java, Indonesia

Muhaemin

Islamic Education Study Program, Institut Agama Islam Negeri Palopo, South Sulawesi,
Indonesia

Arifuddin

Islamic Education Study Program, Institut Agama Islam Negeri Palopo, South Sulawesi,
Indonesia

*Correspondence author: abdulrahimkarim@iainpalopo.ac.id

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Abstract:

Islamic education is often perceived as less relevant to contemporary demands due to its textual and normative approach. This research seeks to explore the rational perspectives of religious-rational Islamic thinkers regarding the compatibility of the Islamic education system in the 21st century, focusing on the scholars classified by Jawwad Ridla; Ikhwan Al-Shafa', Al-Farabi, Ibn Miskawaih, and Ibn Sina. Each thinker will be examined for their contributions to the Islamic education paradigm. This literature review aims to trace manuscripts, articles, and books related to the rationality of these thinkers and their views on the Islamic education system in the 21st century. The findings reveal the religious-rational epistemology of Islamic education and

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the perspectives of these thinkers on the compatibility of the Islamic education system with 21st-century needs. These four religious-rational Islamic thinkers collectively provide comprehensive insights into an Islamic education system that can be deemed appropriate for the current century. The implications of this research could enrich the discourse on modern Islamic thought by bridging traditional religious views with rational, modern approaches, thereby identifying Islamic universal values that remain relevant, applicable, and competitive in addressing the challenges of the 21st century and supporting the evolution of Islamic thought amidst contemporary dynamics.

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Introduction

Influential thinkers influence the society they live in with their ideas (Gürhan and Çiftçi, 2021; Kotevska and Waldow, 2024). Each century has many thinkers who have influenced human thought in their time and even beyond to the present day and beyond. These thinkers often significantly contribute to developing science, philosophy, religion, politics, art, and others (Altıntaş et al., 2023). This research explores the rationality of religious-rational Islamic thinkers towards the compatibility of the Islamic education system in the 21st century.

In this research, the thinkers explored are based on the work of M. Jawwad Ridla entitled *Al-Fikru Al-Tarbawiy Al-Islamiy; Muqaddimah fi Ushulih Al-Ijtima'iyah wa Al-'Aqliyyah*, also translated into Indonesian published in Yogyakarta by Tiara Wacana Publishers in 2002 under the title *Tiga Aliran Utama Teori Pendidikan Islam: Perspektif Sosiologis-Filosofis* (Ridla, 2002) among thinkers who Jawwad Ridla has classified into the religious-rational genre (Al-Diniy Al-'Aqlaniy). These thinkers are Ikhwan Al-Shafa', Al-Farabi, Ibn Miskawaih, and Ibn Sina. They are thinkers who lived in the 10th/11th century. These four thinkers are the focus of this research and are associated with the current 21st-century Islamic education system.

Were there only four thinkers in the 10th/11th century? Of course not; many other thinkers lived in that century, such as Ibn Jama'ah, Ibn Hajar Al-Haitami, Ibn Khaldun, and many more. However, researchers again limit these thinkers based on Jawwad Ridla's work. Of course, there is a purpose for Jawwad Ridla so that the "chosen" thinkers belong to the classification of the genre he made, namely the religious-rational genre; again, they are Ikhwan Al-Shafa', Al-Farabi, Ibn Miskawaih, and Ibn Sina.

The religious-rational genre places philosophy above religion (Mughni and Bakar, 2022), using philosophy as a foundation for understanding religion and science. This is because they appreciate the humble culture of the Bedouin, and in response to the Bedouin's reasoning formation, philosophy is used as the basis for understanding religion. On the other hand, people with high knowledge must use *ta'wil* to avoid falling into *lafdzi*-sensory understanding. Therefore, this genre makes a concerted effort to elaborate between philosophy and religion so that it transforms science from an unreachable peak of pure speculation (like metaphysics) to a direction of knowledge that can be reached actively in practice (active-praxis) (Nasution, 2001).

The Islamic education system refers to integrating Islamic values into the learning process. The Islamic education system covers all levels of education, from early education to higher education. The Islamic education system also explains the learning process, which includes working memory and mastering knowledge and skills. Prophets and messengers have carried out the "scientific" learning process in Islam, which continues to develop today (Salamiyah, 2020). One of this research focuses on educators, who play an important role in the Islamic education system because they are responsible for helping students achieve their educational goals. So what about the Western concept? The concept of educators in Islamic and Western education is the same. However, Islam has a broader perspective compared to the West because, in the concept of Islam, God is believed to be the first and foremost

teacher or educator. This is continued by the Prophet Muhammad, who receives revelation from God and then passes on to the ulama and even parents to educate their people, children, and all family members (Basir, 2020). Educators must be able to develop and implement effective discipline strategies that are aligned with Islamic values. Such strategies are essential in fostering an educational atmosphere where discipline is seen as compliance with rules and an important component of personal and spiritual development (Saini et al., 2023). Even assertive behaviour also needs to be applied by educators so that learners learning a subject become happier and more enthusiastic, which impacts their learning achievement (Huda, 2020). Another focus of this research is the goals, learners, curriculum, and methods in the Islamic education system that each thinker has studied, including in the religious-rational genre.

Many Islamic thinkers have integrated religious values with rational principles (Rahman, 2017), but they have yet to be fully applied in the Islamic education system. The religious-rational thinking explored in this study aims to show that Islamic education does not have to be at odds with logical and scientific thinking. This is urgent as rational thinking is increasingly valued in the 21st century, and this approach has the potential to make Islamic education more open and accessible in various contexts. An education system designed based on the thinking of religious-rational thinkers provides an attractive alternative for Islamic education to be more adaptable to the changing times. With this compatibility, the Islamic education system can offer a model that maintains the fundamental values of Islam and encourages the emotional and intellectual intelligence needed in the 21st century. This kind of education model is needed to create graduates who are not only Islamic-minded but also have practical skills and critical thinking.

Research Method

This type of research is a literature review that focuses on tracing manuscripts, articles, and books related to the rationality of religious-rational Islamic thinkers towards the compatibility of the 21st-century Islamic education system. Literature review as a way of creating knowledge maps that are not only differentiated at a descriptive level but also at an evaluative level are also necessary for identifying a research topic and formulating an interesting research question that builds on established knowledge (Frank and Hatak, 2014). Data comes from manuscripts, journal articles, and research results published in national and international journals. This research searched manuscripts and journal articles with the help of Springer, Elsevier, Taylor & Francis, Thomson Reuters, and Eric. In addition, Dimensions and Google Scholar's search engines were also used with the keywords rationality, religious-rational, Islamic thinkers, and Islamic education system in the 21st century.

The stages of data collection are carried out systematically and structured through analyzing several kinds of literature that focus on the thoughts of religious-rational Islamic thinkers, namely Ikhwan Al-Shafa', Al-Farabi, Ibn Miskawaih, and Ibn Sina regarding Islamic education, as well as the 21st-century Islamic education system. Then, the consideration of the reviewed literature is neatly arranged to facilitate the sorting and selection of truly relevant material, which, in the end, is expected to have maximum results (Creswell and Poth, 2016). Descriptive analysis

was carried out through a modified analytic induction technique to accurately obtain a complete structured overview (Ulfatin, 2015), and other findings and avoid subjectivity bias.

Results and Discussion

The Epistemology of Islamic Education in The Religious-Rational

The epistemological foundation is very important for the construction of knowledge because it is the starting point of all knowledge. Knowledge construction becomes stable when it rests on a solid epistemological foundation. The epistemological foundation of science is called the scientific method when the methods or sources used by science in gathering information are authentic.

Bayani is interpreted as a text-based method; Bayani intellectual reasoning always includes three domains: 1) intellectual activity that begins with extracting the law from the text (Al-Istinbath), 2) intellectual activity that leads to qiyas (the central analogy or meta-empirical issues about empirical issues), and 3) intellectually leading to Al-Ashl (install using the bayani methodological framework) (Al-Jabiri, 1991). From here, it can be seen that the supremacy of the text always limits the intellectual activity of Bayani's reasoning. Furthermore, Burhani is interpreted as a method representing critical-analytical thinking; epistemologically, Al-Burhan means a firm and clear argument. Adapted as one of the terms used in mantiq science to indicate the meaning of the reasoning process that determines through reasoning whether a preposition is accurate or not (Al-Jabiri, 1991). While Irfani is interpreted as a method based mainly on intuition, the Arabic vocabulary al-irfani includes the meaning of knowledge (Al-Ma'rifah Al-'Ilm). Then, the term became popular among Sufis, indicating the meaning of the noblest knowledge presented to the heart through inspiration or kashf (Al-Jabiri, 1991).

In addition to Abed Al-Jabiri, a Muslim figure named Al-Attas also introduced three epistemologies of Islamic education (Al-Attas, 1995), : 1) external and internal senses, that cognition can be obtained through the senses consisting of the external senses of body feeling, smell, tongue feeling, sight, and hearing. These five senses are associated with the five inner senses that bathiniyah perceive sensory images and their meaning, combine or separate ideas, absorb ideas, preserve the results of absorption, and perform intellection on them. The five inner senses are common sense, representation, estimation, memory, and imagination; 2) reason and intuition; the reason is understood not only as something that systematizes and interprets the facts of sensory experience or transforms the sensory experience into intellectual images that can be understood after abstraction, but more than that. The intellect is the substance attached to the spiritual organ known as the heart or album, where intuition occurs. This intuition is understood as a direct understanding of the truth that comes from God. Intuition can also be treated with high empirical and rational methods, and 3) authority, accurate reports or knowledge transmitted by people who rationally would not lie, namely first the authority of scientists, and second the authority of prophets.

Meanwhile, according to Mujamil Qomar, Islamic education has five epistemologies: rational, intuitive, dialogical, comparative, and critical (Qomar, 2005). 1) The rational method (Manhaj 'Aqli) can be used to obtain knowledge about

Islamic education, especially a priori. According to this method, something is considered valid if it can be accepted by reason, 2) intuitive method (Manhaj Zawqi), knowledge obtained suddenly (bestowed) and not at all through experience, other terms of intuition are al-Dzawq, Laduni science (knowledge from the high) and Science al-Mukasyafah (knowledge of the revelation of divine mysteries), 3) dialogical method (Manhaj Jadali), The dialogical method (Manhaj Jadali), which is an attempt to investigate knowledge about Islamic education carried out through written works presented in the form of a conversation (question and answer) between two or more experts based on scientifically justified arguments, 4) the comparative method (Manhaj Muqaran), which is an attempt to gain knowledge about Islamic education by comparing the theory and practice of education inside and outside Islam, and 5) the method of criticism (Manhaj Naqdi), this method is an effort to study the science of Islamic education by correcting the weaknesses of the concept of education, then looking for and proposing solutions as an alternative solution.

Universally, the epistemology of Islamic education in a religious-rational approach has three complementary epistemologies: 1) revelation can be in the form of text (Qur'an and Hadith) and also in the form of intuition (inspiration), this epistemology in Muslim scholarship, there is no debate, 2) senses or something empirical. In Islam, many words of Allah Swt. States that the experience of the five senses must be presented as a whole to study the phenomena of the universe and human events themselves in order to confirm the truth of the existence of the Almighty, the One, such as the word of Allah which states that do they not see the camel how it was created, and the sky how it was exalted, and the mountains how it was firmly planted, and the earth that was spread/spread out (Q.S. Al-Ghasiyah[88]: 17-20).

Through direct observation and study of experience, humans can increase their faith and devotion to their Creator, and 3) reason ratio (use of the senses), reason also has a special place in Islam; many of Allah's words refer to the importance of reason, Allah tells humans to use their minds and even reproaches those who do not use it as He says. On this earth, there are parts side by side, vineyards, plants, and date palms that are branched and unbranched, watered with the same water. We give some of the plants more taste than others. Indeed, in such things are signs (of Allah's greatness) for those who think (Q.S. Ar-Ra'd[13]: 4). Therefore, reason as a cognitive power plays an important role not only in the field of culture or civilization but also in the field of religion. When it comes to religion, historical facts show that many Muslim scholars rely on revelation and reason, which can be found in discussions in fiqh, theology, and philosophy (Nasution, 1986).

From all these things, the epistemology of Islamic education in the religious-rational approach is built on spiritual strength. Islamic education is built on spiritual awareness sourced from Allah Swt. in the form of revelation, and rational-empirical becomes scientific awareness in building Islamic education. This means that the religious-rational approach has an epistemology of Islamic education characterized by integration between empirical rationality and revelation.

The Rationality of Religious-Rational Islamic Thinkers on The Islamic Education System

The Islamic thinkers studied are based on Jawwad Ridla's work, which has been classified into the religious-rational genre (Al-Diniy Al-'Aqlaniy). These thinkers are Ikhwan Al-Shafa', Al-Farabi, Ibn Miskawaih, and Ibn Sina. The Islamic education system discussed includes the goal, educators, students, curriculum, and methods.

Ikhwan Al-Shafa'

In Islamic history, the Ikhwan As-Shafa group was exclusive in its educational reform movement. They view education as a rational and empirical view; they also view science as a description of something known from nature. In other words, whatever is produced through human thought occurs because it gets information material sent by the five senses (Nata, 1997). Ikhwan Al-Shafa' in his magnum opus, *Rasa'il Ikhwan As-Shafa'* (This intellectual work consisting of 4 significant volumes has the full title *Rasa'il Ikhwan Al-Shafa' wa Khullan Al-Wafa'*) (Ikhwan Al-Shafa', 1957), has explicitly introduced and named itself or its group as Ikhwan Al-Shafa' - *inna nahnu Jama'ah Ikhwan Al-Shafa'* (Indeed we are the Jama'ah Ikhwan As-Shafa') (Ikhwan Al-Shafa', 1957). The birth of the Ikhwan Al-Shafa group was motivated by their concern about implementing Islamic teachings that had been polluted by teachings from outside Islam, as well as reviving the love of science among Muslims. This group also kept the names of its members secret due to fears of being prosecuted by the authorities at that time, who tended to suppress the movements of thought that arose because, at that time, the government adhered to Sunniism.

In contrast, this group moved secretly from the Shi'a sect (Nasution, 2001). Regarding the early appearance of Ikhwan Al-Shafa', various figures who reviewed them agreed that this group began to appear during the Buwaihi Dynasty in power (Hijab, 1982). The Buwaihi dynasty was a dynasty that still included the Abbasid Daulah; this dynasty originated from three brothers, namely Ali, Hasan, and Ahmad Ibn Buwaihi (Fu'adi, 2011).

Regarding the determination of the "place" of the emergence and the center of activity of the Ikhwan Al-Shafa movement, as well as the determination of the "date" and "time," it can be said that until now, there is still a debate among experts. Nonetheless, there has been some agreement among scholars, although almost all of them still lead to disagreements and unsatisfactory results. Therefore, regarding the "place" of origin and the center of activity of the Ikhwan Al-Shafa movement, there is still confusion between 2 (two) metropolises, namely Bashrah (Nasir, 1988) and Baghdad (Shiddiqi, 1986). In addition, some say that Bashrah is the origin and center of the Ikhwan Al-Shafa movement, while Baghdad is a branch that spread to various regions (Hasan, 1958). Furthermore, information from the figure of At-Tauhidi (a figure who lived and was at the same time as Ikhwan Al-Shafa') in his book *Al-Ilmta' wa Al-Mu'anasah*, which experts then recognize as the most adequate reference (Muniron, 2011). In his book, At-Tauhidi states, "Zaid Ibn Rifa'ah (one of the important figures of Ikhwan Al-Shafa') had long lived in Bashrah. There, Zaid was also close friends with the leaders of the group of lovers of knowledge, such as Al-Busthi, Az-Zanjani, Al-Mihrajani, and Al-'Aufi; they were the leaders of the compilation of *Rasa'il* (Al-Tauhidi, 1944). It is this information that most scholars

refer to. Thus, the issue of "place" (one of the historical problems of Ikhwan Al-Shafa') was solved.

Ikhwan Al-Shafa's concept of education and epistemology is based on the ideas and thoughts of Greek philosophy (Muniron, 2011). Ikhwan Al-Shafa' argues that only the five senses can perceive objects in the form of material-physical realities that are present in space and time, but their role is very significant, so that without their presence it is impossible to obtain knowledge about other objects that are higher in ontological status, namely immaterial-metaphysical realities (ghaib) (Ikhwan Al-Shafa', 1957). Such a strong appreciation of the senses shows the strong dominance of Aristotelianism in the epistemological thinking of Ikhwan As-Shafa', even in this regard they dare to guarantee that there will be no errors in sensing as long as the requirements are met perfectly (Ikhwan Al-Shafa', 1957). Ikhwan Al-Shafa' argued that when humans are born, the human soul does not have the slightest knowledge. The process of acquiring knowledge is dramatically described by Ikhwan Al-Shafa' as being done through bestowal (al-faith). In the beginning, the human soul is empty. After going through the Emanation process, the bestowal process starts from the universal soul (al-nafs al-kulliyah) to the human soul. After the senses function, humans receive stimuli from the surrounding nature. All these sensory stimuli overflow into the soul. This process first enters the power of thought (al-quwwah al-mufakkirat), then processed for further storage into memory or storage power (al-quwwah al-hafidzhah) so that it finally reaches the power of narration (al-quwwah al-nathiqat) and can be recalled and ready to be adequately reproduced (Nizar, 2002).

The purpose of education in studying Ikhwan Al-Shafa' begins with formulating individual and social goals that will be realized through educational activities. In this case, Ikhwan Al-Shafa' gives a more significant portion to social goals than individual goals. Departing from this framework, Ikhwan Al-Shafa' conceptualizes that knowledge does not contain a goal (as is the concept of some circles). However, that knowledge must function to serve the noble purpose of education, namely self-knowledge. However, it should be remembered that humans need to recognize themselves as not an ultimate goal but an intermediate means towards human equality and nobility (Nasr, 1987). According to Ikhwan Al-Shafa, education's highest goal is the elevation of human dignity to the level of holy angels to achieve Allah Swt's pleasure. (Ridla, 2002).

Educators in the study of Ikhwan Al-Shafa' managed to place educators in a strategic and core position in educational activities. They argue that the concept of a good educator affects the success of education includes an educator must be intelligent, have compassion for students, have the nature and attitude of maturity, have good morals, sincerity, clarity of thought, have a scientific ethos, not fanatic, and patient (Hidayatulloh, 2013) in dealing with students who are slow to understand the material they convey. Ikhwan Al-Shafa considers that education is the same as carrying out the function of a second parent because the primary parent is the shaper of the biological and physical form. At the same time, the educator is the shaper of the spiritual and mental form (Ridla, 2002). In addition, Ikhwan Al-Shafa' also mentioned, "Indeed, the Messengers are the teachers and educators of all humans. The teachers of the prophets are the angels, the teacher of the angels is the

universal soul, the teacher of the universal soul is the active intellect, and the teacher for all of them is God" ([Ikhwan Al-Shafa', 1957](#)).

Learners in the study of Ikhwan Al-Shafa' are humans who want to achieve perfection in the world and the hereafter; this is evidenced by their concept of humans, namely humans are composed of physical-biological elements and spiritual-soul elements. Indeed, the two elements have different properties and opposite conditions but have similarities in actions and incidental properties. Based on the physical-biological element, humans tend to remain in the world and live forever, while based on the soul-spiritual element, humans tend to reach the afterlife and salvation ([Muniron, 2011](#); [Umiarso and Karim, 2020](#)). To achieve the education goals as expected, a learner needs to pay attention to things that make him successful in learning. In this case, Ikhwan Al-Shafa' stipulates the characteristics and conditions that a learner must possess; they believe that a learner must humble himself (tawadhu') and respect and takdzim to whom he learns, ask many questions, always listen when the educator is delivering the material, practice his knowledge, do not feel amazed at achievements, and always think a lot ([Hidayatulloh, 2013](#)).

The curriculum in the study of Ikhwan Al-Shafa' provides a balanced portion between the materials that must be given to students, Ikhwan As-Shafa' does not only focus on the sciences that are studied from kauniyah verses such as mental science but also emphasizes the study of tanziliyah verses. As seen from its source, the nature of kauniyah and tanziliyah science is the same, which comes from Allah SWT. However, the difference lies in its function: Kauniyah science functions as *washilah al-hayah*, while tanziliyah science functions as *manhaj al-hayah* ([Hidayatulloh, 2013](#)). From this description, Ikhwan As-Shafa's view seems good enough to be applied in educational institutions today because Ikhwan Al-Shafa' considers both disciplines very important.

The method in the study of Ikhwan Al-Shafa' is teaching from the concrete to the abstract ([Hidayatulloh, 2013](#)). This means that introducing concrete things is more helpful for beginner learners in understanding the lesson. According to him, the method of giving examples is essential in teaching. Ikhwan Al-Shafa themselves practised giving examples and examples in their essay writing through their *Rasa'il*.

Al-Farabi

Al-Farabi's full name is Abu Nashr Muhammad ibn Muhammad ibn Tarkan ibn Auzalagh. Among the Latin people of the Middle Ages, Al-Farabi was better known as Abu Nashr ([Bakar, 1998](#)). Since childhood, Al-Farabi has loved learning and has extraordinary language skills. The languages he mastered included Iranian, Turkestan, Arabic, and Kurdish ([Sjadzali, 1993](#)).

Al-Farabi, who is known as the most significant Islamic philosopher, has expertise in many scientific fields and views philosophy as a whole and thoroughly and peels it perfectly so that philosophers who came after him, such as Ibn Sina and Ibn Rushd, took a lot and explored his philosophy. Regarding the sharpness of Al-Farabi's work, it is said that Ibn Sina once studied the book of Metaphysics by Aristotle. After reading it four times, he could not digest its contents until he read Al-Farabi's "Quintessence of Metaphysics"; then, he understood the initially difficult part ([Daudy, 1992](#)). His knowledge of Greek philosophy, especially Plato and

Aristotle, was so undoubted that he was nicknamed *Al-Muallim Al-Tsani* (second teacher). In contrast, *Al-Muallim Al-Awwal* (first teacher) was Aristotle.

The purpose of education in Al-Farabi's study is to guide individuals towards perfection. This is because humans were created in order to achieve perfection. Meanwhile, the highest perfection is happiness. According to Al-Farabi, perfect humans have known virtue theoretically and practised it in daily life (Setiyawan, 2016). Education should combine the theoretical ability to learn with practical action. Human perfection, he said, lies in his actions, which are based on the theory he understands. Knowledge will only have meaning if it can be applied in the reality of people's lives. If it is not applied, then it is useless. In short, said Al-Farabi, a person becomes perfect if he practices his knowledge practically (Majid, 2019). With such a view, Al-Farabi emphasized the realization of perfection in education, namely the fusion of intellectual knowledge and pious behaviour.

Educators in Al-Farabi's study must realize a sense of piety before transferring their knowledge (Suwito, 2003). In addition, educators should not insult students' knowledge even a little. Al-Farabi argues that educating an ignorant person is done routinely by teaching him practical things. Meanwhile, people with noble character are taught about various kinds of knowledge according to their level (Rofiq et al., 2022). Educators have different treatments for paying attention to the potential of students. Every learning and education process has a fundamental similarity in shaping good morals.

Learners in Al-Farabi's study must feel one building with other students (love and help each other). They should also not be separated from community life because life in a community can make students practice and implement the knowledge they have (Setiyawan, 2016).

The curriculum in Al-Farabi's study begins with how to teach students about language and its structure as an important part of education. The material that must be taught after the language aspect is natural science, theology, logic, mathematics, citizenship (political science), fiqh and academic theology. In addition, evaluation in learning, according to Al-Farabi, is important to be carried out in the process of teaching activities whose purpose is to determine the level of understanding, ability, and skills after passing a level of teaching or training period (Rofiq et al., 2022). The grouping of science studies in Al-Farabi's study, according to Mulyadhi Kartanegara, is Metaphysical, Mathematics, and Natural Sciences. The grouping is an illustration of the classification of knowledge that has a positive impact on the curriculum being built (Kartanegara, 2003).

The method in Al-Farabi's study is that educators, in teaching activities, must know the differences in their students' potential or intelligence level. Understanding these differences has implications for using effective learning methods for students (Rofiq et al., 2022). Educators must apply coercion methods for learners who do not feel citizenship and are unaware of their existence (Suwito, 2003). The basic education used by Al-Farabi is by adjusting his students through persuasive steps such as lectures and adopting the methods of Greek philosophers who use demonstration or dialogue methods (Rofiq et al., 2022).

Ibn Miskawaih

Ibn Miskawaih's full name is Abu Ali Ahmad ibn Muhammad ibn Ya'qub Miskawaih Al-Khazin Ar-Razi Al-Isfahani (Alwi, 2021; Hakim, 2014). He is also known as *Ibn Maskuyah* in Western circles (Henry Corbin, 1993). Ibn Miskawaih studied with several scholars, including Abu Bakr Ahmad ibn Kamil Al-Qadhi on *Tarikh Al-Thabari*, Ibn Al-Khammar on philosophy (a famous interpreter of Aristotle's works, and Abu Thayyib Al-Razi on chemistry (Hakim, 2014). Ibn Miskawaih is a great scientist, philosopher, poet, historian, and productive Muslim thinker, so few give them the nickname of the third teacher after Al-Farabi (Maghfiroh, 2016).

The purpose of education in Ibn Miskawaih's study is the realization of a moral person, noble character, or noble character. Departing from the mind (soul / character) spontaneously born noble character so as to achieve perfection and obtain "sa'adat" (perfect happiness) (Hamim, 2014). Furthermore, there is no possibility of getting the equivalent of the word in English even though it is generally interpreted as *happiness* (Maghfiroh, 2016).

Educators in Ibn Miskawaih's study are parents. Parents are the first educators because they are the cause of the birth of the child. In addition to parents who are the first educators, Ibn Miskawaih further views the high degree of educators other than parents, even dubbing the educator as the father of the soul (Walid Ruhani) and the noblest person (Rabb Bashari) on the condition that the educator is also a philosopher (Miskawaih, 1983). The reason is that the educator can bring students to wisdom, fill them with high wisdom, and show them eternal life and happiness (Hamim, 2014).

Learners in Ibn Miskawaih's study must earn the pleasure of Allah SWT. Therefore, students must be able to understand the ethics they must have in accordance with Islamic teachings, such as cleaning their hearts from dirt before studying, not underestimating knowledge that is not known or understood, and saying greetings first before their teachers/educators when they meet both outside and inside the classroom (Alwi, 2021).

The curriculum in Ibn Miskawaih's study does not differentiate between religious and non-religious sciences, all of which are summarized in three primary materials: first, everything that is mandatory for the needs of the body; second, everything that is mandatory for the needs of the soul, and third, everything that is mandatory for human relations. These three subjects can be obtained from two sources: the first is the rational sciences (*Al-'Ulum Al-Fikriyyat*), and the second is the empirical sciences (*Al-'Ulum Al-Hissiyah*) (Miskawaih, 1983).

he method in Ibn Miskawaih's study is a strategy to achieve the educational goals that have been set. However, what needs to be observed in the use of methods is not to be trapped in instructional and doctrinal methods (Hamim, 2014). The method that can lead students to develop their values is by choosing cognitive aspects, appreciating affective aspects, and appreciating psychomotor aspects (Sastrapratedja, 1993).

Ibn Sina

Ibn Sina's full name is Abu Ali Al-Husain ibn Abdullah ibn Al-Hasan ibn Ali ibn Sina Al-Hakim (Abdurrahman Assegaf, 2013). He is also known by the name

Avicenna in Western circles as a philosopher, doctor, and scientist (Junaedi, 2022). On his fifth birthday, Ibn Sina began his educational journey in Bukhara, where he was born. The first knowledge he learned was reading and memorizing the Qur'an, and then he studied religious sciences such as tafsir, fiqh, and ushuluddin. Thanks to the gift of Allah Swt. in the form of intelligence possessed by Ibn Sina and based on perseverance, Ibn Sina could memorize the Qur'an and master Islamic sciences at a very young age, not even 10 years old. After studying religious sciences, Ibn Sina studied astronomy, physics, mathematics, logic, metaphysics, and medicine. In addition to studying these sciences, he also studied the book *Ocledeus*, a book on the science of measurement (geometry), which he completed at the age of 18 years (A'yuni, 2020).

In many ways, Ibn Sina's view on education synthesizes Greek and Islamic thought because Ibn Sina was born into a philosophical tradition that spread among Muslims (Nata, 2010). The teachers of Ibn Sina include Mahmud Al-Massah, who is known as an expert in the field of Mathematics, and Abu Muhammad Ismail ibn Al-Husyaini, who is known as a *zuhud* and fiqh expert (Junaedi, 2022). At the age of 15, Ibn Sina had mastered medical science; he learned medical science from a teacher named Isan bin Yahya. So, at that time, many people came to Ibn Sina to study medicine. Ibn Sina's expertise in medicine is in theory and practice, so many people come to Ibn Sina for treatment. Besides being known as an expert in medicine, Ibn Sina is also known as an extraordinarily great physicist; he conducted various original experiments in the field of physics, such as power, motion, heat, light, and specific gravity (Nata, 2012). Ibn Sina left Bukhara at the age of 22 after his father died. Ibn Sina went to the city of Jurjan, a city located near the Caspian Sea; it was in this city that Ibn Sina began writing a phenomenal book of medical science, namely *Al-Qanun fi Al-Tibb* which was published in Arabic, then reprinted in English in Rome City in 1593 known as *The Canon of Medicine* (Nizar, 2008).

The purpose of education in Ibn Sina's study is to develop all human potential towards complete development, both physical, intellectual, and moral, which is based on the essential factors (*fitrah*) of humans through teaching (education) (Junaedi, 2022). Ibn Sina views humans as the Greek philosophers saw the "duality" of humans, namely the body and soul. Therefore, the purpose of education, according to Ibn Sina, must be directed at two things. First is the ultimate goal of education, which is to produce a complete human being (*insan kamil*) by developing all students' potential in a balanced and complete manner. Second is the availability of a curriculum that drives the development of all human potential, including physical, intellectual, and spiritual (soul) aspects (Nata, 2020).

Educators in Ibn Sina's study must be able to nurture and guide students in good habits and avoid bad habits and behaviour while ensuring good social conditions for students. After the child develops, the teacher must guide the child in the work according to his expertise (Junaedi, 2022).

Learners in Ibn Sina's study are learning to improve the soul and perfect their getting closer to Him. They should purify their hearts from bad things, be diligent and away from residents and hometowns, not rush to move to another school/institution, not complicate the teacher by asking many questions, and not open the teacher's disgrace (A'yuni, 2020).

The curriculum in Ibn Sina's study must pay attention to the level of development of the age of students who are adjusted to several developmental phases, namely the 3-5 year phase, 6-14 years, and above 14 years (Solihin, 2014). The curriculum for children between the ages of 3 and 5 years old is based on the level of child development, such as lessons in manners, sports, hygiene, sound, and art, all aimed at children between the ages of 3 and 5 years. The curriculum for children aged 6-14 includes reading lessons, memorizing the Qur'an, religious studies, poetry, and sports. At the same time, the curriculum for those aged 14 and above is divided into theoretical and practical subjects. Theoretical, such as physics, mathematics, and divinity, and practical, such as ethics, which examines how to manage one's behaviour, a combination of household management science, political science, commercial science, and professional science (Junaedi, 2022).

The method in Ibn Sina's study is that a lesson can only be delivered to students using multiple methods. However, many different methods must be used depending on the psychological development of each student. The methods proposed by Ibn Sina are the talking or talaqqi method, demonstration, habituation, modelling, discussion, practice, and assignments (Nata, 2010). Furthermore, Mohammad Hossein Heidari et al., in their study, stated that one of the guidance carried out by Ibn Sina, as recorded in Ibn Sina's work (Heidari et al., 2015), is to give guidance to only caring about appropriate. Indeed, it is wise to select the counselling method to advise a wise person. One should make a smooth friendship with such people, as though he/she is treating a wound in his/her body; in such a case, he/she will cleanse the wound very smoothly.

Moreover, we should talk to them in the most private and convenient places to give them advice. In making them aware of their evil characteristics, inference and indirect talk will work much better than explicit talk; exemplification in speech is much more beautiful than saying it. Having taken this way, if you see the person receiving guidance eagerly listening to your talks and accepting them, attempt to give him/her your advice completely, trying not to leave anything untold. However, remember to avoid any talkativeness or exaggeration or making them bored. Moreover, do not highlight your own idea and incorporate your opinion in their heart, allowing them to think about it carefully, guessing what will happen in the end. On the other hand, if you see your partner and friend not paying attention to your talk, stop your talk, making them think that you do not intend to stop talking. Indeed, you have something to do, for example, and postpone giving them advice until they are eagerly ready to receive that (Ibn Sina, 1946).

The Islamic Education System in The 21st Century: An Idea Viewed from Disciplinary and Interdisciplinary Perspectives

The Islamic education system is not only designed to nurture and develop students' religious values, but it is now time to pay special attention to the mastery of science and technology (Syahminan, 2014). In other words, the Islamic education system must face two main challenges: mastering science and technology, developing understanding, and practising religious teachings. Both are carried out in an integral holistic, humanistic, and pragmatic manner by paying attention to local culture and based on religious values. Only in this way can Islamic education

function optimally to prepare and advance future human resources towards a global society (Kung, 2002). Mastery of science and technology and the practice of faith and religion can also slowly alleviate poverty systematically and programmatically (of course, gradually, but indeed).

The 21st-century education system is not new, given that this digital era offers convenience and also offers high financing that some educational institutions have not prioritized, so the use of digital has not been entirely accepted; it is important to apply disciplinary and interdisciplinary perspectives in Islamic education in an interrelated practical setting. Such perspectives can adapt 21st-century Islamic education and learning to solve educational problems in institutions and curricula. Disciplinary and interdisciplinary research can integrate the era of digitalization into the concept of Islamic education. This integration is theologically reciprocal and forms one goal, namely human beings who are *insan kamil*.

A Disciplinary Perspective

The disciplinary perspective in Islamic education is a theological concept that is dogmatic, sharia-oriented, and sometimes technically flexible (Chadidjah et al., 2020). The primary sources of Islamic education are the Qur'an and Hadith. Muslim societies compete for high degrees through education because education is an obligation for Muslims.

The concept of "khalifatullah" introduces people to the importance of education. Allah Swt. Created human beings and fulfilled the task of ruling as God's representative over nature and everything in it. Therefore, nature must be developed as the primary human nature and potential. This fitrah means the mind and heart, while the mind's potential is given and guided by Allah. Ali r.a. was of the view that the mind is divided into two: first, the printed one, as the Prophet said to Ali: "Allah has not created a creature more noble than the intellect", and secondly, that which is heard, as the Prophet said to Ali: "When people draw near to Allah through various good deeds, then you (Ali) have drawn near to Him through your intellect". The Hadith explains that taarab (getting closer) must be obtained through serious effort. Gharizah Akal, in the process of receiving and processing knowledge, must be in harmony with the gharizah of the heart and gharizah basyar (Dimiyati, 2016). The mind and heart in their development must be educated through a systematic educational process so that they are directed and produce a perfect human being. As stated by Zakiah Darajat Isla, Islamic education aims to form humans into perfect human beings physically and mentally (Darajat, 1994).

Theological studies prove that modern man longs for God in his inner peace and tranquillity. Richard Gere recognizes the perfection of sharia and spiritual paths in Islam, but he prefers Buddhist rituals, which are more temporary, in contrast to prayer and fasting, which are continuous (Chadidjah et al., 2020). The West began to feel the need for God with its spiritual development in the 20th century. Through deep spiritual rituals, they found peace in their hearts; even though many did not convert to Islam then, they were already looking at Islamic rituals (Bagir, 2015). The establishment of the first Islamic boarding school in the United States by Shams Ali and Muhammadiyah in Australia in 2019 is proof that Islam or religion is accepted in a world that glorifies reason.

Scientific experiments show that God is within every human being, just like theologians/sufis such as Schimmel, Ibn Arabi and other theologians/sufis. God is within man, and even Sufi said that the hundredth name of God exists and resides within man. Thinking about how to approach the Creator gives birth to a creativity called the path, the way to God. When discussing the deeper path, what is called method emerged. The training was born and developed massively into a human need called education.

Islamic education theologically highly values human potential. This potential arises because humans, as caliphs, fulfil their duties as manifestations of God in the world. Thus, the concept of caliph in Islamic education is based on the view that every human has positive values related to intelligence, creativity, and nobility of mind (Khakim, 2018). The concept of fitrah is a normative determination in developing and optimising various human potentials (Sommeng, 2014). Muslims must maintain the basic human need for God through Islam, which has proven to be the religion of choice for the end of time. Islam is a religion that is perfect in worship both physically and spiritually and has been proven to lead humans to goodness through the guidance taught by the Prophet Muhammad Saw. as an example for the people and strengthen the perfection of Islam. Islamic Sharia, as a hallmark of Islamic worship, must continue to be confirmed in the context of theology and the survival of humanity so that human activities as caliphs on earth can be maintained.

An Interdisciplinary Perspective

The learning phenomenon in the 21st century focuses on strengthening the mind. A digital technology-oriented curriculum is critical to anticipate the information overload that learners will receive. Digital technology is used to train learners to think creatively and innovatively. Research on project-based learning and cooperative learning models using web information technology is an integrative learning model that uses 21st-century learning principles based on communication, collaboration, critical thinking, and creative thinking (Saripudin, 2015). Different findings in a study conducted in Catalonia on using one laptop per child showed decreased student learning outcomes (Mora et al., 2018). Furthermore, various research findings point to teachers' unique opportunities and challenges in fostering global citizenship and suggest integrating global citizenship education into teacher education programs through a holistic approach (Guo, 2014).

On the other hand, implementing free trade between ASEAN countries, better known as the ASEAN Economic Community (AEC), industrialization, and globalization has implications for increasingly fierce competition for graduates to get jobs with various complex problems. One of the most visible problems is the phenomenon of employees being given jobs or tasks different from their education level (Chanifudin, 2016). The impact of globalization is being felt, so solutions are sought so that Islamic educational institutions can accept 21st-century learning well.

Islamic education as a discipline with a strong spiritual character is a time to improve life skills by adapting 21st-century skills, namely communication, collaboration, critical thinking, and creativity. Looking at the history of Islamic education, skills are familiar in the 21st century. In the history of education, Islam exemplifies the concept of reason and various Islamic steps in the field of thought

since the time of the Prophet, Khulafaurrasyidin, and the companions of the Prophet. Once, the Prophet saw Khalid bin Walid when he first declared his Islam. "Indeed, I see that you do have a reason, which I hope does not lead you except to goodness". The intellect has the highest potential in human creation. Theologically, the intellect is an instrument to fulfil the mission of the human caliphate on earth. Progress in science is undeniable in the concept of Islamic history. This shows that the development of Islamic thought reached the peak of human glory at that time.

Through the concept of theology, humans have the tools to manifest God in the form of reason and conscience. Humans must act as God's representatives to fulfil God's leadership duties. Reason and heart were created by God so that humans can always dialogue with God (Chadidjah et al., 2020). God loves His servants who dialogue with Him in every act of worship, such as through the five daily prayers. Through the concept of Communication, humans are instinctively creatures of Communication. The moment of creativity will not happen without dialogue with Him. In surah Al-Baqarah verse 258, Ibrahim said, "My Lord is He who gives life and death". He (Namrudz) said: "I can turn on and off". Ibrahim said: "Verily, Allah issues the sun from the east, so issue it from the west", then the disbeliever fell silent.

In addition, through collaboration, the explanation of Communication is closely related to collaboration. The moment of dialogue with God will birth new creativity, loaded with messages of goodness as God's light. There are moments in dialogue from human to human, from human to surrounding creatures, and from human to nature/environment. "Help one another in goodness and piety and do not help one another in enmity and sin" (Q.S. Al-Ma'idah[5]: 2). Communication between groups of people who have something in common is called a community. Organizational Communication is creating and exchanging messages in a network of interdependent relationships to deal with an uncertain or ever-changing environment (Muhammad, 2014).

The Rationality of Religious-Rational Islamic Thinkers towards The Compatibility of The Islamic Education System in The 21st Century

Islamic thinkers of the religious-rational believe that Islam as a rational religion is compatible with the times. Therefore, the Islamic education system must be able to adapt to the needs of the times while still maintaining fundamental religious principles. In the context of Islamic education in the 21st century, Islamic thinkers of the religious-rational prioritize two main things, namely first, enriching the quality of science and technology in the Islamic context, and second, upholding Islamic moral and ethical values in the education system.

First, in enriching the quality of science and technology in the Islamic context, religious-rational Islamic thinkers emphasize the importance of combining religious understanding with general knowledge gained from science and technology. Therefore, the 21st-century Islamic education system must be able to integrate science and technology into its curriculum. In addition, the Islamic education system must also teach practical skills relevant to the needs of today's world of work, such as information technology skills, entrepreneurship, and so on.

Second, in upholding Islamic moral and ethical values in the education system, religious-rational Islamic thinkers emphasize the importance of teaching

fundamental Islamic values, such as noble morals, honesty, integrity, hard work, and discipline. In addition, the Islamic education system should also encourage learners to develop empathy and a caring attitude towards the environment and society around them.

To achieve this goal, Muhammad Jawwad Ridla establishes Ikhwan Al-Shafa, Al-Farabi, Ibn Miskawaih, and Ibn Sina as credible Islamic thinkers of the religious-rational who are credible in the development and implementation of the Islamic education system. Their various ideas and thoughts, especially on Islamic education, are considered timeless, not faded, and even relevant until the end of the 21st century, as well as the centuries beyond.

Table 1. Rationality of Islamic Thinkers towards the Compatibility of the Islamic Education System in the 21st Century

Islamic Education	10 th / 11 th Century (901-1000 / 1001-1100)				21 st Century (2001-2100)
	Ikhwan Al-Shafa'	Al-Farabi	Ibn Miskawaih	Ibn Sina	
Purpose/ Goals	Gives a larger portion to social goals compared to individual goals.	To guide individuals towards perfection. Perfection lies in his actions that are in accordance with the theory he understands.	The realization of a moral person, noble character, or noble character.	Must be directed on the ultimate goal of education, which is to produce a complete human being (insan kamil).	Compatible. There is compatibility of the thoughts of religious-rational Islamic thinkers in the 21 st century in relation to the purpose of Islamic education.
Educator/ Teacher	Must be intelligent, have compassion for students, have the nature and attitude of maturity, have good morals, sincerity, clarity of thought, have a scientific ethos, not fanatic, and patient.	Must realize a sense of piety before transferring their knowledge and should not insult the knowledge that students have even a little.	Parents. Parents are the first educators because the parents are the cause of the birth of the child.	Must be able to nurture and guide students in good habits and avoid bad habits and bad behavior, while ensuring good social conditions for students.	Compatible. There is compatibility of the thoughts of religious-rational Islamic thinkers in the 21 st century in relation to the educator of Islamic education.
Learners/ Students	To humble himself (tawadhu') and respect and takdzim to whom he learns, ask a lot of questions, always listen	Must feel one building with other students (love and help each other), also should not be separated from	Must be able to understand the ethics they must have in accordance with Islamic teachings, such as cleaning their	Improving the soul with the perfection of getting closer to Him, should purify the heart from bad things, be diligent and	Compatible. There is compatibility of the thoughts of religious-rational Islamic thinkers in the

	when the educator is delivering the material, practice his knowledge, do not feel amazed at achievements, and always think a lot.	community life.	hearts from dirt before studying, and not underestimating knowledge that is not known or understood.	away from residents and hometowns, do not complicate the teacher by asking a lot of questions, and do not open the disgrace of the teacher.	21 st century in relation to the learners of Islamic education.
Curriculum/ Materials	Not only focus on the sciences that are studied from <i>kauniyah</i> verses such as mental science, but also emphasizes the study of <i>tanziliyah</i> verses.	Begins with how to teach students about language and its structure as an important part of education.	Not differentiate between religious and non-religious sciences, all of which are summarized in three main materials.	Must pay attention to the level of development of the age of students who are adjusted to several developmental phases, namely the 3-5 year phase, 6-14 years, and above 14 years.	Compatible. There is compatibility of the thoughts of religious-rational Islamic thinkers in the 21 st century in relation to the curriculum of Islamic education.
Methods/ Strategy	The method of giving examples, is very necessary in teaching.	Must apply coercion methods for learners who do not have a feeling of citizenship and have no awareness of their existence.	What needs to be observed in the use of methods is not to be trapped in instructional and doctrinal methods.	A lesson cannot be delivered to students with only one method, but must use many different methods depending on the psychological development of each student.	Compatible. There is compatibility of the thoughts of religious-rational Islamic thinkers in the 21 st century in relation to the methods of Islamic education.

Conclusion

The religious-rational in Islamic thought emphasizes the importance of integrating religious and rational aspects in understanding Islamic teachings. Therefore, this genre argues that Islam does not contradict reason and science. On the contrary, Islam provides a solid foundation for rationality and science. In the context of the 21st-century Islamic education system, the religious-rational view is that the Islamic education system must be compatible with the times and the challenges of modern times. Islam must be applied relevantly and contextually in everyday life. These four religious-rational Islamic thinkers, Jawwad Ridla has classified, can all provide complete thoughts about the Islamic education system, which we can then

understand as suitable for the 21st century. Their until the May century. Therefore, this research can be used as a guideline in subsequent studies.

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