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Integration Of Philosophy, Humans, And Islamic Education In Character Formation

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Abstrak

Artikel ini membahas mengenai konsep filsafat, manusia, dan konsep pendidikan Islam secara lebih mendalam, peneliti mengambil integrasi antara ketiga konsep ini untuk dijadikan sebagai upaya pembentukan karakter. Metode yang digunakan adalah metode penelitian kualitatif dengan jenis penelitian kepustakaan. Penelitian ini bersumber pada bahan-bahan bacaan, dengan mencari dan mengumpulkan sumber kepustakaan, kemudian dianalisis, diidentifikasi, dan dideskripsikan mengenai integrasi filsafat, manusia dan pendidikan Islam. Teknik pengumpulan data yang penulis gunakan dalam penelitian ini menggunakan metode dokumentasi Dengan demikian data yang diperoleh dari hasil literatur dideskripsikan apa adanya kemudian dianalisis. Hasil dari penelitian ini diketahui bahwa integrasi hubungan filsafat, manusia dan pendidikan dalam pembentukan karakter dapat dibedakan menjadi dua: a) hubungan keharusan, hal ini menjelaskan bahwa berfilsafat berarti mencari nilai-nilai ideal (cita-cita) yang lebih baik, sedangkan pendidikan mengaktualisasikan nilai-nilai ini dalam kehidupan manusia; b) dasar pendidikan, hal ini menjelaskan bahwa filsafat mengadakan tinjauan yang luas terhadap realita termasuk manusia, maka dibahaslah antara lain pandangan dunia dan pandangan hidup.

Kata Kunci: *Karakter, Filsafat, Manusia, Pendidikan Islam.*

Abstract

This article discusses the concepts of philosophy, humans, and the concept of Islamic education in more depth. The researcher takes the integration between these three concepts to serve as an effort to build character. The method used is a qualitative research method with the type of library research. This research is based on reading materials, by searching and collecting library sources, then analyzing, identifying and describing the integration of philosophy, humanity and Islamic education. The data collection technique that the author uses in this research uses the documentation method. Thus, the data obtained from the literature is described as it is and then analyzed. The results of this research show that the integration of the relationship between philosophy, humans and education in character formation can be divided into two: a) relationship of necessity, this explains that philosophizing means looking for better ideal values (ideals), while education actualizes these values in human life; b) the basis of education, this explains that philosophy conducts a broad review of reality, including humans, so it discusses, among other things, worldview and outlook on life.

Keywords: *Character, Philosophy, Human, Islamic Education.*

INTRODUCTION

The question that then emerges is the way of looking at or the human concept that is used to determine advanced concepts in a particular science discipline or trend. Likewise, when studying education, then every trend, theory or system of education is rooted in a view philosophy humans used. For example, what happens in the Western educational tradition which is based on positivist philosophy so that education becomes value-free. Humans in education are seen as objects that are not much different from other living creatures. The difference is only in function think, then say that humans are thinking animals. Then this thought gave birth to views and attitudes towards materialism and secular life that go hand in hand and are related to each other (Muthahari, 2002).

Misunderstandings have been made by scientists in regards to humans have an impact on humans themselves. Because in reality, not all human life can be rationalized. Many parts of human life that cannot be rationalized are present in human life such as love, art, death and so on. Therefore, it is necessary for every human being to develop his or her potential through education. Education can bridge abstract philosophy to human potential. Even though humans are not perfect, there are various elements that are integrated with each other, namely, body, soul and spirit. All three are driving elements and at the same time provide meaning for human existence on earth. If one of them is not functioning optimally and proportional, it will have a big influence on the formation of human personality (Bakry, 1984).

Education has an important position in human life. Considering the importance of education for human life, Islam, as a religion that is *rahmatan lil alamin*, gives serious attention to the development of education for human survival. Education as a process will give birth to many benefits and great wisdom for human survival. According to Jusrin Efendi Pohan, education places humans as the starting point and as the destination point. The birth of various educational theories began with differences in thinking about human reality. In other words, the meaning of education begins with the understanding of human nature. Various philosophical schools that talk about humans have given birth to educational theories (Arifin, 2009).

Likewise, in character formation, a human being must attach to himself three elements in carrying out his life, that is; philosophy, humans, and education. For Muslims, of course what they must have is Islamic education. If these three elements do not go hand in hand and are not integrated, they will greatly influence a person's character, especially Islamic education as the basis or principal. So, there is an imbalance in living life. It is this elemental imperfection in humans that is not touched by education that takes place in the West (Muthahari, 2002).

Humans have potential, namely in the form of reason, feelings, will and other spiritual potential. Development and development of human potential so that the goal as a servant can be achieved as well as the duties of the caliph on the earth of Allah SWT can be achieved, namely with Islamic education. Islamic education has so far been implemented as a system that requires the process of all components towards the goals set in Islamic teachings. This process runs consistently to achieve the educational goals themselves. Thus, Islamic education must instill basic religious values so that it can create education with an Islamic character. The essence of education is the formation of humans in the direction they aspire to. Thus, Islamic education is the process of forming human concepts in the direction that Islam aspires to (Fauzi dan Asrizal Saiin, 2022).

Apart from understanding human concepts, it is also necessary to understand the concept of Islamic education. Because the aim of life will ultimately intersect with the aim of Islamic education, because education basically aims to maintain human life. As M. Natsir believes, according to him, the formulation of the goals of education is essentially the same as the goal of human life, namely to serve God. Thus, the goal of Muslim life is actually the ultimate goal of Islamic education (Nata, 2010).

In realizing the mission of Islamic education, it is necessary to carry out a series of studies and research involving the thoughts of Muslim intellectual figures from classical, medieval to modern times. One of the figures who discussed education, namely Ibnu

Khaldun, is better known as a sociologist, historian, economist and jurist. As stated in his work *Introduction*. Apart from having a concept about education from an educational perspective, it is the result of Ibn Khaldun's thinking which emphasizes education (Muliawan, 2015).

Muslim education experts generally agree that the theory and practice of Islamic education must be based on a basic conception of humans. Ali Ashraf, as quoted by Samsul Nizar, said that, "Islamic education cannot be understood clearly without first understanding the Islamic interpretation of complete individual development" (Nizar, 2002) If the understanding of humans is not clear, it will have bad consequences for the educational process itself. This problem is something that is very viral in education. Without clarity about this concept, education will fumble. Because humans have both topics and objects in Islamic education from a philosophical perspective, a human view of personal very alone influences his education (Jalaluddin, 2066).

Apart from that, there is also Ibnu Khaldun, who managed to make a huge contribution to the world of science in the world. Ibn Khaldun's thinking cannot actually be separated from the basis of Islamic thought. Ibnu Khaldun argued that education seeks to give birth to a cultured society and strives to preserve its existence in future society. Ibn Khaldun's views on education are based on philosophical and empirical concepts and approaches. Ibn Khaldun also believes that the aim of education is first of all to provide opportunities for the mind to be active and work, because he views this activity as very important for the opening of the mind and maturity of the individual, then this maturity will benefit society, a mature mind is a tool for the advancement of knowledge. and industry and social systems (Jalaludin, 2009)

Understanding such conditions, a new concept regarding the integration of philosophy, humans and Islamic education is needed to be strong and clear, so that humans are seen and placed correctly in their true meaning. Therefore, to explain the concepts of philosophy, humans, and the concept of Islamic education in more depth, the researcher took the integration of these three concepts as an effort to build character.

RESEARCH METHOD

This research approach is classified as qualitative research. Qualitative research is research to explore and understand the meaning that a number of individuals or groups of people ascribe to a problem social or humanity. Meanwhile, this type of research is categorized as a type of library research (Hartinah, 2014). Library research is research based on reading materials, by searching and collecting library sources, then analyzing,

identifying and describing the integration of philosophy, humanity and Islamic education (Abdullah, 1989).

The emphasis of library research is to find various theories, laws, propositions, principles, opinions, ideas and so on that can be used to analyze and solve the problems being studied. Library research is also used to solve theoretical conceptual research problems, whether about educational figures or certain educational concepts such as aims, methods and educational environment. In another sense, researching books related to the discussion (Arief, 2002).

The data sources in the research were obtained directly from data that was already available, so all you had to do was search and collect the data. Among them are obtained through literature in the form of books, research results, journals, articles and other forms that are related and relevant to needs. Apart from that, other sources of data in this research are books or written works related to the theme raised, namely, the integration of philosophy, humans and education in character formation. The data collection technique that the author uses in this research uses the documentation method, namely to search for and collect data through searching and reviewing the data sources mentioned above, both primary data and secondary data. In this way, the data obtained from the literature is described as it is and then analyzed (Atang, 2000).

RESULTS AND DISCUSSION

A. Understanding Philosophy in Various Dimensions

Philosophy is a very old science. When we talk about philosophy, our gaze will be focused far back in time to Ancient Greece. At that time all science was called philosophy. From its Greek the word "philosophy" comes from the words "philos" and "sophia". "Philos" means very deep love and "sophia" means wisdom or wisdom. The term philosophy is often used popularly in everyday life, both consciously and unconsciously. In popular usage, philosophy can be interpreted as a stance on life (individuals) and can also be referred to as a view of society (society). Maybe you have met someone and said: "My philosophy of life is to live like oxygen, to support other people and myself." Another person said: "Life must be useful for other people and the world." This is a simple example of someone's philosophy (Nasution, 2013).

Philosophy was developed by the Greeks in various cities. Greek society developed philosophy due to several factors, namely first, there was a change in Greek society in the 6th century BC, namely from an agrarian society to a society that lived from the international trade sector which resulted in the emergence of dozens of independent cities,

for example Athens. Second, these conditions support the development of new rationality because they exist prosperity thus creating a conducive climate for humans to think better in order to find answers to various problems. Third, development a form of democratic statehood so that people can think more freely in analyzing and/or finding out answers to problems they face or that are of interest to them. Therefore, the word philosophy comes from Greek. The meaning of philosophy can be seen from an etymological, terminological perspective, philosophy as a view of life, and philosophy as a science (Fauzi and Saiin, 2022).

Meanwhile, in terms of terminology, as explained by Hasbullah Bakry, philosophy is a science that investigates everything in depth regarding divinity, the universe and humans so as to produce knowledge about the methods achieved by the human mind and human attitudes after achieving that knowledge (Boedi, 2015). Apart from that, society also has a group philosophy. Because humans are social creatures, in their lives they will live in society guided by shared life values. This is called philosophy or view of life. For the Indonesian people, Pancasila is the nation's philosophy (Bakhtiar, 2009).

In Germany, a distinction is made between philosophy and outlook on life (*Worldview*). Philosophy is defined as a critical view that is very deep down to its roots. In another sense, philosophy is defined as an interpretation or evaluation of what is important or meaningful in life. On the other hand, there are those who consider philosophy to be a complex way of thinking, a view that has no practical use. There are also those who think that philosophers are responsible for the ideals and culture of certain societies, for example Karl Marx and Friedrich Engels who created communism, John Dewey who laid the foundations of pragmatic life in America (Jalaludin, 2009).

The characteristics of philosophy are: 1) Philosophy is a part of knowledge related to the nature, principles and principles of all reality/material objects of philosophy; 2) There are philosophical material objects, there can be scale (real), noetic (unreal); 3) Philosophical knowledge is obtained from activity reason by using rational thinking, understanding, interpretation, speculation, critical, logical, comprehensive and systematic assessment; 4) Philosophy as a science aims to seek wisdom through exploring the truth in depth regarding first or last causes; 5) Philosophy is a question, isn't it? statement which never end or it could be said to be the art of criticism or critical science in order to build a theoretical warehouse that makes humans human beings philosophers (Jalaludin, 2009).

A philosopher will pay attention to various aspects of human experience. A broad view allows philosophers to see things holistically, taking into account their supposed goals. A philosopher will go beyond the narrow boundaries of special concerns and individual

interests. Harold H. Titus said that the meaning of philosophy is in a narrow sense and in a broad sense. In a narrow sense, philosophy can be interpreted as a science related to methodology or logical analysis of language and analysis of meanings. Philosophy is defined as "*science of science*" who is tasked with providing critical analysis of scientific assumptions and concepts, systematizing or organizing knowledge. In a broader sense, philosophy tries to integrate diverse human knowledge and create a comprehensive view of the universe, life and the meaning of life (Boedi, 2015).

There are several things stated by Harold Titus, namely: a) philosophy is an attitude about life and about the universe, b) philosophy is a method of reflective thinking, and research reasoning, c) philosophy is a set of problems, d) philosophy is a set of theories and systems think (Salam, 2009). Immanuel Kant, as one of the modern philosophers, believes that philosophy is knowledge about the basic principles of all knowledge and action. Likewise, Bertrand Russell defines philosophy as an attempt to answer the problem of supreme being critically (Bakhtiar, 2009).

Thus, the difference in definitions given by the figures above can be taken to mean that philosophy is a comprehensive science that seeks to understand problems that arise in the entire scope of human experience. In this way, it is hoped that humans can understand and have a systematic, integral, comprehensive and fundamental view regarding various areas of human life.

B. Humans in Philosophical Views

Discussions about humans will never end as long as humans live, the deeper we discuss humans, the more we see how extraordinary God's creatures are. With the various uniqueness that exists in humans, discussions about humans from various points of view have given rise to various scientific disciplines about humans, starting from human philosophy, biology, psychology, sociology, anthropology, and there are still many sciences about humans that have not been explored by human thinking (Muthahari, 2002).

Efforts to find out about the nature of humans at least include what humans are, the origin of humans, the function and purpose of being created by humans and the potential they have compared to other creatures. In discussing human philosophy, it has a broad and unlimited reach, as long as it can be thought of, it can still be used as material for the study of human philosophy. Human philosophy aims to investigate, interpret and understand all phenomena that exist in humans, not only those that are empirical but also those that are metaphysical, spiritual and the values that exist in humans are the study of human philosophy. From a philosophical perspective, humans are one of the main subjects

discussed, especially regarding their origins and the concept of creation, their position in society and their purpose in life. Allah SWT. created humans with the ability to be instruments of reason, different from other creatures. The ability to choose actions is one of the roles of reason. The other side of the mind has free will, but its freedom has been given potential abilities choose it (Muthahari, 2002).

Humans are perfect creatures created by Allah SWT because the capacity to think humans have the ability to develop knowledge so that they become creatures with the highest position among other creatures. Humans also have autonomy, have a personality with unity between body and soul, and have the nature of harmony between humans as individuals and humans as social creatures. Islamic thinkers such as Ibn Sina, quoted by Bakry, stated that humans have elements consisting of soul and body. The body has completeness which is a tool for the soul to carry out activities or work. Bodies always change, change, grow, increase and decrease with the passage of time (age). So that it undergoes decay (mortal) after being separated from the soul. So according to Ibn Sina, the essence of man is the soul, not the body, so the attention of philosophers goes further in studying the soul than the body (Bakry, 1984).

In the *Kamus Besar Bahasa Indonesia*, humans are defined as creatures who are intelligent (capable of mastering other creatures) (TPKP3B, 1997). Humans are one of the primate orders which have the characteristics of having large brains, walking upright, speaking, making tools and having a social organization (Tim Penyusun, 1990). Discourse about humans has been an interesting discussion since humans lived, sources that provide information about humans can be obtained from God's revelation and philosophical views.

Philosophical anthropology in studying human philosophy has four streams, namely: *First*, the all-substance flow, this flow says that what really exists is substance or matter. Nature is substance or material and humans are elements of nature. Therefore, humans are substances or matter. *Second*, a flow, this school believes that all the essence of things that exist on earth is the spirit. While matter is a manifestation of the spirit. *Third*, dualism, this school considers that humans essentially consist of two substances, namely physical and spiritual. These two substances are each original elements, whose existence is independent of each other, not the body originate from the spirit and the spirit does not come from the body. Human manifestation is not just a body and a spirit. Between bodies there is a cause and effect of both influencing each other. *Fourth*, existential, modern philosophical schools hold the view that human nature is the existence of humans. Human nature is what controls humans as a whole. Here humans are viewed not from the perspective of all substance or all spirit or dualism, but from the perspective of human

existence in the world (Jalaludin and Abdullah, 2009).

The essence of man lies in the named center of consciousness ego. This fact makes humans seen as spiritual beings. Humans are given the potential ability of reason to be developed in managing and utilizing nature well. So that nature is not simply accepted by humans, but needs to be processed in order to obtain benefits that suit their needs. Humans as God's creatures have freedom (dependence) and autonomy (independence), both of which have contradictions in the dynamics of human life. So, the creativity of the human mind is required to realize the sustainability of life in managing the natural surroundings (Jalaludin and Abdullah, 2009).

Human values are values regarding human dignity and worth. Humans are the highest creatures among God's creations, so these human values reflect human's position as the highest among creature's creature-other creatures. A person who has high human values wants people to have attitudes and behavior like humans. On the other hand, he does not like attitudes and behavior that demean other humans. In fact, humans do not live in a vacuum. Humans living as people in society is impossible without cooperation with other people. Externally and internally, humans are God's most perfect creatures compared to other creatures, because apart from life, humans also have the ability to think and create (Muthahari, 2002).

Human nature must be taken integrally from the whole part an essential part of human beings, both ones metaphysical (animality and rationality) and physical (body and soul). Humans must master their complex nature and control these parts so that they work in harmony. Because humans are essentially animals, they must live like animals, they are obliged to look after their bodies and fulfill their needs. However, animal intelligent human beings must live like intelligent creatures' sensible kindness The essence of man must be taken from all his ratios, not only the inner harmony between the parts and the abilities that make man himself, but also the harmony between man and his environment.

C. Education and Islamic Education

Education according to its form is divided into three categories. Education as a teaching and learning process, education as a scientific study, and education as an educational institution. Education is referred to as a teaching and learning process because education always involves a teacher who acts as a teaching staff and students as students. Then, education is also referred to as a scientific study because education can be used as an object of scientific research. Meanwhile, education is an educational institution because basically the use of the term education is almost always directed at an institution in a

school, madrasah, or college institution that carries out the teaching and learning process (Muliawan, 2015).

In its development, the term education means guidance or assistance given deliberately to students by adults so that they become adults. In subsequent developments, education means efforts carried out by a person or group of people to influence a person or group of people to become mature or reach a higher level of life and livelihood in a mental sense (Sudirman, et al., 1987). Education is rooted in the word which means to teach and take care. After being used as an analogy, education can be described as a continuous process to maintain and preserve the growth of the body and the growth of human talent with neat so as to be able to produce people who are knowledgeable, have good behavior and can maintain cultural values among the community.

Education is a process of instilling something into a human being, education is something that is gradually instilled into man. An installation process refers to methods and systems for instilling what is called education in stages. If the term education is combined with the term Islam to become Islamic education, the meaning and concepts inherent in education change. Therefore, the definition of Islamic education means education that is created, implemented and intended for Muslims. Islamic education can also be interpreted as the study of the educational process which is based on Islamic values. Mark philosophical Islamic teachings based on the Al-Qur'an and the sunnah of the Prophet Muhammad SAW. With the editorial that Islamic education is the science of education based on Islam (Nata, 2009).

If we interpret education as mental, moral and physical (physical) training which produces highly cultured people to carry out their duties and responsibilities in society as servants of God, then education means developing personality (personality) and instilling a sense of responsibility. The definition of Islamic education itself is a system education which covers all aspects of life needed by God's servants. Because Islam guides all aspects of Muslim human life, both worldly and spiritual (Uhbiyati, 1997). In simple terms, Islamic education is education that is "coloured" with Islam. So Islamic education is education that is based on Islam. Thus, the values of Islamic teachings color and underline the entire educational process.

According to Poerbakawatja and Harahap, "education is a deliberate effort by adults to, by their influence, raise the child to maturity, which is always interpreted as being able to give rise to not quite enough responsibility for morals and all his actions (Dalyono, 2005). Meanwhile, according to Muzayyin Arifin (2009) in his book "Philosophy of Islamic Education" that education is an effort to foster and develop the human person, spiritual

and physical aspects, which must also take place in stages (Arifin, 2009). The definition of education put forward by today's education experts did not exist during the time of Rasulullah, but his efforts and activities in religious matters have included the meaning of education today. Among education experts, many give the meaning in different versions, but basically it has the same meaning.

In another sense, it is said that Islamic education is the process of preparing humans to live perfectly and happily, love their homeland, and be physically strong, perfect in mind. His character (morals), orderly in his thoughts, refined in his feelings, skilled in his work, sweet in his speech, both verbally and in writing. Islamic education is part of an effort to instill the values of Islamic teachings in its adherents (Jalaluddin, 2016). Al-Shaibani stated that Islamic education is a process of changing the behavior of individual students in their personal life, society and the natural surroundings. This process is carried out by means of education and teaching as a basic and professional activity among the many basic professions in society (Zuhaerini, 1983). Likewise, Ahmad D. Marimba, who stated that Islamic education is conscious guidance or leadership by educators towards the physical and spiritual development of students towards the formation of a primary personality (*perfect person*).

In fact, Islamic education is a process that takes place on a regular basis, continuous and sustainable. Based on this, the tasks and functions that Islamic education needs to carry out are education for the whole person and lasts throughout life (Nizar, 2002). So, Islamic education is education that aims to form the complete Muslim person, develop all human potential both physically and spiritually, and foster each person's harmonious relationship with Allah, humans and the universe.

The goals of Islamic education are essentially identical to the goals of Islam itself. This goal is integrated in the essence of human creation, as well as the tasks assigned to him in accordance with his status. The same as the basics, the goals of education also refer to the information contained in the Al-Quran and Hadith. Especially those that are directly related to the essence of human creation, namely to make humans loyal servants of God. The purpose of human life is to worship Allah. The worship in question is worship in the broadest sense. The worship in question includes everything; deeds, thoughts and feelings that are confronted (relied on Allah) (Gunawan, 2014).

Education has a dual role and function, the first is its role and function as instrument preparing a quality generation of the nation, second, the role and function as an instrument of value transfer. The first function implies that education has an articulate role in equipping a person or group of people with the knowledge and skills needed, which serves as a tool

for living a life full of dynamics, competence and change, the second function implies the role and function of education as an instrument for the transformation of values noble of a generation to generations next. Second Function This explicitly indicates that education contains meaning for the development of science and technology as well as the development of ethics, morals and spiritual values for society so that they grow and develop into citizens who have a complete personality in accordance with their nature, citizens who are civilized and dignified, skilled, democratic and has advantages as well superiority comparative (Mahfud, 2011).

One of the functions of education is the process of passing on the values and culture of society from one generation to the next or by older parties to younger ones. In sociological interaction there is also a learning process. At that time someone older (educator) is required to use values that have been accepted by the ethical rules and general beliefs of that society. And it is also hoped that educators will be able to develop and internalize these values in students by paying attention to the development of emerging culture and civilization. So that the learning process that occurs can internalize values, and these values are applicable in the future lives of students (Nasution, 1987).

On a scientific basis, Islamic education methods must be based on and adapted to the following things: 1) Islamic education methods are based on the view that humans are born with certain innate potential and with this they are able to develop. 2) Islamic education methods are based on the characteristics of civil society, namely a society free from fear, free to express themselves and freely determine the direction of their lives. 3) Islamic education methods are based on learning competency, namely that students will have a set of knowledge, skills, attitudes, insights and their application in accordance with the criteria or learning objectives (Sandra, 2001).

D. Integration of Philosophy, Humans and Islamic Education in Character

As mentioned previously, education is a conscious, planned, systematic and sustainable effort to develop human innate potential, and is part of a process that is expected to achieve a goal. Likewise, Islamic education is a concept that has an important role in shaping the character of Muslim individuals and providing guidance for the development of knowledge and skills, where the Islamic education system is based on the values and teachings of the Islamic religion. The main aim of Islamic education is to form Muslim individuals who are faithful, devout, have noble character, and have extensive knowledge of Islamic teachings (Nizar, 2002).

Talking about philosophy means talking about human identity. Talking about education means talking about life and human life. On the other hand, talking about human life means having to question educational issues and also how he philosophizes. So, there is a causal relationship between philosophy, humans and education. Because philosophy, humans and education absolutely exist and because of education, humans increasingly become themselves as dignified human beings. Apart from that, the relationship between philosophy and education is related to the issue of logic, namely formal logic which is built on the principles of coherence and logic dialectical built on the principle of accepting and allowing contradictions. The interactive relationship between philosophy and education takes place in cultural circles and ultimately produces what is called educational philosophy (Nizar, 2002).

It can be understood that the relationship between Islamic education and humans is very close. The existence of Islamic education is to develop human potential, towards better humans (*akhlak al-karimah*). Humans are the subject of education, but also the object of education itself. Pedagogy without psychology is the same as practice without theory. Education without understanding humans means building something without understanding why, how and why humans are educated. Without understanding human nature, both the unique nature of individuals, and the potential that will actually be fostered. Education will be misguided even without good understanding, education will damage morals and human nature, if used negatively (Nasution, 1987).

If reversed, philosophy has a close relationship with humans and education, both in terms of education theoretical and practices carried out by humans. Every educational theory is always based on a certain philosophical system which is its foundation. Likewise, all educational practices created by humans are pursued seriously, and are actually based on a philosophical thought which is the driving ideology. This philosophical thinking is sought to be realized by humans in educational practice. In more detail, the integration of the relationship between philosophy, humans and education in character formation can be divided into two: First, relationship of necessity, this explains that philosophizing means looking for better ideal values (ideals), while education actualizes these values in human life. Education acts to seek the best direction, armed with educational theories provided, among others, by philosophical thought (Nasution, 1987).

Second, basic education explains that philosophy conducts a broad review of reality, including humans, so it discusses, among other things, worldview and outlook on life. These concepts then become the basis or basis for formulating the goals and methodology of Islamic education. On the other hand, educators' experiences in reality become input

and consideration for philosophy to develop educational thinking. Philosophy provides basic principles and values that should (as it should be), while educational praxis seeks to implement these basics, but also provides input from reality to ideal educational and human thinking. So, there is a reciprocal relationship between the two (Jalaludin and Abdullah, 2009).

So, the integration between philosophy, humans and Islamic education can briefly be seen that by doing philosophy it can be used to search fact humans. Likewise with Islamic education, it can also be used to search for humans, so that we know what is inside humans. The results of studies in this philosophy by Islamic Education are developed and made into real (potential) based on the essence of human existence. So, it can be seen that character can be formed from philosophy as well as Islamic education (Boedi, 2015).

Thus, it can be concluded that the relationship between humans, philosophy and education is the mother of science which has given birth to many sciences which discuss in accordance with what has been studied and researched in them. In science, philosophy has a central position of origin, or principal. Because philosophy is the only one that has achieved truth or knowledge. Besides that, philosophy also provides special foundations used in each science. The basis provided by philosophy is about the nature of science from all sciences knowledge (Jalaludin and Abdullah, 2009).

With reason, philosophy provides life guidelines for thinking in order to gain knowledge. The three components, namely humans, philosophy and education, are very closely related. Humans are born as babies who cannot do without the help of others. In the process of life, humans will be faced with various life problems. To be able to choose and implement a good way of life. People who need education. With education, humans will become more mature and responsible. The role of philosophy in human life here is as a wise, wise human mindset in living a life (Boedi, 2015).

CONCLUSION

Humans are social creatures, so in their lives they will live in society guided by shared life values. Meanwhile, philosophy is used as a complex way of thinking, a view that has no practical use, but is the foundation stone of pragmatic life. A philosopher will pay attention to various aspects of human experience. A broad view allows philosophers to see things holistically, taking into account their supposed goals. Human nature must be taken integrally from the whole part an essential part of human beings, both metaphysical (animality and rationality) and physical (body and soul). Humans must master their complex nature and control these parts so that they work in harmony.

Between philosophy, humans and education, there is a causal relationship. Because philosophy, humans and education absolutely exist and because of education, humans increasingly become themselves as dignified human beings. Apart from that, the relationship between philosophy and education is related to the issue of logic, namely formal logic which is built on the principles of coherence and logic dialectically built on the principle of accepting and allowing contradictions. In more detail, the integration of the relationship between philosophy, humans and education in character formation can be divided into two: *First*, relationship of necessity, this explains that philosophizing means looking for better ideal values (ideals), while education actualizes these values in human life. Education acts to seek the best direction, armed with educational theories provided, among others, by philosophical thought. *Second*, basic education, this explains that philosophy conducts a broad review of reality, including humans, so it discusses, among other things, worldview and outlook on life. These concepts then become the basis or basis for formulating the goals and methodology of Islamic education.

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