


Islamic Educational Philosophy's View of Humans


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Keywords:	Abstract
Islamic Educational, Philosophy, Humanity.	<i>This research aims to analyse the nature of man, the purpose of life, and the role of man in learning based on Islamic philosophical perspectives. The research explores how these concepts shape an Islamic educational approach that emphasises the development of the individual as a whole, empowerment, and fulfilment of human potential to create a moral and ethical human being who can combine knowledge with noble behaviour. The research method uses a qualitative approach with library research. Data collection techniques involved in-depth analyses of relevant literature, including academic journals, philosophy books, and scholarly writings on Islamic education and the concept of man. The data were analysed descriptively to understand and interpret the philosophical concept in the context of Islamic education. In the Islamic view, the results showed that humans are noble creatures before Allah SWT, with perfect physiques and extraordinary potential compared to other creatures. Humans consist of both body and mind, making them unique and cannot be treated like fully controlled robots. This research asserts that human development in Islamic education should include both physical and spiritual aspects balanced, including morals, ethics, spirituality and science. With their potential, human beings should be directed to achieve perfection as obedient servants of Allah and become individuals who benefit society and the environment. Understanding human nature from an Islamic perspective is an important basis for designing an effective and holistic Islamic education curriculum and approach.</i>
Kata Kunci: Filsafat Pendidikan, Islam, Manusia.	Penelitian ini bertujuan untuk menganalisis hakikat manusia, tujuan hidup, dan peran manusia dalam pembelajaran berdasarkan perspektif filosofis Islam. Penelitian ini mengeksplorasi bagaimana konsep-konsep tersebut membentuk pendekatan pendidikan Islam yang menekankan pengembangan individu secara menyeluruh, pemberdayaan, dan pemenuhan potensi manusia, sehingga tercipta manusia yang bermoral dan beretika, yang mampu memadukan ilmu dengan perilaku yang mulia. Metode penelitian menggunakan pendekatan kualitatif dengan studi pustaka (library research).

Teknik pengumpulan data melibatkan analisis mendalam terhadap literatur yang relevan, termasuk jurnal akademik, buku filsafat, dan tulisan ulama yang berkaitan dengan pendidikan Islam dan konsep manusia. Data dianalisis secara deskriptif untuk memahami dan menginterpretasikan konsep filosofis dalam konteks pendidikan Islam. Hasil penelitian menunjukkan bahwa manusia dalam pandangan Islam adalah makhluk yang mulia di hadapan Allah SWT, dengan fisik sempurna dan potensi luar biasa dibandingkan makhluk lainnya. Manusia terdiri dari jasmani dan rohani, membuatnya unik dan tidak dapat diperlakukan seperti robot yang dikendalikan sepenuhnya. Penelitian ini menegaskan bahwa pengembangan manusia dalam pendidikan Islam harus mencakup aspek jasmani dan rohani secara seimbang, termasuk moral, etika, spiritualitas, dan ilmu pengetahuan. Potensi yang dimiliki manusia harus diarahkan untuk mencapai kesempurnaan sebagai hamba Allah yang taat serta menjadi individu yang bermanfaat bagi masyarakat dan lingkungan. Pemahaman tentang hakikat manusia dalam perspektif Islam adalah dasar penting dalam merancang kurikulum dan pendekatan pendidikan Islam yang efektif dan holistik.

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1. Introduction

The development of the era and globalisation of education tends to emphasise cognitive aspects and technical skills, while moral, ethical and spiritual aspects are often neglected (Basri, 2023). This raises concerns about the occurrence of an identity crisis and moral degradation among the younger generation. In this context, Islamic education is important in balancing intellectual and spiritual development (Yusri et al., 2023). Islamic education must integrate the teaching of science with the formation of noble character so that it can produce individuals who are not only intelligent but also have strong morality and ethics (Manan, 2023). The balance between physical and spiritual development is becoming increasingly crucial in facing today's social challenges, where humans are expected to be competent workers and citizens who contribute positively to society.

Understanding the nature of humans from an Islamic perspective significantly impacts the educational approach applied (Syahril Haj, 2023). Classical and modern literature notes that Islamic education focuses on cognitive development, character, and spirituality formation. Islamic education must balance between scientific and moral aspects, cultivating a faithful and ethical personality. (Prasetio & Ahmad, 2020). Research by (Kurniati & Hafsan, 2020) emphasises that the integration of physical and spiritual aspects in education is important to create individuals who are not only competent in science but also have high moral integrity. In addition, studies by (Ilham Rosyadi & Usman, 2021) menunjukkan bahwa kurikulum pendidikan Islam yang efektif harus mengakomodasi kebutuhan spiritual dan moral siswa, bukan hanya aspek akademik. Therefore, a deep understanding of the nature of human beings in the context of Islamic

education is a fundamental basis for designing a holistic and effective curriculum and approach, as described in contemporary literature. (Zulkarnaen, 2022).

This study aims to analyse and understand the nature of humans, the purpose of life, and the role of humans in the learning process from an Islamic philosophical perspective. This study explores how these concepts shape an Islamic educational approach that emphasises holistic individual development, empowerment, and the fulfilment of human potential. Thus, this study aims to identify ways to create moral and ethical individuals and combine knowledge with noble behaviour, thereby supporting the development of a holistic and effective Islamic education curriculum and approach.

The nature of human beings, the purpose of life, and the role of human beings in Islamic education continue to emphasise the importance of integration between science and ethical values in the educational process. According to research conducted by (Akbar, 2019), Islamic education should develop the individual holistically with an emphasis on balance between intellectual and spiritual aspects. Saeed emphasised that the primary goal of Islamic education is to produce individuals who are knowledgeable and have high morals and ethics and can contribute positively to society.

Research by (Purnamasari et al., 2023) also supports this view, emphasising the importance of a holistic curriculum in Islamic education. Purnamasari emphasised that education must include strong moral and spiritual development in line with the demands of the modern world so that students can face the challenges of the times without abandoning Islamic principles. Another study (Stenberg & Wood, 2022) highlights that an effective Islamic educational approach successfully integrates worldly knowledge with afterlife values to create balanced and responsible individuals.

This study confirms that in the context of Islamic education, a philosophical approach must always consider the development of the whole individual—including intellectual, moral, and spiritual aspects—as a basis for achieving educational goals in accordance with Islamic teachings.

Muslim scholars consider the philosophy of Islamic education in every aspect of the Islamic education curriculum. Literally, "philosophy" comes from the word "Philo", which means love, and "sophos", which means knowledge or wisdom. (Alkalah, 2023). Throughout history, philosophy has been the basis of all science, developing from ancient Greek times to modern times. According to educational theory, education is a process of character formation that is fundamental to human nature and ordinary people. (Handayani & Kholis, 2024).

The philosophy of Islamic education enables individuals and society as a whole to accept Islam in a fair and just manner, both personally and collectively. Philosophers say that humans have creativity, happiness, and freedom. Humanism is a modern educational philosophy that centres on human freedom. (Nahdiyah et al., 2023). It discusses the ideas of renewal and perspectives on more progressive educational activities. Humanism aims to encourage students to learn responsibly, to be independent and creative, and to have a high social attitude towards their surroundings.

2. Methods

This article uses a qualitative approach, with the library research method as the primary tool in data collection. In this method, the author does not need to conduct direct field research but instead collects and analyses relevant literature, such as books, journals, and other academic documents.

The analysis method used in this study is content analysis, which allows the author to conclude an in-depth interpretation of the literature sources that have been collected. This analysis involves a systematic process to understand and formulate the views of Islamic educational philosophy on humans by paying attention to the various perspectives in the literature studied.

The results of this analysis are expected to provide a comprehensive understanding of how Islamic educational philosophy views humans, both from a physical and spiritual perspective, and how this view is applied in the context of education. The data collected and analysed comes from literature sources that are specifically relevant to the theme and objectives of this article, so the conclusions produced are expected to answer the questions raised at the beginning of the research.

3. Result and Discussion

3.1 The Islamic Educational Philosophy's Perspective on Human Beings

Humans always make mistakes in understanding themselves. Sometimes, they tend to excel, to the point of considering themselves the greatest and most fantastic creatures in this world. Even this superiority is shown with arrogance. Sometimes, they have a tendency to criticise themselves, so they assume that they are the most despicable and lowest creatures on the face of this Earth.

Humans prostrate themselves before rocks, mountains, trees, rivers, or animals. In them, the belief is embedded that salvation will only be achieved if they prostrate themselves before the fire, stars, the moon, the sun, and other creatures that they assume have spiritual power and authority that can harm or do good. Therefore, Islamic teachings explain the nature and origin of humans, their special qualities and advantages, their obligations in life, their relationship with nature and their tendency to accept good and bad attitudes.

The Islamic perspective and the concept of humanity are very important in religion. Profound significance. According to Islamic teachings, humans are special creatures created by Allah SWT and have a special position in the universe. In their role as God's representatives on Earth, humans are responsible for guarding and supervising everything on Earth, as well as doing what Allah SWT commands and avoiding what He forbids.

The humanitarian perspective in Islam also emphasises the essence of human beings, especially the natural tendency of every person to know more about Allah SWT. Every person worships Him with the potential he has and builds a close relationship with Him; this includes the nature or instinct to do good, knowledge of the highest truth, and the desire to find the truth (Nasri, 2024).

According to Islamic belief, humans are also given reason, which distinguishes them from other creatures. People have reason, which enables them to think, reflect, and based on their understanding and reasoning make the right decisions. maka dari itu, Dalam Islam, pendidikan dan ilmu pengetahuan sangat penting karena manusia dapat memperoleh pemahaman yang lebih baik tentang Allah SWT, alam semesta, dan diri mereka sendiri melalui pemikiran yang cerdas.

In addition, Islam says that even though humans are weak and vulnerable, they have the ability and independence to make the right decisions. People will be responsible for their choices in the afterlife before Allah for what they do. This perspective in Islam emphasises how important it is to build noble morals and the ability to control oneself. Humans before God, all people respect and consider each

other equal regardless of tribe, race or class. Everyone must respect and protect human rights. This vision is to build a society that gets justice and prosperity and respects each other.

The nature and origin of man come from two sources. Originally created with clay, it is a distant source when Allah perfected it and breathed the spirit that Allah created into it. The nearest source is from *nutfah*. One of the privileges and advantages humans possess is the brain or reason to think and learn and various tools to carry out activities given by Allah SWT. Worshiping Allah is the most important task for humans. The main responsibility given is the obligation of humans to worship Allah and not associate partners with Allah, namely, worshipping only Allah.

3.2 The Human's Nature and Positions

God's most perfect creature is man, who is endowed with high status, desires and intelligence. Examining the process of creation, according to the Qur'an, humans were created through two stages: first, the primordial stage. Second, this is called the circadian phase. The first human, Adam, was created from *attiin* (Earth), *Al-turob* (dust), *Min shal* (clay), and *Min hamain masnun* (black mud). Humans have a structure that connects two elements: body and spirit. Each of these elements is independent and cannot be united into one unit; they are side by side (Malik, 2023).

In the Qur'an, we find many comments about humans and the philosophical meaning of their creation; humans are described as the most intelligent and creative creatures. Allah has explained in the Qur'an which means:

"And indeed We have created man from an essence (originating) from the Earth. Then We made the essence of semen (which is stored) in a strong place (the womb). Then We made the semen into a clot of blood, then We made the clot of blood into a clot of flesh and We made the lump of flesh into bones, then We wrapped the bones in flesh. Then We made him a creature of another (form). So Glory be to Allah. The Best Creator (Q.S al-Mu'minun: 12-14).

Scientific understanding is that human creation is a biological process. Humans originate from the essence of the Earth, which is converted into sperm (*nutfah*) and stored in the womb. Then, the sperm turns into *alaqah*, a blood clot that hangs in the uterus. Then, the frozen blood is turned into flesh (*mudghah*), covered with bones, and then the spirit is blown into it (Kurniati & Hafsan, 2020).

Hadith narrated by Bukhori and Muslim states that the soul is exhaled into the fetus by Allah SWT after experiencing 40 days of *alaqah*, 40 days of *nutfah*, and 40 days of *mudghah* development. Humans have a more perfect constitution than other creatures. It can be concluded that humans have the highest form among other creatures on Earth. Both the physical and spiritual forms of humans, supported by their potentials, show that humans are *ahsan at-taqwin* and have the correct position, namely as humans who submit to all the will of Allah or leaders on Earth.

According to the word of Allah in the Qur'an, Jin and humans were created only to worship Allah. Humans were created as servants of Allah. Therefore, humans are positioned as servants who must follow all His commands and avoid all His prohibitions. Humans are Allah's *Khalifah fi al-Ardh*, which means they are the leaders on Earth or Allah's representatives there. They also have to do what Allah wants.

3.3 Humans and the Educational Process

Ideal and structured creatures are not only for the assumption of humans. But are placed in a potential position in their development. Humans are not artificial, like robots or tool creatures, which are set and controlled. At the stage of discovering potential according to the development of the times, the educational process according to Islamic principles is *tabi'iyah*, meaning in accordance with human nature. Humans undergo an educational process that primarily targets the mind, heart and hands and will last throughout life. The educational process is a lifelong process that is interpreted as a learning process that never ends.

There are three concepts about the meaning of humans in the Al-Qur'an: *an-Nas*, *al-Basyar*, and *al-Insan*.

a. *An-Nas* Concept

The word "*An-Nas*" is found 240 times and is found in 53 surahs in the Qur'an. The use of this word is often associated with the role of humans as social beings. In order to learn and interact with each other, humans were created as social beings, starting from a pair of men and women and developing into tribes and nations (QS. 49:13). Giddens' "structuralist" theory is in line with this idea, stating that in addition to having different identities and principles, social agents who are influenced or even shaped by the society and culture around them are human beings themselves.

Humans have a dual position in this universe; namely, as bodies, they are in any part of the universe, but as souls, they are above or even outside the universe. Humans are chosen as God's representatives in the world because of their unique status. In the Qur'an, it is mentioned that humans are "*khalifatullah fil ardh*".

However, apart from having the authority of the caliph, humans also have certain responsibilities towards the caliph. As God's representatives on Earth, humans have a responsibility to demonstrate noble qualities in their every action and deed. This is similar to a leader who must be an example by having noble qualities to the person who appointed him as a leader in all his actions. Just as an ambassador must submit to the law of the country that appointed him as an ambassador of the country, humans must also submit to the law of God and the law of nature.

As stated in the Qur'an, humans must remain servants or servants of Allah, even though they are Allah's caliphs. The value given is the belief that humans are the noblest creatures and are blessed with characteristics different from those of other creatures.

Humans are given 54 certain characteristics that will determine their happiness in the afterlife by Allah SWT. With this gift, all living creatures have the right to be respected. People were created from a clot of blood, dust, or sperm transformed into a clot. The creation of humans based on this verse is usually written in the context of respecting or considering the event. Among them, there are those who talk about God's power to raise or revive someone from the grave so that everyone should pay attention to what He created them from. Priority is given to humans above other creatures. Humans are appointed as kings on Earth to make it prosperous. Therefore, the belief of *attaklif* is placed on humans.

Mereka juga diberi kebebasan dan tanggung jawab dalam mengambil dan melestarikan nilai-nilai prioritas. Preference is given not because of a person's nationality, skin colour, beauty, appearance, wealth, rank, type of work or

economic or social class. But only because of the priest, his piety, his ethics, his great intelligence and his actions. People have the ability to assume responsibility for themselves and society. Because he can use his knowledge and intelligence. In short, humans have such a status because of the primary nature and attributes that God has given them. No other organism has these characteristics. Therefore, humans are entitled to God's grace. It is likely that most of the gifts that humans experience are due to basic drives, tendencies, and needs that are inherited and internalised during the process of socialisation. This is achieved through human interaction with environmental elements, such as objects, people, or culture.

b. *Al-Basyar* Concept

The word "*Al-Basyar*" appears in twenty-six chapters of the Qur'an and is mentioned 36 times. "*Al-Basyar*" also means "*mulamasah*", which is skin contact between men and women. According to this meaning, humans have human qualities such as eating, drinking, sex, security, happiness, and so on. The nature of *Al-Basyar* is shown to everyone, including messengers. However, revelation was given only to them, not to everyone. "Say: Verily, I (Muhammad) am only a human being like you, what was revealed to me..." This is the word of Allah SWT in Surah Al Kahf verse 110.

Al-Basyar's concept holds that humans are the same as other biological organisms. Therefore, the principles of other biological life forms, such as reproduction, growth, development, and maturity, govern human life. People must eat according to halal and nutritional standards (QS.16:69) to continue living, and they also need a life partner by getting married (QS.2:187) to maintain their downward direction (QS.17:23-25). One of the responsibilities of Allah's caliphate in the world, Allah SWT, is to give humans freedom and power according to their capacity.

c. *Al-Insan* Concept

The word "*al-uns*" appears 73 times in the Qur'an and is spread across 43 surahs. Etymologically, the word "*Al-Insan*" can mean harmonious, light, tangible, or forgetful. "*Naus*" is a root word that means "moving or dynamic" From the origin of the word "*Al-Insan*", we can understand that humans basically have positive potential to grow and develop physically and spiritually. In addition, humans also have other potentials that can encourage them to act, behave and behave in negative and detrimental ways.

"*Al-Insan*" in the Qur'an refers to humans as creatures who have spiritual and physical dimensions. By aligning these two aspects with their respective potentials, humans are transformed into a different and special form of Allah, as perfect and different creatures from each other, and actively carry out their duties as Allah's Caliph in the world. Humans can express the aspect of "*al-Insan al-bayan*", namely being cultural creatures so that they can communicate, understand moral norms, develop science and civilisation, and much more because of the combination of physical and psychic dimensions.

3.4 Principles of Islamic education for humans

The basis of the Islamic educational approach and the principles embedded in Islam guide the process of forming human beings who have good and noble ethics and actively participate in the development of a just and prosperous society. (Fasih, 2023).

1. **Tawhid:** Islam has a main principle in education, namely monotheism, especially believing that Allah is the Creator of all things. Islamic education emphasises the importance of understanding and internalising monotheism in life. The teaching of monotheism is that humans believe that everything comes from Allah and that every action and decision must be made according to His will. With a strong understanding of monotheism, the purpose of life can be possessed by people who clearly respect values.
2. **Fitrah:** Every individual has a natural tendency, and this has been recognised by Islamic education as a natural tendency to become closer to Allah SWT. The goal of education with Islamic teachings is the natural development of human potential, assisted by experience, knowledge, and reflection. Every person has the ability to worship Allah SWT and achieve perfection as a person who has faith and piety.
3. **Noble Morals:** The formation of noble morals is the main principle of Islamic education. Good moral and ethical values such as honesty, loyalty, tolerance, compassion, and justice are taught in Islamic education. Forming a good character, being an honest person, and giving benefits to the surrounding community are very important principles that need to be emphasised. Learning and applying these moral values in everyday life is part of Islamic education.
4. **Knowledgeable:** Science is combined with religious teachings. Therefore, science is not only about the material world but also knowing and appreciating the greatness of God in God's creation. The principle of education in Islamic teachings encourages people to seek knowledge that provides benefits and increases their intellectual abilities.
5. **Social Responsibility:** The principle of Islamic education is to be socially responsible to the community. Actively participating in the development of socially just and prosperous citizens in accordance with the teachings of education in Islam is very important.

From an Islamic perspective, the concept of the human person has a profound and very important dimension. According to Islam, humans are special creatures in the universe created by Allah SWT. Viewed as God's representatives or caliphs on Earth, humans are responsible for protecting and supervising nature and carrying out God's rules (Fakih et al., 2023).

Islam emphasises the nature of human beings from a human perspective, focusing on the innate tendency of each person to know Allah SWT. Everyone has the ability to worship and worship Allah and build a closer relationship with Allah. The characteristics of this individual include good taste, knowledge of the highest reality, and a desire to discover the ultimate truth.

Apart from being considered as perfect and organised creatures, humans are also considered to have the potential to develop. Humans are not robots or tools. According to the Islamic perspective, the educational process is *tabi'iyah*, that is, in accordance with the habits of society, when potential is explored according to the moment of its development. The process of human education is centred on the mind, heart, and hands and lasts a lifetime. This is called the lifelong process of education, and it never ends (Ma'zumi et al., 2019).

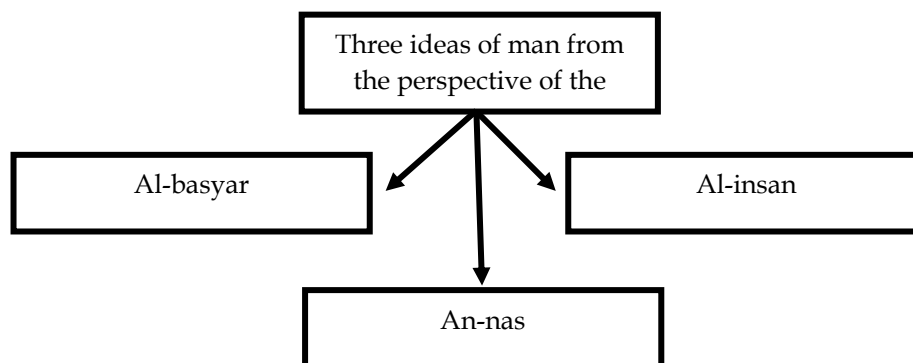


Figure 1. Three ideas of man in the perspective of the Qur'an

The process of training individuals who have noble ethics is governed by these principles. They also play an active role in building a just and prosperous citizen environment: a). Tauhid is the basis of education in Islamic teachings; b) *Fitrah*: Islamic education recognises that humans have a natural tendency; c) Noble Morals: Islamic education encourages the formation of noble morals; d) Knowledgeable: In Islamic education, science is considered a gift from Allah; e) Social responsibility: Islam teaches us to encourage people to take on social responsibility.

4. Conclusion

Humans are the noblest creatures in the sight of Allah because they have extraordinary physical perfection compared to other creatures and have qualities that show that they are *ahsan at-Taqwin*. In addition, humans and the environment must ensure ecological balance and sustainability by utilising the environment as best as possible. The main goal of Islamic education is to produce individuals who are faithful, pious, and noble and who will help build a just and harmonious society.

According to this perspective, Islamic education is based on basic principles. Islamic education recognises monotheism as its main principle, especially the oneness of Allah SWT. According to Islamic education, humans have a natural and innate tendency to know Allah. Islamic education encourages the formation of noble morals. Educating and implementing ethical values such as honesty, loyalty, justice, and compassion in everyday life. The development of good morals is the main goal of Islamic education.

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