

**Reconstruction Of Islamic Education Goals In The Modern Era
Perspectives Of Western Classical Philosophers And Muslim Philosophers**

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Abstract: *This study examines the concept of educational objectives and Islamic educational objectives based on the thoughts of Western classical philosophers (Plato and John Dewey) and Muslim philosophers (Al-Ghazali, Ibn Sina, and Al-Farabi). Plato saw education as a means of achieving universal wisdom and truth through moral and intellectual development, while John Dewey emphasized education as a pragmatic tool for forming individuals who think critically and can actively participate in a democratic society. On the other hand, in the context of Islamic education, Al-Ghazali emphasized education as a spiritual process to get closer to God, Ibn Sina combined intellectual education and science to achieve human perfection, while Al-Farabi emphasized education as a tool to achieve moral happiness and social balance. The problem that arises is the difference in focus: general education (Plato and Dewey) emphasizes more on the development of rationality, morality, and social engagement, while Islamic education emphasizes more on the balance between spirituality, rationality, and moral responsibility. The research method used is comparative literature analysis, where the main thoughts of these figures are analyzed philosophically to identify ideal educational goals. The results showed that general education, according to Plato, focused on wisdom and morality, while Dewey emphasized active learning relevant to practical life. Islamic education, according to Al-Ghazali, is more oriented towards spirituality, Ibn Sina on rationality and science, and Al-Farabi on moral and intellectual balance to create an ideal society. The contribution of this research is to answer the challenges of modern education by reconstructing the current educational goals so that education can create individuals who can think critically, be ethical or moral, and have strong life skills. A need for the reconstruction of holistic educational goals that develop intellectual, moral, and spiritual as a result of the synthesis of thinking about the goals of Western philosophy education and Islamic philosophy. Strategic steps taken based on the results of the research include the development of an integrated curriculum, the implementation of active and adaptive learning, the integration of character education and ethics in the curriculum, the use of technology for spiritual and moral education, teacher training in the modern era and the formation of value-based progressive policies with a holistic approach.*

Keywords: *Reconstruction of Islamic Education, Educational Goals in the Modern Era, Western Classical Philosophers, Muslim Philosophers, Comparative Philosophy of Education*

INTRODUCTION

Education plays a crucial role in shaping an individual's character, morals, and intellect [1]. From an Islamic perspective, the goals of education include the development of knowledge as well as the achievement of higher spiritual and moral values [2], [3]. Al-Ghazali, Ibn Sina, and Al-Farabi, as important figures in Islamic education [4], emphasizing the importance of balancing intellect, spirituality, and morality. This thinking reflects the needs of modern society that demands harmony between intellectual and spiritual development.

For example, Al-Ghazali considers education as a way to achieve spiritual enlightenment and purity of the soul. In practice, the proposed education system could include subjects that combine science with moral learning, such as the study of jurisprudence linked to ethics. This aims to build individuals who are not only intelligent but also have good character.

In Western philosophy, Plato and John Dewey had a great influence on the concept of education [2]. Plato considered education as a tool to guide the soul towards the highest truth and virtue [5]. In practice, Plato encouraged a strictly structured education that emphasized morals and intellectuals, for example through gradual stages of education to prepare individuals to become wise leaders.

Meanwhile, Dewey proposed a more pragmatic approach to education. According to him, education should be based on real experience and prepare individuals to actively participate in social life [6]. The practical application of Dewey's thinking can be in the form of learning activities that prioritize case studies, group discussions, and projects that involve direct interaction with the community, to practice critical thinking skills and social participation [7].

In this study, the thoughts of Plato and Dewey will be analyzed along with the concept of Islamic education from Al-Ghazali, Ibn Sina, and Al-Farabi. Through this analysis, the study aims to explore the relevance of these two approaches in facing the challenges of modern education that demand harmony between spiritual and rational values and social responsibility.

METHOD

This research is qualitative and is descriptive-analytical and concept-based literature [8][9]. The researcher criticizes the thoughts of classical and Muslim philosophers, reflects the values contained in these thoughts, and constructs the idea of the purpose of Islamic education by the challenges of the modern era.

Analysis techniques use content analysis from text or literature [10] from the thought of Western classical philosophers (e.g. Plato, Aristotle) and Muslim philosophers (e.g. Al-Ghazali, Ibn Sina, or Ibn Khaldun). The validation of data with source triangulation is comparing various library sources (primary and secondary) [11][12] and checking the conformity of the philosophers' thoughts in their various works.

LITERATURE REVIEW

Integration of spiritual values and intellectual intelligence in the reconstruction of educational goals [13] is carried out by developing a holistic curriculum [14] with the approach of Interdisciplinary Learning, the combination of the rational-empirical method with the spiritual experience method, the teacher as role-playing in Education. Spiritual values remain the foundation of intellectual development in the modern era. This integration also encourages the balance of goal formulation between this world and the hereafter in education [15].

The importance of character education in moral development [16] is one of the reconstructive steps in the formulation of educational goals. **Character building** (character formation) and moral development are fundamental elements to create a generation that is not only intellectually intelligent but also noble [17].

The dialectic of Western philosophy is relevant to Islamic values to face the challenges of modernity. Through the Islamization of Knowledge Movement spearheaded by Al-Faruqi education must integrate Islamic values into every branch of science. The concept of Islamic-based humanism can be developed. John Dewey's progressive education from an Islamic perspective can also be developed [18], [19].

With the reconstruction of educational goals adapting Western philosophy relevant to Islam, the focus is on integrating rational and spiritual intelligence, using an interdisciplinary approach to answer modern challenges, and of course being able to give birth to an intelligent, moral, and responsible generation as caliphs on earth.

RESULTS AND DISCUSSION

The Importance of Education in Shaping the Character, Morals, And Intellect of Individuals

Education plays an important role in shaping an individual's character, morals, and intellect [1], and serves as the main foundation in overall human development. Through education, individuals acquire the knowledge, skills, and values that are essential to function effectively in society.

The urgency of character education in this era is a systematic effort to instill moral and ethical values in students [20]. According to Lickona (1991), character education involves three main elements: moral knowledge (Moral Knowing), moral feelings (moral feeling), and moral action (moral action) [21][22]. This means that education focuses not only on knowledge transfer, but also on the development of integrity, empathy, responsibility, and perseverance.

Moral education is a differentiator between dignified people [23]. Moral education helps students understand the social and religious norms that prevail in society. Piaget (1932) emphasized that morality develops through social interaction [24], where children learn to distinguish between right and wrong, as well as understand the consequences of their actions. Meanwhile, the role of education, according to Kohlberg (1984), is the development of the stages of a person's morality, from the pre-conventional stage (based on punishment and reward) to the post-conventional stage (based on universal principles) [25], [26]. The study shows that an educational environment that supports open dialogue and critical reflection can help students achieve a higher moral stage, where they make decisions based on deep ethical principles.

Intellectual education includes critical, creative, and analytical thinking skills acquired through the learning process. Formal education provides a foundation for mastery of science, technology, art, and other cognitive skills necessary to face the challenges of the times. Gardner (1983) in his theory of multiple intelligences [27] states that education should accommodate different forms of intelligence, including linguistic, logical-mathematical, interpersonal, and other intelligences [28].

Modern Islamic education adopts and integrates scientific knowledge into the educational curriculum, creating a synergy between scientific knowledge and religious values [29]. Western education, on the other hand, is known for its empirical, rational-based approach [29].

The relationship between Islamic education and Western education in the modern context shows that these two systems can complement each other in shaping educated, moral, and competent human beings [29]. Islamic education can take an analytical and

critical approach from Western education, while Western education can learn from Islamic education about the importance of integrating moral and spiritual values. Both have the potential to collaborate in facing global challenges in the modern era.

Educational Objectives of Western Classical Philosophers and Muslim Philosophers

1. Plato, Moral Education

Plato (a disciple of Socrates), introduced the concept of idealism that influenced many Western philosophical teachings [30]. According to Plato's idealism, the world we see every day is only a shadow or reflection of true reality, that is, the world of ideas or *Forms*. This world of ideas is the place where truth, beauty, and true virtue lie, and this cannot be reached by physical experience or sense alone. According to Plato, education is not just a process of teaching practical skills, but a path to understanding especially *Form of the Good* (ideas about Kindness) [31].

Plato's thought is still relevant in modern education, especially in encouraging the development of critical thinking skills, ethical reflection, and character building. A modern education system that focuses on moral and ethical development [32], [33] reflects Plato's belief that education must produce human beings who are not only academically intelligent but also moral and have high integrity.

The purpose of education, according to Plato, is to guide the soul toward the world of ideas and form a just leader [5]. The relevance of Plato's views to moral and intellectual education is character formation and the development of critical thinking skills [5].

2. John Dewey, Pragmatic Education

John Dewey, an American philosopher, is known as a pioneer of pragmatic education, which is an approach that emphasizes hands-on experience and active involvement in the learning process [6]. His thinking is based on the principle that education should reflect the dynamics of real life [7], where knowledge is not only memorized passively but understood and applied in contexts relevant to daily life.

John Dewey believes that schools should create a learning environment that is similar to the real world and help students develop life skills that are useful in society (students' practical needs) [19]. Within this framework, education is not only a means of knowledge transmission but also forms individuals who can adapt, cooperate, and think logically in complex situations. Concept *learning by doing* (learn by doing) [34] is central in its theory, where students are encouraged to solve problems and develop knowledge through hands-on experience.

The practical impact of John Dewey's concept of educational goals is that teaching requires interactive methods, such as group discussions, collaborative projects, and experimental activities. This model shifts the role of teachers from mere informants to facilitators who help students build their understanding [35].

3. Al-Ghazali, Spiritual Education

Al-Ghazali, an Islamic theologian and philosopher who had an impact on the basic arrangement and concept of Islamic education, discovered the concept of spiritual education [36]. Education should be able to balance intellectual and spiritual education in forming individuals with intact character. Education is not only aimed at transmitting knowledge but also to cleanse the soul (*Tazkiyatun nafs*) and bring people closer to Allah [37], [38].

The importance of integrating religious science and general science to create a balance between mind and heart. Through his great work, in the book *Ihya Ulumuddin*, Al-Ghazali outlines the stages of spiritual education that include the control of passions, spiritual

exercises, and deep worship practices [36]. Implementively, it is carried out by Sufis as a means of getting closer to God and achieving happiness in this world and the hereafter [39].

The application of the concept of Al-Ghazali spiritual education in a modern context can be seen to include ethical and moral values in the educational curriculum [40]. Learning not only prioritizes academic outcomes, but also directs students to develop spiritual qualities such as sincerity, patience, and empathy. This method involves reflective activities, teaching inspirational stories, and in-depth ritual practices as part of the educational process.

4. Ibn Sina, The Education of Reason and Rationality

The education of reason and rationality according to Ibn Sina's concept is the main foundation in his approach to education [41].

Education should aim to develop the potential of the intellect so that one can think logically, critically, and wisely. Because reason is the greatest gift that man has and is the main tool for achieving true knowledge and understanding the nature of nature and existence [42], [43].

The concept of rationality according to Ibn Sina means emphasizing the importance of a scientific approach based on observation and analysis. Ibn Sina rejected the concept of learning that is only dogmatic or relies on the opinion of authority without testing its truth. Rather, it encourages the use of reason to explore empirical facts and relate them to logical principles that make sense [44].

Ibn Sina's Thoughts on the Education of Reason and Rationality [45] Its relevance in modern education is the formation of a curriculum oriented towards the development of Critical Thinking [41], scientific methods, and cross-disciplinary studies. The goal is to produce individuals who are not only well-rounded but also have strong reasoning abilities [45] and integrity in the application of knowledge.

5. Al-Farabi, Moral and Intellectual Education in Society

Education is the main means to build an ideal society, where individuals play the role not only as productive members of the community but also as individuals with high morals.

According to him, Al-Farabi morality is not just a code of conduct but includes the development of character that allows a person to act based on the principles of truth and justice. Moral education aims to form individuals who have virtue (Virtue), such as honesty, courage, and wisdom [46]. The emphasis on moral education as character formation starts from the family and new school to the community.

Meanwhile, intellectual education is a means of developing reason and knowledge. Al-Farabi believes that human intelligence must be honed to be able to achieve the highest wisdom, namely human beings with morals [47].

Al-Farabi emphasized that moral and intellectual education must go hand in hand [46]. Therefore, education should combine ethical learning and the development of reason, so that individuals not only have a deep understanding but are also able to act wisely and fairly.

Education, according to Al-Farabi, encourages the development of a curriculum that balances theoretical knowledge and moral practice [48], [49], such as involvement in social activities, ethical debates, and projects that teach social responsibility.

The reconstruction of Islamic education based on the synthesis of Western philosophical thought (Plato, John Dewey) and Islam (Al-Ghazali, Ibn Sina, Al-Farabi)

The basis of reconstruction includes the views and findings of the educational goals of Western philosophy (Plato, John Dewey) and Islam (Al-Ghazali, Ibn Sina, Al-Farabi). Based on the analysis of the discussion above, it can be seen that there is a difference in the priority of views and thoughts, as shown in the picture below.

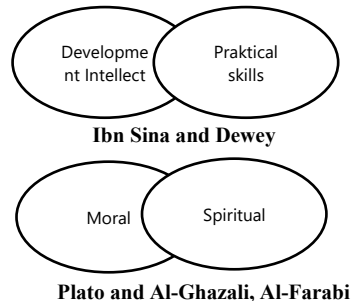


Figure 1.1
Mapping of Western Philosophical Thought and Islamic Philosophy

In the picture above, it can be seen that Plato and Al-Ghazali emphasized moral and spiritual aspects, while Dewey and Ibn Sina focused on the development of intellect and practical skills. Al-Farabi, who blends this approach, sees education as a tool for moral and intellectual balance in achieving a just society.

The results of the study and analysis of the concept of perspective education, western educational philosophy, and Islamic educational philosophy, each of the figures who became the formulators of the reconstruction of the goals of Islamic Education, namely focus 1) Plato's "ideal state" may be less relevant in the modern era which is more individualistic in the current era, 2) John Dewey's emphasis on pragmatism sometimes ignores the important spiritual aspects of Islamic education, 3) the challenge of integrating Al-Ghazali's spiritual education in the digital and materialistic era requires improvement and evaluation, 4) the development of Ibn Sina's intelligence needs to be integrated with modern technology, and 5) the spiritual society of Al-Ghazali needs to be integrated with modern technology.-Farabi is difficult to apply in today's individualistic era.

The reconstruction of the purpose of Islamic education from the perspective of Western and Islamic philosophy aims to develop a complete individual, namely to create knowledgeable students, who have critical thinking skills, and are moral and spiritual [50]. This means that education in general and Islamic education in particular not only creates graduates who are academic students but also forms human beings who are religious or moral, wise, have skills, and are ready to face modern challenges.

Strategic steps to suit the context of modern education synthesis of Western (Plato, John Dewey) and Islamic (Al-Ghazali, Ibn Sina, Al-Farabi) philosophical thought, namely:

- 1) Integrated Curriculum Development [20], namely the integration of science and morals, contextual or adaptive spiritual education with a multidisciplinary approach.
- 2) The application of active and adaptive learning [51], such as active learning methods that involve students in real-life-relevant experiments, discussions, and collaborative projects with the concept of integration of theoretical knowledge and hands-on practice, for example through simple social projects and research that are relevant to the local context
- 3) Integration of character education and ethics in the curriculum [52], both in curriculum content and hidden curriculum

- 4) Utilization of technology for spiritual and moral education [52], such as digital education platforms include materials on moral and spiritual development, accompanied by interactivity such as online discussions and adaptive learning
- 5) Teacher training in the modern era [53], which can use multidisciplinary approaches, strategies, and methods, moral-based character education
- 6) Establishment of progressive value-based policies [50] with a holistic approach [29] covering intellectual, moral, and spiritual aspects

CONCLUSION

Islamic education has deep roots in forming individuals who are balanced between intellectual, moral, and spiritual aspects. However, modern challenges, such as rapidly evolving technology and changing values, demand a reconstruction of educational goals to remain relevant.

The reconstruction of the goals of Islamic education that combines Western and Islamic philosophical concepts provides a holistic framework for individual development. This education not only focuses on cognitive aspects, but also moral, social, and spiritual.

Educational goals according to Plato and Al-Ghazali emphasize moral and spiritual aspects, while Dewey and Ibn Sina focus on the development of intellect and practical skills. Al-Farabi combines an intellectual and moral approach because education is a tool for balance to achieve a just society.

The implementation of this approach is relevant to answer the challenges of modern education today by creating individuals who can think critically, and ethically, and have strong life skills. The strategic steps taken include the development of an integrated curriculum, the implementation of active and adaptive learning, the integration of character and ethics education in the curriculum, the use of technology for spiritual and moral education, teacher training in the modern era, and the formation of value-based progressive policies with a holistic approach.

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Author's Contribution

All authors contributed equally to the publication of this paper, all authors read and approved this paper, and all authors declare no conflict of interest.

Conflict of Interest

All authors state that there is no conflict of interest.

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