

Educational Insights: A Theoretical Approach to the Major Educational Philosophies and Their Applications

رؤى تربوية: طرح نظري لأهم الفلسفات التربوية وتطبيقاتها

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Abstract

The philosophy of education has always been and continues to be one of the most extensively studied fields in educational matters, as it serves as the foundation for curriculum design, the determination of educational objectives, and teaching methods. In this context, educational philosophies exhibit great intellectual richness, each stemming from different philosophical foundations—whether aiming to elevate the mind, achieve a balance between mind and body, or provide solutions to the challenges of daily life. From idealism to pragmatism, from Islamic philosophy to naturalism, various intellectual frameworks offer educational solutions that contribute to shaping the learner's identity and driving societal change.

In this article, we will delve into the world of these philosophies, exploring their applications in educational objectives, curricula, and teaching methods to provide a comprehensive perspective on how these visions influence the educational process.

Keywords: Philosophy of education, idealist educational philosophy, realist educational philosophy, pragmatist educational philosophy, Islamic educational philosophy.

ملخص:

كانت وما زالت فلسفة التربية من أكثر المجالات دراسة في الشأن التربوي، كونها تمثل الأساس الذي يقوم عليه تحديد الأهداف التربوية وتصميم المناهج وتحديد دور المعلم في العملية التعليمية-التعلمية وملح المتعلم ودوره ومخرجاته. وفي هذا السياق تظهر الفلسفات التربوية ثراء فكريا كبيرا إذ تنطلق كل منها من أسس فلسفية مختلفة سواء كانت تسعى إلى ترقية العقل أو تحقيق التوازن بين الروح والجسد، أو تقديم حلول لتحديات الحياة اليومية، من الفلسفة المثالية إلى الفلسفة البرغماتية، ومن الفلسفة الإسلامية إلى الفلسفة الطبيعية، تتعدد الأطر الفكرية التي تقدم حلولاً تربوية تساهم في تشكيل هوية المتعلم وتساعد في دفع عجلة التغيير في المجتمعات في هذا المقال سنغوص في عالم هذه الفلسفات متقصين تطبيقاتها التربوية في: مفهوم التربية، الأهداف التربوية، المناهج الدراسية، دور المعلم والمتعلم لتقديم نظرة شاملة على كيفية تأثير هذه الرؤى في تشكيل العملية التعليمية التعليمية

كلمات مفتاحية: فلسفة التربية، فلسفة التربية المثالية، فلسفة التربية الواقعية، فلسفة التربية البرغماتية، فلسفة التربية الإسلامية.

Corresponding author: Belaïd Zahra**1. Introduction**

The philosophy of education is one of the fundamental pillars guiding the educational process. It plays a crucial role in defining the concept of education, shaping and designing curricula, determining educational objectives, selecting appropriate teaching methods and strategies, and defining the characteristics and roles of both teachers and learners. Any inconsistency in these philosophies regarding their vision of education and its objectives directly impacts all aspects of the educational system.

The diversity of educational philosophies necessitates an exploration of how each philosophy approaches education through its applications. This diversity not only enriches educational thought but also offers multiple perspectives on addressing various challenges faced by educational systems. Therefore, it is essential to study the intellectual foundations upon which these philosophies are based in defining education according to their theoretical frameworks and approaches.

2. Educational Applications of Idealism:

This philosophy traces its origins to Plato (427 BCE – 347 BCE) and Immanuel Kant (1724–1804). It emphasizes spiritual and moral values, considering the ultimate goal of human beings to be the attainment of intellectual and moral perfection by prioritizing reason and spirituality over sensory experiences. “One of its core principles is that the reality surrounding human beings is of a non-material, spiritual nature”¹.

Idealism asserts that ideas and abstract concepts are the foundation of true existence. According to this philosophy, the sensory world is merely an imperfect reflection of a higher realm of absolute ideals and principles. Therefore, it focuses on intellectual knowledge and philosophical contemplation as the means to understand truth, arguing that values and morality originate from the ideal world rather than direct sensory experience. Some of its key principles include:

- “All things and truths originate from reason.
- Understanding the universe and its phenomena is achieved through reason.
- Humans are superior to nature.
- Values are absolute and unchanging.”²

2.1. The Concept of Education:

Idealism defines education as a continuous process aimed at guiding individuals and developing their abilities by transmitting positive values and accumulated knowledge from past generations to achieve intellectual perfection and avoid evil. Plato stated:

"Education is the effort exerted by older generations to transmit good habits, wisdom, and virtues to prepare individuals for life and enable them to attain truth."³

Education, therefore, plays a fundamental role in shaping an individual's character and equipping them to face life with awareness and wisdom. It instills ethical values and supreme ideals that enhance their understanding of absolute truth and contribute to the creation of a virtuous society.

2.2. Educational Objectives:

Idealism asserts that the primary purpose of education is to lead individuals to the highest level of spiritual perfection by preparing them to attain absolute ideals and approach ultimate truth. This is achieved through two essential goals:

- “An intellectual goal: The pursuit of absolute knowledge.

¹ أحمد معروف محاضرات في علوم التربية، ط1، الجزائر، دار الغرب للنشر والتوزيع، 2006، ص44.

² إبراهيم محمد عطا الله، فلسفة المناهج، القاهرة، مكتبة النهضة المصرية، ص70.

- ³ عبد الكريم علي سعيد اليماني، فلسفة التربية، ط1، عمان، دار الشرق الأوسط للنشر والتوزيع، 2004، ص65.

- A moral goal: The adoption of supreme values and absolute ideals.”⁴

From this perspective, education does not merely involve the transfer of sensory knowledge but aims to cultivate intellectual and spiritual development, allowing individuals to comprehend the realm of ideals, reflect on immutable truths, and transcend material reality to attain genuine knowledge and virtue.

2.3. Curriculum:

Idealism advocates a fixed educational framework, emphasizing that true knowledge stems from intellectual contemplation rather than sensory experience. Consequently, it establishes a curriculum centered on theoretical disciplines such as philosophy, logic, mathematics, religion, literature, and the humanities, viewing these as essential tools for accessing absolute truth.

Empirical sciences that rely on observation and experimentation are de-emphasized because they are linked to the material world. Instead, idealist education prioritizes memorization and the study of classical texts, such as Homer’s Iliad and Odyssey, considering them not just literary narratives but vehicles for imparting wisdom, courage, and virtue to learners.

The pedagogical approach in idealism is based on lectures, discussion, and dialogue, with a strong emphasis on rote learning. The goal is to fill students’ minds with fixed truths that reflect ideal values. In this context, an ideal learner is one who listens silently, fully absorbs, and memorizes the knowledge imparted. Physical discipline was often employed to subject the body to the will of the mind, reinforcing self-control and discipline. Additionally, education was primarily reserved for the intellectual elite, who were deemed capable of true learning.

2.4. the Teacher:

In idealist philosophy, the teacher is the most critical element of the educational process. The teacher embodies supreme ideals and absolute truth, serving as both an educator and a moral exemplar for students to emulate. Therefore, an idealist teacher must possess:

- “Exemplary moral character.
- Profound scientific knowledge, as they explain the laws of higher forces.
- The ability to guide, advise, and uncover unknown truths.
- A charismatic and academically influential personality.
- Effective communication skills to convey necessary knowledge.
- The stature of a parental figure, with authority and responsibility.”⁵

2.5. the Learner:

The learner’s role in idealist education is passive; they are expected to listen, obey, and accept knowledge and truths without questioning or challenging them. The philosophy emphasizes self-discipline and total intellectual submission, as it aligns with the belief that the mind and spirit must dominate the material world. The idealist learner is expected to:

- "Be obedient, cooperative, and respectful.

- ⁴اليمني، نفس المرجع، ص66.

ناصر إبراهيم، فلسفات التربية، دار وائل للطباعة والنشر، عمان، الأردن، 2001، ص 245- 246 - ⁵

- Follow instructions without resistance.
- Adhere to a uniform curriculum.
- Repeat subjects if they fail, with no flexibility.
- Maintain a formal and hierarchical relationship with the teacher.
- Develop respect for spiritual and moral values.
- Studying the local environment in which one lives."⁶

2.6. Criticism of Idealist Education:

Despite its many strengths, idealist education has been criticized for the following reasons:

- It focuses exclusively on intellectual training while neglecting other aspects of human development.
- It emphasizes theoretical subjects at the expense of practical and empirical sciences.
- It centralizes education around the teacher, making them the sole source of knowledge.
- It treats learners as passive recipients of knowledge rather than active participants in the learning process.

3. Educational Applications of Realism:

Realism, pioneered by Aristotle (384 BCE – 322 BCE), emerged as a response to idealism. It posits that reality is the true source of knowledge, which is not derived from abstract mental concepts but can be observed and verified through sensory experience. According to realism, individuals must engage in continuous exploration and inquiry to attain knowledge, making learning an active process involving experimentation, analysis, and deduction. This philosophy lays a solid foundation for understanding reality based on empirical observation rather than absolute abstraction.

3.1. The Concept of Education:

Realism defines education as an ongoing interaction between individuals and their environment, enabling them to acquire knowledge rooted in reality rather than abstract speculation. Education, from this perspective, is the "growth of the mind, as cognitive development is essential for the progress of individuals and societies. "⁷

Aristotle believed that societal prosperity, economic stability, and moral virtues all contribute to intellectual growth. Consequently, realistic education fosters rational thinking, enabling individuals to discern good from evil and make ethical decisions based on logic rather than emotions. Thus, cognitive development through education is the key to achieving human perfection and social harmony.

3.2. Educational Objectives:

Realist education seeks to train individuals to live according to absolute ethical standards derived from tangible reality. Its core objectives include:

⁶ - نفس المرجع، ص125 -

⁷ - عصام الدين علي هلال: الفلسفة الواقعية والتربية، مجلة كلية التربية، جامعة كفر الشيخ، العدد 97، العدد الثاني، المجلد الرابع، 2020، ص10.

- **Developing individual skills:** Realism asserts that knowledge is not innate but acquired through experience and practice.
- **Comprehensive Development of the Individual :** The philosophy of realism aims to shape a well-rounded individual capable of understanding and interacting with their reality with awareness. This is achieved through:
 - Intellectual Development: The mind is the primary tool for understanding reality; therefore, learners must be trained in observation, experimentation, and reasoning to acquire knowledge from the real world.
 - Moral Development: Although realism emphasizes the material world, it asserts that moral values are absolute and unchanging. These values must be instilled in individuals through education.
 - Physical Development: Just as intellectual growth is essential, equal attention should be given to the learner's physical well-being. Enhancing motor and physical skills ensures their ability to adapt to their environment.
- Thus, the philosophy of realistic education seeks to create a well-rounded individual who comprehends their reality, interacts with it consciously, and adapts to their surroundings to achieve optimal well-being.

3.3. Curriculum:

The curriculum in the philosophy of realistic education focuses on natural sciences, physics, and scientific experimentation as the foundation for acquiring knowledge and reaching the truth. It views the curriculum not as a mere set of theoretical content to be memorized and stored but as a collection of sensory experiences and direct interaction. This approach provides learners with the opportunity to apply what they have learned in real-life contexts. It emphasizes the development of intellectual, practical, and physical skills by concentrating on natural sciences, physics, mathematics, social sciences, philosophy, engineering, law, physical education, and the arts.

A distinctive feature of the educational program in realism philosophy is its focus on religious and moral education. In this regard, it calls for attention to content rather than methodology, based on the principle of good and evil.

3.4. The Teacher:

In this philosophy, the teacher is considered the cornerstone and central figure in the educational process. They are the transmitter and source of knowledge, using a scientific, sensory, and experimental approach to teaching. The teacher structures lessons into components and holds full authority in determining the quantity and type of experiences to be provided. This is achieved through a system of rewards and punishments to reinforce positive behaviors and correct undesirable ones. From the perspective of realistic educational philosophy, the teacher is not merely a knowledge transmitter but also a guide, facilitator, planner, and evaluator of the learning process.

3.5. The Learner:

The role of the learner in realistic philosophy is participatory rather than passive. Through observation, experimentation, deduction, and inference, the learner seeks to reach the truth. This approach develops skills

that enable the learner to differentiate between tangible realities and unverified assumptions, fostering independence and intellectual freedom. Knowledge is not imparted through rote memorization but is reconstructed through a series of active responses based on experience and observation. This active role of the learner bridges scientific material with real-life application, facilitating meaningful interaction with their environment.

3.6. Criticism of Realistic Education Philosophy:

This philosophy primarily emphasizes sensory and experimental knowledge while neglecting creativity, imagination, and emotional aspects of the learner's personality. Literature, poetry, music, and arts are given insufficient attention, despite their role in personal development.

It focuses heavily on academic subjects, treating them as the central element in education, which has led to the neglect of learners' interests, needs, and individual differences. The primary goal becomes the transmission of objective knowledge.

The teacher is given a dominant role, reducing the learner to mere observation and experimentation under strict supervision, without considering their inclinations.

Its perspective on knowledge is limited, as it dismisses intuitive and philosophical knowledge that extends beyond mere observation and experimentation. Consequently, essential aspects of human knowledge, such as abstract moral values, are overlooked.

4. Educational Applications of Naturalism Philosophy:

This philosophy is associated with Jean-Jacques Rousseau (1712-1778), whose contributions significantly influenced philosophical, educational, and political thought. His perspective on education introduced groundbreaking ideas that reshaped the field. The key principles of naturalism philosophy include:

- Nature is the absolute truth, and no reality exists beyond it. This philosophy rejects metaphysical concepts that cannot be measured, observed, or subjected to scientific experimentation. The natural world is the only reality, and anything real must be part of the material world, explainable through physical laws.
- According to naturalism, humans are natural beings governed by the same laws as other creatures, not superior due to social distinctions. In their natural state, humans enjoy complete freedom, but social norms and traditions impose restrictions. Therefore, a return to nature is essential for a fair and happy life.

4.1. Concept of Education:

From the perspective of naturalism philosophy, education is the process of raising individuals according to natural laws, allowing them to grow freely while learning from their environment and direct experiences. The goal is to nurture innate abilities in a natural manner, aligning education with human nature at each stage of development. Learning should be based on sensory perception and personal experience rather than rote memorization. Natural education prioritizes sensory development, emphasizing that learning begins with the tangible before progressing to the abstract. Hence, children should be encouraged to observe, infer, and internalize knowledge through experience and interaction with nature rather than coercion or imposed instruction.

4.2. Objectives of Education:

Naturalist education aims to achieve individual freedom. It criticizes the dominance of religious and institutional ideas that restrict personal liberty and advocates for the development of individuals according to natural laws. Its core objectives include:

- Harmonizing with nature by fostering personal development in alignment with natural growth patterns, without external coercion that hinders natural progression.
- Encouraging spontaneity and freedom by liberating children from societal constraints imposed by customs, traditions, and religious doctrines, allowing them to develop independently in a supportive environment.
- Promoting experiential learning instead of rote memorization, emphasizing direct engagement with the environment as the primary means of acquiring knowledge. This approach fosters deep learning and critical thinking skills.
- Cultivating innate abilities without imposing rigid curricula that disregard individual interests. It criticizes authoritarian educational systems and promotes a model based on persuasion, mutual respect between teachers and students, and integration of education into daily life to achieve personal freedom and social cohesion.

4.3. Curriculum:

The first concern of the naturalist curriculum is identifying learners' needs and desires. It emphasizes gender-specific education, tailoring instruction to the distinct roles of boys and girls. Key subjects include geography, natural sciences, physics, and practical crafts such as agriculture and carpentry. Additionally, it advocates for exploratory trips, scientific excursions, and direct observation of various phenomena rather than passive instruction, emphasizing sensory perception as the primary source of knowledge.

The naturalist philosophy establishes three principles that must be respected in curriculum design:

- Principle of Natural Growth: The curriculum should support the child's natural development without coercion or compulsion.
- Principle of Child Activity: Learners should be encouraged to rely on themselves and actively participate in their own learning process.
- Principle of Individuality: The curriculum should cater to each child's unique needs, making them the central focus of the learning experience.

4.4. The Teacher:

In naturalist philosophy, the teacher is viewed as a guide and facilitator rather than an authoritarian figure. They do not impose knowledge but create an environment that aligns with natural laws and the child's intrinsic growth. The teacher's role involves indirect guidance, allowing learners to explore and discover knowledge independently. They must exercise patience, wisdom, sincerity, and avoid rushing the learning process.

4.5. The Learner:

The learner is seen as inherently good, possessing natural abilities that develop spontaneously if nurtured in a suitable environment. They exhibit curiosity and a desire for exploration. Rousseau, in his book *Emile*, outlined stages of development:

- **First stage (1-5 years):** Focus on physical and psychological development.

- **second stage (5-12 years):** Encourages discovery and self-reliance rather than imposed knowledge.
- **Third stage (13-15 years):** Formal education begins, covering natural sciences, physics, and geography.
- **Fourth stage (15-20 years):** Emphasizes moral and intellectual growth, including religious education, social integration, and sex education to prepare for marriage and family life.

4.6. Criticism of Naturalist Education Philosophy:

Despite its revolutionary impact, this philosophy has faced significant criticism:

- It neglects social dimensions by isolating children from societal interactions, disregarding the role of socialization in self-awareness and value formation.
- It idealizes nature, assuming that leaving children to develop naturally will result in moral and virtuous individuals, ignoring the necessity of social, cultural, and religious guidance to regulate natural instincts like aggression and selfishness.

5. Educational Applications of Pragmatism:

Pragmatism is one of the most prominent modern philosophical movements that emerged in the late 19th century, closely associated with John Dewey (1859–1952). This philosophy is based on the fundamental principle that thought and knowledge should not be mere abstract theories but must have practical and utilitarian value reflected in daily life. Pragmatism asserts that truth is neither absolute nor fixed but rather dynamic and dependent on experience and practical outcomes. It emphasizes action, experimentation, and practical application, relying on key ideas such as utilitarianism and empiricism, where ideas are judged based on their usefulness in solving problems. Additionally, pragmatism advocates for flexibility and adaptability, asserting that values and beliefs are subject to change according to circumstances and experiences. It also promotes democracy as a way of life, valuing its flexibility and practical benefits.

Through these principles, pragmatism has influenced various fields, most notably education, where John Dewey developed his educational theory within a pragmatist framework, leading to the emergence of pragmatic educational philosophy. This philosophy emphasizes learning through experience and the necessity of linking education to real life.

5.1. Concept of Education:

Pragmatism defines education as an approach based on experience and experimentation as the primary means of acquiring knowledge and developing individuals within a dynamic social context. It views education as a process of growth, learning, and social interaction.

John Dewey emphasized that education should not merely prepare individuals for life but should be life itself⁸. He rejected the idea of knowledge being received passively in preparation for the future, arguing that education is an ongoing process where individuals continuously develop their skills. According to Dewey, the school is a miniature society that reflects real social interactions. His educational philosophy focused on holistic development—physical, intellectual, and social—by providing opportunities that fulfill the learner's needs.

5.2. Objectives of Education:

⁸ أحمد علي الحاج محمد، في فلسفة التربية نظريا وتطبيقيا، ط1، دار المناهج للنشر والتوزيع، الأردن، 2002، ص98 - 99

Pragmatic educational philosophy aims to develop the individual's abilities through self-initiated activities and experiences, ensuring interaction with the surrounding environment. It emphasizes the learner's psychological, intellectual, moral, and social growth while providing a rich environment that fosters development and self-expression. The key objectives include:

- "Developing all aspects of an individual's personality and discovering their potential.
- Helping individuals integrate and harmonize with society.
- Providing experiences and knowledge to tackle personal and social problems.
- Equipping individuals with scientific problem-solving skills and promoting social integration."⁹

Pragmatism's flexibility and adaptability make it suitable for individual differences, as it considers education a product of current social conditions and an extension of the child's social environment, ensuring comprehensive development that enables problem-solving.

5.3. The Curriculum:

The curriculum should be flexible and constantly evolving to reflect learners' needs and the changing demands of society. Rather than containing fixed abstract knowledge, it should emphasize experience and direct experimentation, making it more relevant to real life. As a fundamental element of education, the curriculum focuses on equipping learners to address life's challenges in a practical and effective manner. This aligns with John Dewey's principle of "learning through experience."

The curriculum should not be a rigid body of knowledge passively delivered to students but a dynamic and adaptable framework that evolves with their needs. Pragmatic educational philosophy stresses both the present and the future, viewing learning as a continuous process—not merely preparation for life but life itself. Therefore, it critiques and distances itself from traditional curricula that separate knowledge from experience. Instead, it advocates for structuring educational content based on students' characteristics and readiness, making knowledge a flexible tool that fosters critical thinking and problem-solving rather than a collection of imposed abstract facts.

One of the key teaching methods endorsed by John Dewey is the project-based approach. This method involves learners selecting a topic and studying it from multiple angles, fostering engagement, teamwork, and collaborative learning. It consists of essential steps, including identifying a purpose, planning, implementing the plan, and finally evaluating it. This method prioritizes children's interests and active involvement, considering knowledge a means of acquiring skills rather than an end in itself.

Dewey also promoted problem-solving as a learning strategy, arguing that effective learning occurs when students encounter meaningful problems that drive them to seek solutions. He criticized traditional lecture-based teaching for reducing student interaction with knowledge and instead advocated for inquiry-based and experimental approaches. These methods encourage learners to be active participants in their education rather than passive recipients, fostering creativity, critical thinking, and innovation—skills that extend beyond the classroom into all aspects of life.

5.4. the Teacher:

⁹ - محسن على عطيه، المناهج الحديثة وطرق التدريس، دار المناهج للنشر والتوزيع، 2009، ص127 -

The teacher is considered a guide and facilitator rather than merely a transmitter of knowledge. Their role is to create a learning environment that encourages experience and experimentation rather than rote memorization. The teacher organizes and directs the child's experiences in a way that makes learning an active, effective, participatory, and cooperative process. They oversee the development of essential skills such as discovery, critical thinking, inquiry, analysis, connection, and problem-solving—skills that help students learn and prepare them for everyday life.

As for the teacher's qualities, they should be flexible, open-minded, creative, and collaborative, with a strong belief in the importance of experience and individual freedom. They should also function as part of a collective learning process alongside students, making them partners in education rather than the sole source and authority of knowledge.

5.5. the Learner

In pragmatist educational philosophy, the learner is at the center of the educational process. They are viewed as an active participant in constructing their knowledge through direct experience and interaction with their environment. Rather than being a passive recipient of information, the learner is an explorer and researcher, using critical thinking, problem-solving, and hands-on practice to acquire knowledge.

As a result, the learner must develop independence in thinking, adaptability to new situations, and flexibility in facing challenges. Learning occurs through active engagement and practical experience. Their role in the educational process is not limited to merely responding to what is presented to them; instead, they take part in shaping educational objectives, selecting activities, and evaluating their experiences. This active involvement makes the learner a fundamental partner in the learning journey.

5.6. Criticism of Pragmatic Educational Philosophy

Pragmatist educational philosophy is based on the principle of utility, where the validity of ideas is determined by their practical outcomes. This approach can lead to justifying unethical behaviors if they yield material or scientific benefits, thereby threatening moral values such as justice and honesty. This perspective impacts education by making educational success dependent on practical results, stripping the learning process of its humanistic and ethical dimensions. Consequently, education is reduced to a set of functional skills designed to meet market demands. However, the true purpose of education is to develop a well-rounded personality with spiritual and moral depth—something pragmatism overlooks by viewing religion and spiritual education solely through the lens of utility. This results in the weakening of the spiritual aspect of education.

Furthermore, pragmatist educational philosophy emphasizes individual experience as the foundation of knowledge, which can lead to neglecting the integrated structure of sciences and established principles, such as fundamental scientific truths and absolute moral concepts. Learning then becomes a response to immediate needs rather than a process of building deep, lasting knowledge. By focusing on individual success and goal achievement through trial and error, pragmatism fosters individualism, which may weaken values like cooperation and solidarity in schools. Consequently, education turns into a competitive race for academic and professional excellence, often at the expense of emotional and social development, which are essential for shaping responsible and engaged citizens.

Moreover, pragmatism views education as a means to solve problems rather than an end in itself. This perspective results in an educational process lacking clearly defined ultimate goals, turning learning into a tool for achieving immediate interests rather than a process of shaping individuals with a collective awareness for

societal stability and continuity. Pragmatism advocates for education to serve functional and practical purposes, focusing on acquiring skills that align with market needs and the requirements of the capitalist economy. This emphasis on technical skills comes at the expense of humanities, social sciences, and the arts, leading to the production of individuals with high technical competencies but limited capacity for deep thinking, critical analysis, creativity, and human empathy, such as compassion, cooperation, and solidarity. This, in turn, risks eroding individuals' human identity and further promoting individualism.

6. The Educational Applications of Islamic Philosophy

Islamic philosophy presents a comprehensive view of human existence, transcending theoretical concepts derived from intellectual contemplation to reach practical applications in various aspects of life, drawing from the Quran, Sunnah, and the Prophetic tradition. It is founded on fundamental principles that shape human understanding of existence, including:

Monotheism is the essence of Islamic belief and the cornerstone upon which Islamic educational philosophy is built. Faith in Allah as the Creator and Sustainer of all things makes the ultimate goal of education the realization of servitude and oneness of Allah, as stated in the Quran: "And I did not create the jinn and mankind except to worship Me" (Adh-Dhariyat: 56). Knowledge serves as a means to attain this faith and to comprehend the divine laws governing the universe. There is no contradiction between science and religion; rather, they complement each other in achieving a deep understanding of existence. At the individual level, monotheism instills in the learner a sense of responsibility and ethical commitment, as they recognize that all their actions must align with divine will and that they are accountable before Allah. This perspective liberates individuals from servitude to any authority other than Allah, reinforcing values such as justice, honesty, and trustworthiness, shaping them into righteous and free individuals with a sincere conscience.

The Integration of Revelation and Reason: Islamic philosophy rejects any contradiction between divine revelation and human intellect, viewing their relationship as complementary. This principle is fundamental to understanding human nature, perceiving individuals as beings composed of intellect, spirit, and body. Consequently, education must encompass religious, moral, and scientific aspects to achieve a balanced personality. This integration is reflected in various Quranic verses, such as: "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world" (Al-Qasas: 77). This verse highlights the necessity of balancing worldly affairs with the pursuit of the hereafter, emphasizing the harmony between spirit and body. The intellect serves as a tool for reflection and contemplation, enabling individuals to understand their religious and worldly responsibilities. The integration of intellect, spirit, and body shapes the individual whom Islamic philosophy seeks to cultivate, ensuring a holistic and harmonious life.

The Principle of Responsibility and Restricted Freedom: A fundamental concept in Islamic philosophy is that humans are granted freedom of choice within the framework of moral and religious guidelines, making them accountable for their actions before Allah and society. Freedom in Islam, and consequently in Islamic philosophy, is not absolute but is conditioned by the realization of the public good and the preservation of others' rights. This principle is affirmed in the Quran: "Indeed, we guided him to the way, be he grateful or be he ungrateful" (Al-Insan: 3), indicating that Allah has provided guidance, allowing individuals the freedom to choose between gratitude and disbelief, necessitating intellectual engagement and reflection while emphasizing personal accountability before Allah and society for every action taken.

6.1. The Concept of Education:

Islamic philosophy views education not merely as a process of knowledge and skill transmission but as a comprehensive endeavor aimed at nurturing individuals in all their dimensions—spirit, body, and intellect—so they may achieve balance between worldly and religious matters, rights and duties, and lawful and unlawful actions. This is accomplished by developing the intellect in harmony with Islamic law, fostering a balanced and integrated individual capable of success in both this life and the hereafter.

6.2. Educational Objectives:

The goals of education in Islamic philosophy include preparing individuals to be righteous in both their worldly and spiritual lives and fostering qualities such as tolerance, justice, and mercy to attain human perfection. This is achieved by molding a Muslim individual capable of performing good deeds, which extend beyond specific fields to encompass all aspects of life—scientific, political, cultural, religious, and worldly. The righteousness of actions is determined by their contribution to goodness, benefit, and the prevention of evil for both individuals and society¹⁰. Therefore, Islamic education does not solely focus on individual development but also emphasizes proper social interaction. The key educational objectives of Islamic philosophy can be summarized as follows:

- The primary goal is to achieve servitude to Allah alone. Worship permeates all aspects of a Muslim's life, encompassing speech, actions, and rituals, following the exemplary conduct of the Prophet Muhammad (peace be upon him), ultimately leading to happiness in both worlds. This is achieved by cultivating individuals who believe in Allah with awareness and conviction rather than compulsion, thus preserving innate human nature.
- Developing a balanced individual with moderate behavior and ethics, avoiding excessive materialism that distracts from the hereafter while also refraining from total worldly renunciation. Such an individual strives to build the earth, establish justice, equality, and truth, and adhere to ethical principles that guide them toward righteousness and benefit for themselves and society.
- Islamic educational philosophy aims to establish a cohesive society, akin to a solid structure, built upon values of cooperation, solidarity, and justice, which positively contribute to its stability, advancement, and fulfillment of the divine role of stewardship on earth.

6.3. The Curriculum:

Islamic philosophy seeks to develop a comprehensive curriculum that integrates religious and worldly sciences, ensuring that knowledge is not limited to abstract cognition but encompasses spiritual, ethical, and behavioral education. This holistic approach combines jurisprudence, exegesis, theology, mathematics, physics, medicine, and logic, fostering individuals capable of innovation while maintaining their Islamic identity. It also promotes communal values such as cooperation, teamwork, and consultation, shaping individuals who are beneficial to themselves and society. The methodologies employed in this curriculum include:

Role Modeling: Islamic education emphasizes presenting exemplary figures at all stages of life, with the Prophet Muhammad (peace be upon him) as the ultimate role model, warranting a dedicated subject on his biography.

¹⁰ - ماجد عرسان الكيلاني: أهداف التربية الإسلامية، ط2، بيروت، مؤسسة الرياض للطباعة والنشر والتوزيع، 1998، ص ص41-50.

Admonition: A method used to soften hearts and guide individuals toward righteousness through reminders and advice, provided the educator embodies exemplary conduct.

Storytelling: An impactful technique employed in the Quran to instill values, draw lessons, and guide behavior.

Practical Application: As emphasized in "And say, 'Do [righteousness]; for Allah will see your deeds, and [so will] His Messenger and the believers" (At-Tawbah: 105), practical implementation was a key teaching method of the Prophet Muhammad (peace be upon him).

Discipline: Used as a last resort when other means fail, ensuring moderation in its application to prevent deviation or negligence in behavior.

Encouragement and Deterrence: A balanced approach that motivates individuals with the promise of rewards for righteous actions while cautioning against negative consequences for misdeeds, fostering a balanced Islamic personality.

On the other hand, Islamic educational philosophy emphasizes the necessity of considering the learner's aptitudes and inclinations, rejecting coercion and compulsion in the learning process. It stresses the importance of mastering fundamental subjects such as memorization, recitation, and interpretation of the Qur'an, Hadith memorization, the lives of righteous figures, history, literature, logic, mathematics, physics, and medicine. Additionally, it upholds the principle of gradual learning, progressing from simple to complex and from easy to difficult, while avoiding the simultaneous study of multiple disciplines to ensure effective comprehension and retention.

6.4. The Teacher:

In Islamic education, the teacher holds a distinguished and esteemed position, not merely as a transmitter of knowledge but as a role model, mentor, and guide. Islamic philosophical and educational thought has placed great emphasis on this profession due to the teacher's crucial role in shaping learners.

The essential qualities of an Islamic educator include:

- ‘’- Sincere intention, free from ostentation or personal gain, in fulfilling their duty.
- Employing diverse educational methods such as storytelling, dialogue, and moral guidance.
- Gentleness in dealing with students, fostering their self-confidence and enthusiasm for learning.
- Respect for all disciplines and subjects, without undervaluing any field of knowledge.
- Upholding noble morals, considering teaching a means of drawing closer to God rather than merely a source of income.
- Recognizing and addressing individual differences among learners. ‘’¹¹

Thus, the success of education in the Islamic philosophy is closely tied to the teacher's ethics and sincerity. The teacher is not just a provider of information but a role model, guide, and nurturer in shaping a well-rounded Muslim individual.

6.5. The student:

The learner is considered the central figure in the educational process and must possess qualities that enable them to benefit from knowledge and apply it in their life. These include sincerity in seeking knowledge, aiming to get closer to God and contribute to both personal and societal development. Additionally, the learner should embody humility before teachers and peers, recognizing that the more they learn, the more they realize their need for further knowledge. Diligence, perseverance, and time management are also crucial, along with benefiting from both religious and worldly sciences to achieve a balance between the spiritual and intellectual, as well as between this life and the afterlife.

Key qualities of an ideal learner in Islamic education include:

- Viewing learning as an act of worship and avoiding distractions that hinder the pursuit of knowledge.
- Demonstrating humility towards teachers and scholars, respecting them, and adhering to their guidance.
- Avoiding arguments with scholars and teachers without proper understanding, prioritizing religious studies first before expanding into worldly sciences.

6.6. Criticism of Islamic Educational Philosophy:

One of the main criticisms directed at Islamic educational philosophy is its applicability in contemporary educational settings. Critics argue that it lacks comprehensive implementation mechanisms. However, proponents of Islamic philosophy counter this by emphasizing its inherent flexibility, which allows it to adapt to scientific and educational advancements without compromising its core values. The challenge, they argue, does not lie in the philosophy itself but rather in how it is adapted to meet modern demands through the development of contemporary curricula rooted in its spirit and Islamic principles.

7. Conclusion

Educational philosophies have evolved according to the intellectual foundations that shape them. Each philosophical approach seeks to provide a distinct vision of education that aligns with its perception of human nature and the role of knowledge in human development. Despite the differences in their theoretical foundations and practical methodologies, these philosophies share a broader purpose: preparing individuals to be active members of society and adaptable to intellectual, cultural, and scientific transformations.

Idealist philosophy emphasizes the primacy of thought and reason in understanding absolute truth, advocating for the development of intellectual abilities through the study of classical knowledge. In contrast, educational realism highlights the significance of sensory experience and scientific observation, arguing that education should be based on understanding the material world and its laws. Naturalistic educational philosophy asserts that education should align with human nature, stressing direct experience and respect for the natural developmental stages of learners. Pragmatic educational philosophy, on the other hand, advocates learning through scientific experimentation and engagement with real-life problems, viewing education as a tool for problem-solving and adaptation to change.

In contrast to these perspectives, Islamic philosophy offers a comprehensive vision that integrates knowledge and faith, aiming to balance the material and spiritual dimensions of human development.

Despite their differences, these educational philosophies share the goal of fostering intellectual, ethical, and social growth. They diverge in their views on the nature of knowledge, the priority of reason versus experience,

the role of the individual versus society, and the objectives of education in achieving human progress. Therefore, effective education draws upon various philosophical approaches, integrating rational analysis with practical engagement, aligning with human nature, and incorporating moral guidance. This holistic approach fosters well-rounded individuals who are conscious, capable of critical thinking, innovative, and ready to contribute effectively to their society.

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