Utilizing the Philosophy of Science to Overcome Challenges in Islamic Education

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A B S T R A C T

We used a library research approach or literature study as the main method for collecting and analyzing data. This approach was chosen because the topics discussed, namely the philosophy of science and the challenges of contemporary science, require in-depth theoretical study based on credible academic sources. Philosophy is a way to explain how Allah provides knowledge about truth or truth logical and reasonable thought processes. Another crucial issue in education is the curriculum. Philosophical principles can be incorporated into the Islamic curriculum. Various innovative and methodical techniques can be used to achieve this goal. There are various advantages to including philosophy in the Islamic education curriculum. Students who study philosophy are encouraged to become more adept at solving complex problems by developing critical, logical, and analytical thinking skills. These abilities are essential for understanding religious texts thoroughly and making informed decisions regarding current issues. Several suggestions can be expressed for the development of research and educational policy in the future. This research can make a significant contribution to the development of knowledge about education policy and inspire the development of more effective and sustainable policies to improve the quality of education in Indonesia.

1. INTRODUCTION

An Islamic educational philosophy will be derived from the philosophy of knowledge and Islamic education (Hassan *et al.*, 2011). The fields of ontology, epistemology, and axiology in the philosophy of knowledge will be useful in addressing various issues related to Islamic education (Lubis *et al.*, 2024; Hayati & Dalimunthe, 2024). We will examine the essence of knowledge through ontological analysis to understand the nature of humanity in the practices of faith and Ihsan (excellence) in Islam. We will discuss several topics related to the Islamic education system using an epistemological paradigm, such as goals, curriculum, resources, techniques, teachers, students, and supporting infrastructure. Meanwhile, to realize the values of divinity and humanity, we need to be able to elaborate on the concept of values that exist in real life through an axiological framework in the context of education (Ilham, 2020).

The relationship between philosophy and education becomes very important, especially when the field of education faces deeply rooted problems (Schouten & Brighouse, 2015; Beatty *et al.*, 2009; Mason, 2008). In comparison, the ideology of Islamic education consists of various aspects that support one another, much like when building a house. First, the strength of construction in Islamic education is determined by the proportion of building materials. Second, the principle elements serve as the foundation for addressing various issues, similar to the fundamental framework in Islamic education. Third, the measurement of the building and professional advice is necessary to strengthen the framework of the structure (Tolchah, 2015).

Islamic education aims to develop individuals with high moral standards, deep spiritual awareness, and intellectual talents (Ismail, 2016; Hadi *et al.*, 2024; Shah, 2006; Eka, 2017). Philosophical knowledge plays a crucial role in Islamic education because it encourages analytical and critical thinking. Muslim civilization has been greatly influenced by philosophy since the early history of Islam. The teachings of Islam and Greek philosophical thought were integrated by influential figures such as Ibn Sina, Ibn Rushd, Al-Kindi, and Al-Farabi, with the belief that both complement each other. The integration of philosophical knowledge into Islamic education in the modern era is becoming increasingly important (Muhaeminu, 2004; Niyozov & Memon, 2011; Ridwan *et al.*, 2024). To gain a deeper understanding of life, students must be equipped with the ability to think critically and analytically. Studying philosophy can also help students apply Islamic principles in daily life and enhance their understanding of spirituality and ethics (Haryadi *et al.*, 2024).

Education serves as guidance, a deliberate and methodical process of progress, as part of the personal and collective needs required by individuals to live a dignified life in all aspects of their existence. Education can take the form of informal, formal, or non-formal as a means of transmitting humanization. Education must always have ideas and solutions that can address the problems faced by humanity, adapt to the advancement of time, and be prepared to face the challenges of the times that always arise to meet these demands, as education is shaped by ideas, concepts, and stages of implementation (Ismunadi & Khusni, 2021).

Therefore, this study will explain how the role of the philosophy of science can be utilized as an answer to overcome the challenges in Islamic education.

2. METHODS

This writing uses a library research approach as the main method to collect and analyze data. This approach is chosen because the topic being discussed, namely the philosophy of science and the challenges of contemporary knowledge, requires theoretical and in-depth

studies based on credible academic sources. Through library research, the author combines various perspectives from relevant scholarly literature to understand the nature of existence and the reality of knowledge from an ontological perspective. The primary data sources for this writing include academic books and scholarly journal articles accessed through Google Scholar and several other scientific databases.

Data was collected by conducting a literature search using specific keywords such as "philosophy of science," "challenges," and "Islamic education." The search process was carried out through the Google Scholar platform to obtain the latest and accredited articles relevant to the writing theme. Each selected article or book was ensured to come from a reliable source and had undergone the peer-review process to ensure the validity of the information used. Mendeley was used as a reference management tool, allowing for the efficient organization of the sources utilized. Additionally, with Mendeley, the author can ensure that citations and the bibliography follow the appropriate format, maintaining consistency and credibility in scholarly writing.

3. RESULTS AND DISCUSSION
3.1. Philosophy of science

The mother of all worldly knowledge is philosophy. Because philosophy serves as the foundation for all fundamental ideas that require problem-solving and addressing life's challenges in the human mind, it is considered the oldest science. The historical development of knowledge presents challenges for philosophy. Philosophy encompasses science, and although science and philosophy have diverged over time, they cannot be separated from one another. Science has become more autonomous and specialized. Both science and philosophy aim to investigate and discover the basic components of the universe. The awe of ancient societies prompted the development of philosophy. It was humanity that first expressed amazement at the natural events that occurred. As human growth progressed, complex difficulties arose in daily life. In this regard, philosophy intervened to help by offering solutions to life's problems that could not be solved by science. In essence, philosophy offers detailed and radical explanations for emerging issues, while science develops within its boundaries and is understood in great detail. Thus, the philosophy of science can be understood as a bridge that connects science and philosophy, preventing science from undermining philosophy and philosophy from viewing science as a shallow understanding of nature. The method used, in essence, is a field of study within the philosophy of science (Fitrian *et al.*, 2023).

The philosophy that examines the essence of the application of knowledge is called the philosophy of science. The background, objectives, strategies, and learning outcomes of a subject are at the core of applying knowledge into practice. The structure and strengths of education are critically examined as part of the methodology of the philosophy of science. Humans can apply the philosophy of science to solve any difficulties they may encounter in life, whether related to nature and its Creator, themselves, or others (Zaelani, 2015).

The philosophy of science is the study of the analysis and classification of scientific concepts and hypotheses. In this context, it highlights the necessity for scientists to have a philosophy of science to interpret scientific ideas (Yasin & Jani, 2013).

The philosophy of science and the ongoing search for truth are closely interconnected. In the field of philosophy, knowledge is not merely a tool for acquiring information; instead, from the collection of existing knowledge, new and important issues related to the nature of information, both broadly and deeply, will emerge, ensuring the continuous production of evolving knowledge (Sulastri & Bustam, 2022).

This relates to the goal of the philosophy of science, which is to determine the degree of truth in scientific knowledge, aligning with the desire to discover hypotheses. The philosophy of science never ends at a single phase of solution; rather, it prepares new phases from the phases that have already existed. The philosophy of science is more than just accepting knowledge as it is; it strives to understand the core principles of science to align them with the trajectory of scientific progress. Each stage will have a new chapter, and each response will give rise to new problems (Kendig & Witteveen, 2020).

The philosophical investigation into the thesis-antithesis cycle aligns with the general mapping of the philosophy of science, which identifies the existence of formal and material objects. In other words, science itself is the material object of the philosophy of science, which takes facts and truths from across various disciplines as its material object. The formal goal of the philosophy of science is related to perspective and method. Therefore, the formal objects in the philosophy of science will align with the fundamental concepts of knowledge, such as the nature of knowledge, how to acquire it, and its practical significance (Ahmadi *et al.*, 2021).

There are two categories of objects in the philosophy of science: formal objects and material objects. The experience itself, which is structured in a specific order through scientific techniques to demonstrate its universal truth, is the material object of the philosophy of science. The world, humanity, and the future are undoubtedly the three prominent aspects of this phenomenon. Consequently, ideologies emerge concerning nature (cosmology), humanity (anthropology), and the afterlife (theology). While their differences are evident, cosmology, anthropology, and theology are interconnected because discussions about one human being are closely related to others. Everything that exists, whether in reality, thought, or the future, is a material object. There are two categories for everything that exists: Ontology, also known as the study of universal nature, is the science that examines things that exist in general. Specific unique things, such as those stemming from nature (cosmology) and humanity (metaphysical anthropology), are divided into two categories: the absolute (theodicy) and the non-absolute. The formal objects of the philosophy of science begin with perspective, and the subject can study its material objects. The formal object of the philosophy of science is the essence of knowledge, meaning that the philosophy of science focuses more on the fundamental issues of knowledge, such as the nature of knowledge, the method of acquiring scientific truth, and the usefulness of knowledge for humanity. These issues are discussed based on the growth of scientific knowledge, which serves as the foundation of ontology, epistemology, and axiology. The formal object of the philosophy of science is the perspective of matter in research the creation of knowledge, or the emphasis on material objects (Amin *et al.*, 2021).

The status of philosophy in Islam has fluctuated between praise and criticism, becoming significant when the topic is discussed. Some scholars and scientists argue that Islam and philosophy do not align and that there is no way to reconcile the two fields. Ibn Sina, Ibn Rushd, Al-Kindi, and Al-Farabi are among those who attempted to reconcile them. Al-Kindi argued that the purpose of philosophy is to explain the causes of everything to reveal its fundamental nature. Al-Kindi emphasized that religion is the science of truth, and philosophy is also the science of truth, thus uniting philosophy and religion (Islam). In contrast, Al-Farabi was able to connect Islam, understood from the perspective of revealed religion, with ancient Greek political philosophy. Avicenna believed that emanation was used by God to create the universe. The thoughts of these philosophers indicate a strong connection and intellectual alignment between philosophy and religion (Islam) (Ihsanuddin *et al.*, 2024).

From the Islamic perspective, philosophy is a way of explaining how Allah provides knowledge of truth or reality through logical and rational thinking processes. Al-Kindi's

religious perspective on philosophy argues that philosophy is a science that makes convincing claims about reality and does not contradict the teachings of religion. Therefore, philosophy is a discipline that does not conflict with religious doctrines, and the knowledge it produces is considered knowledge of truth. From the Islamic viewpoint, knowledge is the most beautiful gift given by Allah SWT to humanity, guiding them toward goodness. This is demonstrated by the increasing convergence of science and religion, as seen when the Prophet Muhammad received the first revelation, which was to "read" (Guessoum, 2010).

Philosophy and all other sciences share the same goal: the existence of all material objects, both those that exist now and those that may exist in the future. From their formal objects, philosophy, and science remain distinct from one another. While science seeks the deepest causes, the formal goal of philosophy is to uncover the deepest possible information. Thus, philosophy establishes a truth by thinking in a radical, universal, methodical, broad, and free manner, whereas science uses methods such as action (research or study), experience (empirical), and experimentation (experiments) to discover the truth. Those who understand, explore, and connect with the truths inherent in human nature—knowledge that becomes certain within the parameters of their perspective and is obtained through their engagement (Mujib, 2019).

Thus, this becomes a guide for science, which ultimately leads to the development of a deep understanding (philosophy) in humans. Furthermore, understanding is one of the components of philosophy, science, and religion, among other aspects of life. Therefore, philosophers who possess a comprehensive understanding of these three concepts will be able to provide perfect solutions to the problems being studied. Freedom of thought and philosophy does not influence religious philosophy, even though it is constrained by the assumption or dogma that religion exists. However, each of these fields still has distinct goals, areas of focus, and scopes (Alif, 2021).

3.2. Challenges in education

The challenges faced by Islamic education today are even more complex than in the past. As mentioned earlier, the era of globalization and its various characteristics have given rise to a new paradigm in the field of education. There have been numerous changes in terms of vision, mission, objectives, curriculum, teaching strategies, personnel, students, facilities, management, structure, and other elements of educational institutions. Given its long history, Islamic education should be capable of offering the right solutions to these problems (Haruna et al., 2024).

Educational managers often overlook the important task of identifying the vision and mission of their institutions. The mission statement of an educational institution should be crafted to serve as a cornerstone for the learning process. An educational institution can plan and determine what is necessary for its educational activities with the help of its vision and mission statements. For Islamic educational institutions, the vision and mission have become a major source of difficulty. When we examine the situation on the ground, we find that many organizations—particularly madrasahs—lack a clear vision or guidelines for effective educational management. As a result, madrasahs often lack proper planning and structure, leading to the implementation process being conducted in a disorganized manner (Agih, 2015).

Another crucial issue in the field of education is the curriculum. The curriculum in madrasahs is filled with content, yet there is no correlation between religious and secular subjects. The emotional and psychomotor domains are neglected in the madrasah curriculum, which prioritizes the cognitive domain. The curriculum needs to be revised promptly because

Islamic educational institutions will struggle to achieve their learning objectives without an appropriate curriculum. Since the curriculum serves as a guide for how the educational process is carried out, curriculum regulation is one of the most important aspects of formal education. It is even used as a guide when assessing whether a teacher's or school's approach to the teaching and learning process is successful. As a result, an overloaded curriculum will hinder the improvement of educational standards. The Islamic education curriculum seems to increasingly incorporate current learning resources. This is due to the development of science, technology, and culture, as well as the increasing burden on schools in their role as education providers. Due to this rapid expansion demand, the designers of the Islamic education curriculum are also obligated to expand the curriculum content, including sections that address learning objectives and the educational process (Rahman & Akbar, 2021).

Some of the issues mentioned above are part of the challenges present in the field of education. Along with the challenges of Islamic education, these problems also pose threats to Islamic institutions or organizations involved in education and must be given serious attention to ensure the maintenance of high-quality education.

3.3. Utilizing the philosophy of science to overcome challenges in Islamic education

Based on the various challenges in the field of Islamic education discussed earlier, the philosophy of science is essential in explaining how these obstacles can be overcome. One of the problems and difficulties is the curriculum of Islamic schools. The curriculum is a set of materials and exercises designed to support educational institutions in achieving their learning objectives. The fundamental component of all educational models and systems is the curriculum. Its role is crucial because the curriculum serves as the central source of resources and activities that help students achieve their goals and succeed academically. Many learning opportunities from communal life can be assimilated through the curriculum. Additionally, the curriculum functions as a standard to assess students' abilities once the educational program is completed.

Practical explanations of the educational concepts used to achieve educational goals can be found in the curriculum. Every learning opportunity available to students, both inside and outside the classroom, is included in the curriculum. Meanwhile, Umar Muhammad emphasizes that the curriculum is an essential instrument that can be utilized by teachers and educators collectively to develop the knowledge, skills, and attitudes of society (Mutaqien & Ratnasari, 2023).

Philosophy encompasses several essential elements that are crucial for Islamic education, such as morality and ethics, spirituality, critical thinking skills, and a humanistic perspective. One of the main teachings of philosophy is critical thinking, which emphasizes the value of thinking critically, rationally, and analytically while examining various issues and seeking truth. This skill is especially important in Islamic education because it allows students to thoroughly understand and analyze religious texts and respond intelligently to the challenges and complexities of the modern world.

Philosophy also offers a profound understanding of the nature of existence, humanity, and the meaning of human life. In order for students to understand their place as creations of God and their role as stewards of the earth, this knowledge is crucial in Islamic education. Students who grasp this humanistic perspective will be better prepared to recognize the values of life and fulfill their duties with integrity and full awareness.

Moreover, many prominent philosophers have discussed spirituality and the search for meaning in life, even though philosophy is often regarded as a rational and secular field of study. To achieve a balance between physical and spiritual education, Islamic schools need to

integrate spirituality with academic understanding. This includes providing the resources needed for students to develop into individuals with significant spiritual depth, in addition to academic intelligence.

Philosophical principles can be incorporated into the Islamic curriculum. Various innovative and methodological techniques can be used to achieve this goal. First, it is essential to include the study of philosophy in the Islamic education curriculum, either as a standalone subject or as a component of other subjects. By using techniques such as debates, discussions, and logical reasoning, this approach helps students explore philosophical ideas and strengthen their critical thinking abilities. Second, it is important to create educational resources that connect Islamic teachings with philosophy. These resources could include textbooks, modules, or digital learning tools that are easily accessible and provide students with a comprehensive and in-depth understanding (Muhammad, 2023).

In addition, teacher preparation plays a crucial role in this process. Instructors must be able to lead discussions and debates that emphasize critical and reflective thinking, as well as integrate philosophical knowledge into regular lessons. Teachers will be better prepared to explain difficult subjects to students and assist them in applying philosophical ideas to real-world situations with the help of this training.

There are several benefits to incorporating philosophy into the curriculum of Islamic education. Students who study philosophy are encouraged to become more skilled in solving complex problems by developing critical, logical, and analytical thinking abilities. These skills are crucial for comprehensively understanding religious texts and making informed decisions about current issues. Students who study philosophy gain a deeper understanding of ethics, morals, and Islamic values, as well as how to apply them. Many philosophers explore aspects of spirituality and the search for meaning in life, even though they are often associated with secularism and reason. To achieve a balance between physical and spiritual education, Islamic schools need to integrate spirituality with academic understanding. Studying philosophy offers profound insights into the nature of existence, humanity, and the meaning of life. This helps students understand their role as Khalifah on earth. Tolerance and respect for diverse ideas and perspectives are nurtured through philosophy. This can enhance understanding and respect within society for its diversity. Students also develop strong debating skills and learn how to express their thoughts logically and coherently through the study of philosophy. These skills are beneficial both in the workplace and in the academic world.

4. CONCLUSION

The fields of ontology, epistemology, and axiology in the philosophy of science will be useful in addressing various issues related to Islamic education. We will explore the nature of knowledge through ontological analysis to understand the essence of humanity in the practice of faith and excellence (ihsan) in Islam. We will discuss a range of topics related to the Islamic education system using the epistemological paradigm, such as goals, curriculum, resources, techniques, teachers, students, and supporting infrastructure. Meanwhile, to realize divine and human values, we need to be able to explain the values present in real life through the axiological framework within the context of education.

All branches of philosophy and science work toward the same goal, which is the existence or potential existence of material objects. From its formal object, philosophy and science remain distinct from one another. While science seeks to explore the deepest causes, the formal goal of philosophy is to find the deepest information.

The challenges faced by Islamic education today are even more complex than in the past. Philosophy encompasses several key elements that are crucial for Islamic education, such as

morality and ethics, spirituality, critical thinking skills, and a humanistic perspective. Philosophical principles can be incorporated into the Islamic curriculum. Various innovative and methodical techniques can be used to achieve this goal.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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