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EXAMINING ISLAMIC EDUCATIONAL PHILOSOPHY AS A SPECIAL PHILOSOPHY

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***Abstract*:** Philosophy is a human endeavor that studies the essence through human reason by using reason to understand and answer all questions related to transcendence, humanism, and the human world. The object of philosophical study is inseparable from ontology, epistemology, and axiology. Data collection through "Google Scholar" and "ScienceDirect", such as books, scientific articles, and proceedings, which are the main topic of discussion of the research topic. The discussion of this study's object of general philosophy includes the history of the emergence of philosophy, characteristics of philosophical thinking, and the benefits of studying philosophy. As for the special branches of philosophy include "philosophy of education, history, science, law, social science, logic, art, religion, morals, and sports." Then, on the object related to special philosophy, namely, the philosophy of educational practice and Islamic educational science. Studying philosophy can help understand the nature of truth, because it is necessary to study philosophy in the world of education. The study of philosophy can help assess the formulation of educational policies, understand the perception of differences in society, and change life by thinking critically.

Keywords: General Philosophy, Special Philosophy, Islamic Education.

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INTRODUCTION

Humans are created with an intellect that can always think in situations and conditions that can change, where they can assess everything that happens and have many sources of information sharing.[1] Humans must face three common problems. First, the problem of how to relate to themselves as autonomous beings and reality, where humans are creatures who depend on themselves. Second, humans have spiritual and physical needs. Third, humans always face problems

[1] Anharul Ulum and Bima Fandi Asy'arie, "Islamic Religious Education in Forming Muslim Identity in the Modern Era," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 9, no. 1 (June 11, 2024): 1–13, https://doi.org/10.32332/riayah.v9i1.8498; Chamim Chabibi et al., "Synergy to Strengthen the Quality of Islamic Education in Achieving Sustainable Development Goals (SDGs)," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (March 6, 2025): 153–70, https://doi.org/10.31538/tijie.v6i1.1395.

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of self-interest. However, it is undeniable that humans cannot live on their own without the help of others.[2]

Science has a huge impact on human life and must be considered, as it can change inhumane behavior or disturb the balance between individuals, society, and their environment.[3] For example, the exploitation of nature, the commercialization of science, and the use of destructive technology are examples. So, there needs to be scientific ethics that must exist in all fields of science.[4] Due to technological advances and specialization in each discipline that develops independently, the intact nature of science has been lost. In science, there is a need to respect each other. As a result, efforts to build an academic community are really necessary.[5]

In the modern era, philosophy is the science that seeks truth, interprets human experience, and seeks answers to questions that arise in various areas of human life. This answer comes from the results of fundamental thinking, which can then be used to solve problems related to multiple aspects of human life, such as education.[6] Philosophy considers truth to depend on the ability of human reason, which serves as a benchmark for previous and subsequent events. In education, philosophy is very important because it provides a frame of reference in philosophy of education, where this is to realize the educational goals desired by the community or nation.[7]

Academics involved in education must cultivate an awareness to study philosophy. Several theories of Islamic educational philosophy are incorporated into educational practice, both consciously and unconsciously. Because theories in education come from philosophy.[8] In addition to being involved in philosophical educational theories, philosophy is also involved in educational practices, such as determining the direction of educational activities through the curriculum. Every curriculum plan always refers to the philosophical foundation of education. This shows that a philosophical perspective is still needed to develop an educational method in this modern era.[9]

The role of philosophy has a strong relationship with Islamic education. We can explore a wide variety of philosophical thinking to find its application in education. At the very least, we can see how a philosopher does a certain philosophical analysis to try to understand the problems in

[2] Nurani Soyomukti, *Pengantar Filsafat Umum* (Jogjakarta: Ar-Ruzz Media, 2011).
[3] Moh. Padil et al., "Political Exploration and Islamic Education Methods in Indonesia: A Systematic Literature Review in the Perspective of Sustainable Development Goals (SDGs)," *Journal of Posthumanism* 5, no. 3 (April 12, 2025): 1014–1041, https://doi.org/10.63332/joph.v5i3.839.
[4] M Nafiur Rofiq, "Peranan Filsafat Ilmu Bagi Perkembangan Ilmu Pengetahuan," *Falasifa : Jurnal Studi Keislaman* 9, no. 1 (2018): 161, https://doi.org/10.36835/falasifa.v9i1.112.
[5] Septiani Selly Susanti et al., "Innovative Digital Media in Islamic Religious Education Learning," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 40–59, https://doi.org/10.14421/jpai.v21i1.7553.
[6] A. C. Nikolaidis, "Toward a Theory of Interpretation in Dewey's Educational Philosophy," *Educational Theory* 71, no. 6 (December 24, 2021): 787–807, https://doi.org/10.1111/edth.12508.
[7] Heris Hermawan, *Filsafat Ilmu* (Bandung: CV Insan Mandiri, 2011).
[8] Asmoro Achmadi, *Filsafat Ilmu* (Jakarta: Raja Grafindo Persada, 2003).
[9] M Taufiq Rachman, *Filsafa Ilmu Pengetahuan* (Bandung: UIN Sunan Gunung Djati, 2020).

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the world of education.[10] Therefore, the philosophy of science is present in education as a means to critically analyze and offer various alternative solutions to various fundamental problems of education that are developing at this time. This is because, in philosophical thinking about the world of education, more broadly and comprehensively, it can interact with actual problems in the field directly.[11]

Furthermore, this study aims to identify and analyze between general philosophy and specific philosophy in Islamic education, so that readers can more easily examine and understand the two differences. Because every object of the meaning of philosophy, if it has been specialized in other aspects, there is a difference in terms of its discussion. This research cannot be separated from previous research; several previous studies were: (1) Farah, "Comparative Studies of the Main Streams of Islamic Philosophy of Education and Western Philosophy of Education." The study in this article finds three branches of Islamic educational philosophy. Conservative religion is represented by Imam Ghazali, rational religion is defined by Ikhwanus Shafa, and pragmatic-instrumental religion is represented by Ibn Khaldun. Then, the main traditions in the philosophy of education in the West include reconstructionism, perennialism, progressivism, and essentialism.[12]

Further, the research (2) Luthfiyah & Lhobir, "Ontology, Epistemology and Axiology of Philosophy of Education." Regarding education, the article emphasizes the close relationship between the three components. Epistemology determines how knowledge is acquired, ontology defines the essence of education, and axiology directs educational values. In short, the philosophy of education, with its ontology, epistemology, and axiology, provides a powerful framework for understanding and guiding Islamic education.[13] (3). Rohman et al. "Islamic Education Curriculum Design: A Literature Review." The discussion in this article emphasizes that during the preparation of the curriculum, seven main principles must be followed, namely synchronization, integral, universal, balance, flexibility, and individualization. Furthermore, the Islamic education curriculum must preserve values, students, social demand, and workforce creation.[14] Of the three studies, of

[10] Sembodo Ardi Widodo, *Pendidikan Dalam Perspektif Aliran-Aliran Filsafat* (Yogyakarta: Idea Press, 2015).
[11] Wolfgang Brezinka, *Philosophy of Educational Knowledge: An Introduction to the Foundations of Science of Education, Philosophy of Education and Practical Pedagogics* (Springer Science & Business Media, 2012).
[12] Sukman Sappe, "Differences in Knowledge Science in Islamic Education Philosophy Perspective," *International Journal of Asian Education* 1, no. 1 (June 27, 2020): 1–8, https://doi.org/10.46966/ijae.v1i1.22.
[13] Luthfiyah Luthfiyah and Abdul Lhobir, "Ontologi , Epistimologi Dan Aksiologi Filsafat Pendidikan," *Jurnal Basicedu* 7, no. 5 (November 17, 2023): 3249–54, https://doi.org/10.31004/basicedu.v7i5.6150.
[14] Syaifur Rohman, Bima Fandi Asy'arie, and Bunayar Bunayar, "Desain Kurikulum Pendidikan Islam: Sebuah Kajian Literatur," *DIMAR: Jurnal Pendidikan Islam* 5, no. 02 (June 29, 2024): 51–72, https://doi.org/10.58577/dimar.v5i02.193.

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course, they have their patterns of differences and goals. Thus, there is a difference in the study of this research topic that better understands the meaning of special philosophy in Islamic education.

METHOD

This research is library research, with a qualitative approach.[15] Primary and secondary data collection techniques are obtained from research documents, such as scientific articles, books, websites, proceedings, etc. First, the researcher searches for relevant data through "Google Scholar" and "ScienceDirect." This supports the theory about (General philosophy, special philosophy, and Islamic philosophy of education). Second, the researcher examines the sources obtained to convey the relevance and credibility of the data through a discussion of the research topic. Third, report results. The researcher reported the results of the study as findings obtained. The data obtained is then analyzed to verify and draw conclusions. The analysis in this article is content analysis. After the analysis stage, the researcher combines all the data findings to discuss in a report the topic of this research.

RESULTS AND DISCUSSION

The Meaning of Philosophy

1. Definition of Philosophy

Etymologically, Philosophy comes from the Greek language, namely "philos" and "sophia," meaning "love of wisdom, wisdom, and learning."[16] Furthermore, Syafei, emphasized that "Philosophy" in Arabic, the word "Philosophy" known by the term (philosophy), and in English "philosophy", while from the Greek language, namely by the name philosophia which consists of the word "philein" which means love and "Sophia" which means wisdom. Thus, the meaning of Philosophy means the deepest love of wisdom.[17] Furthermore, Adnan has also underlined the meaning of philosophy, which can be defined as the love of wisdom, where this has a deep meaning to think carefully using definite rules.[18] Therefore, philosophizing, or thinking with philosophy, means thinking based on certain principles in a disciplined and in-depth manner. The excerpt from Burhanuddin's work,[19] which has defined the meaning of "Philosophy" from scientific experts, includes the following:

a. Plato (427-348 SM), Philosophy is a discipline that aims to find absolute truths.

[15] Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research) Kaajian Filosofis, Teoritis, Aplikasi Proses Dan Hasil* (Depok: PT Rajagrafindo Persada, 2022).
[16] Ahmad Syar'i, *Filsafat Pendidikan Islam, Filsafat Pendidikan Islam* (Palangka: CV. Narasi Nara, 2020).
[17] Fauzia Rozani Syafei, "Dasar-Dasar Filsafat" (Padang: CV. Berkah Prima, 2020), 2.
[18] Gunawan Adnan, *General Philosophy* (Aceh: Ar-Raniry Press, 2020).
[19] Nunu Burhanuddin, *Filsafat Ilmu* (Jakarta: Pernadamedia Group, 2018).

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b. Aristotle (382-322 SM) defines philosophy as a discipline encompassing all fields such as metaphysics, logic, rhetoric, ethics, economics, politics, and aesthetics.
c. Cicero (106-043 SM), Declaring philosophy is the foundation of all fields of science, where this philosophy is the highest knowledge and the desire to achieve it.
d. Descartes (1596-1650), Positing philosophy is the amalgamation of all knowledge that comes from God, nature, and man serves as a subject of inquiry.
e. Immanuel Kant (1724-1804), argues that philosophy is a field of study that serves as the basis of all fields of study, and encompasses four issues: metaphysics, ethics, religion, and anthropology.

From this understanding, the meaning of Philosophy is a field of science that explains how humans continue to strive to determine the truth or truth critically, fundamentally, and importantly.[20] According to Laszlo,[21] from historical records, Pythagoras, a Greek philosopher from 582 to 496 BC, was the first to use this idiom. Marcus Tullius Cicero (106-143 BC), a Roman writer who was very famous in his day and some of his works are still read today, wrote that Pythagoras used the word philosophy in response to the scholars to name it by the name of knowledge. He said that knowledge is vast and constantly evolving.

In practical theory, the term philosophy says that characters fall into several categories. In this context, philosophy is meant to designate how a person thinks, behaves, and acts based on their philosophy. Thus, philosophy can be defined as a general perspective on human values, principles, and life. Philosophy is the search for truth and interpreting what is important and meaningful in life.[22]

Philosophy does a lot in the academic world. All science can be based on philosophy as a perspective, science, or method. Learning philosophy simply by reading books, discussions, seminars, or lectures is not enough. To solve problems, mysteries, creeds, and skepticism, one must be ascetic, think, try, and contemplate.[23] Therefore, thinking philosophically means thinking based on certain principles in a disciplinary manner. Not everyone becomes a philosopher because they are basically homo sapien. This is because philosophical thinking requires regular practice and thinking habits to understand each problem or substance and find the right answer as a manifestation of love for truth.[24]

[20] Rofiq, "Peranan Filsafat Ilmu Bagi Perkembangan Ilmu Pengetahuan."
[21] Ervin Laszlo, *Introduction to Systems Philosophy: Toward a New Paradigm of Contemporary Thought* (London: Routledge, 2021), https://doi.org/10.4324/9781003205586.
[22] Soyomukti, *Pengantar Filsafat Umum*.
[23] Yoshihiro Maruyama, "Moral Philosophy of Artificial General Intelligence: Agency and Responsibility," 2022, 139–50, https://doi.org/10.1007/978-3-030-93758-4_15.
[24] Muliadi, *Filsafat Umum* (Bandung: UIN Sunan Gunung Djati, 2020).

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2. The Reason for the Emergence of Philosophy

Speaking of the birth and development of philosophy, in its early phases, it cannot be separated from the scientific advances that emerged during Ancient civilization, especially the Greek period. By around 2000 BC, the Babylonian people in the Nile River valley (Egypt) and the Euphrates River were already familiar with weight measuring devices, ranked number tables, and multiplication tables using the ten-finger system.[25] The creation of the pyramids, one of the world's wonders, involved applying the principles of geometry and mathematics, showing a highly advanced level of thinking. In addition, they also make observations of celestial bodies such as stars, moons, and suns, which allows them to predict lunar and solar eclipses. The science used in this context is now known as astronomy. In India and China, the method of making paper and compasses (as directions) had also been invented.

According to Adnan,[26] Philosophy, which is still known today, is known to have originated in three different periods. The period was originally referred to as the classical phase, considered a continuation of antiquity, and began in Athens, Alexandria, and the center of Greek culture and Roman thought. The next period was the medieval period, which was marked by the end of Alexander the Great's rule in Athens and Roman rule in Greece. During this period, philosophical thought experienced stagnation and regression, becoming known as the Dark Ages. After that, the modern era and the post-modernism period emerged. The rapid development of philosophy and science characterizes the modern era. Modern philosophy emphasizes thinking based on intellect, experience, and facts that humans can know.

Greek philosophical thought was first introduced into the world of Islamic thought during the reign of Caliph Al-Makmun (811–833 AD) of the Bani Abbas dynasty (750–1258 AD) through a translation project. This translation process was carried out in response to the development and sustainability of the tradition of rational thinking in philosophy and jurisprudence among Islamic society, especially the Muktazilah school, as well as to obtain additional references in dealing with the development of heterodox thought that emerged at that time.[27]

Even today, the dynamics of world thinking continue to change. By making this reality, the doctrine that values reason as high as possible is one of the sources of knowledge and truth, in the Qur'an and Sunnah. It is mentioned how important reasoning, thinking, and research are. The doctrine states that philosophy emerged in Islamic countries ruled by the Abbasid state. The activity

[25] Suaedi, *Pengantar Filsafat Ilmu* (Bogor: PT Penerbit IPB Press, 2016).
[26] Gunawan Adnan, *Filsafat Kontemporer: Diskursus Filsafat Barat Dan Islam* (Universitas Islam Negeri Arraniry Press, 2016).
[27] Ndumiso Dladla, "The Azanian Philosophical Tradition Today," *Theoria* 68, no. 168 (September 1, 2021): 1–11, https://doi.org/10.3167/th.2021.6816801.

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of reasoning began with several translations of books from the West.[28] In fact, everyone has thought about the major problems of philosophy. Everyone must have thought that in philosophical theory, thinking about why things should and shouldn't happen this way. We have generally interacted with philosophies that ask questions and hold philosophical opinions.[29]

3. Characteristics of Philosophical Thinking

According to Suseno (2016), it is emphasized that the attitude that a philosopher must have is the ability to think critically, because this attitude is the essence of philosophy. A philosopher must indeed find an answer to find a problem at the end of a problem, so that what is to be obtained can produce something desired.[30] Everything humans can think about is related to philosophy, because it contains two possibilities between the thought process and the result of thinking. Philosophy is basically a method of solving problems. However, in the second definition, it is a conclusion made as a result of talk or problem-solving.[31] People always face problems, whether as individuals, in families, communities, or countries, as well as economic, political, social, educational, and other issues. In addition, everything that is theoretical, transcendental, abstract, and so on is closely related to philosophy.[32] There are several methods of thinking in philosophy, including:

a. Logical and Logical Analysis Methods

Analysis can be put into the category of thinking methods because it is a logical attempt to explain human thoughts and feelings. Logical activities allow people to identify the truth in real terms, so that it can be used to simplify the results of thought. The analysis should include everything about the concepts, facts, methods, and principles of expressing human mindsets.[33] Then, according to Daly,[34] analysis is often identified as a typical activity in philosophy, especially in the tradition introduced by Gottlob Frege, Bertrand Russell, Bernard Bolzano, and G.E. Moore. This tradition is known as "analytic philosophy" and involves different philosophical analyses. Although it is difficult to classify this type of analysis, we can examine the views of three influential philosophers in the analytic tradition, namely Moore, Russell, and Quine, to compare their perspectives on the essence of philosophical analysis. Each view represents a significant subtradition within the broader framework of analytic philosophy.

[28] Maruyama, "Moral Philosophy of Artificial General Intelligence: Agency and Responsibility."
[29] Nur A. Fadhil Lubis, *Pengantar Filsafat Umum* (Medan: Perdana Mulya Sarana, 2020).
[30] Franz Magnis Suseno, *Filsafat Sebagai Ilmu Kritis (Edisi Elektronik)* (Yogyakarta: Kanisius Media, 2016).
[31] Muhammad Anwar, *Filsafat Pendidikan* (Jakarta: Pernadamedia Group, 2015).
[32] Misnal Munir, *Filsafat Sejarah* (Yogyakarta: Gajah Mada University Press, 2014).
[33] Michael Baumgartner and Christoph Falk, "Configurational Causal Modeling and Logic Regression," *Multivariate Behavioral Research* 58, no. 2 (March 4, 2023): 292–310, https://doi.org/10.1080/00273171.2021.1971510.
[34] Chris Daly, *Pengantar Metode-Metode Filsafat* (Yogyakarta: Antinomi, 2010).

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Meanwhile, Logic is a field of philosophy that studies whether human thought is pure. The field of logic is the principles that determine straight, precise, and sound thinking is the field of logic study. A person who studies logic is expected to be able to draw the right conclusions by using the reasoning principles he has learned about a problem.[35] Therefore, it can be underlined that logic can be defined as reasoning or thinking that is reviewed in terms of accuracy. Logical thinking, conversely, is a way of thinking using logic, rationality, and reasoning.

b. Inference Methods

Philosophers are known always to strive to find the ultimate truth, or the ultimate truth they want to achieve. Therefore, philosophy is defined as the study of wisdom to gain knowledge. However, there is no such thing as a knowledge gatherer and a philosopher.[36] Because critical thinking skills are essential to survive and compete in a global competition, humans are expected to have these abilities. Man is very curious and constantly looking for answers to the questions he faces every day. This aligns with philosophical education, which teaches people to think critically and use empirical methods to achieve scientific facts.[37]

c. Language Analytics Methods

At least, analytic philosophers face several problems. In fact, philosophers have been paying attention to the relationship between language and philosophy since it developed in Greece. They question and know various philosophical topics, such as metaphysics, essence, obligation, goodness, truth, justice, and linguistic analysis.[38] Language can convey information and has many other meanings, such as commanding, making prophecies, and praying. It can be the language of art, the language of morality, or the language of academics. This diversity must be acknowledged, which is then displayed in the language game itself.[39] Because Philosophy of Language is a special field in philosophy that studies language materially, the style of language is easy to understand by looking at the language used.[40]

d. The Intuition Method

The ability to predict what will happen in the future is known as intuition. Many people are unaware of this ability or ignore it without providing logical and intellectual reasoning. Intuition is

[35] Muliadi, *Filsafat Umum.*
[36] Gunawan Adnan, *Filsafat Umum.*
[37] S Unwakoly, "Berpikir Kritis Dalam Filsafat Ilmu: Kajian Dalam Ontologi, Epistemologi Dan Aksiologi," *Jurnal Filsafat Indonesia* 5, no. 2 (2022): 100, https://ejournal.undiksha.ac.id/index.php/JFI/article/view/42561%0Ahttps://ejournal.undiksha.ac.id/index.php/JFI/article/download/42561/22277.
[38] Gunawan Adnan, *Filsafat Umum.*
[39] Lubis, *Pengantar Filsafat Umum.*
[40] Siti Dea Ananda, "Syair Al-I'tirof Karya Abu Nawas Dalam Perspektif Filsafat Bahasa," *Jurnal Bahasa, Sastra, Dan Budaya* 13, no. 1 (January 29, 2023): 64–77, https://doi.org/10.37905/jbsb.v13i1.17843.

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a type of mental ability. Because it is often called the intuition or the whisper of the day, this existence usually appears in unexpected directions.[41] Intuition is the feeling of the heart, conscience, hunch, supra consciousness, or impulse that drives us to do something. With practice, we can make wise and rational decisions.[42]

e. Method Transcendental

Transcendental can be defined as something broader or beyond scientific explanations and ordinary experience.[43] The word transcendent refers to a person's beliefs in his or her life. The belief indicates the existence of something outside of himself and can help him, especially in spiritual matters. In addition, the meaning of transparency is close to transcendent. The purpose of life is more important than all human needs. Human efforts to better understand the meaning of life are one method to understand the true meaning of life.[44]

f. Dialectical Method

Dialectical understanding offers a new perspective that shows that any problem can be solved using a two-way way of thinking. This can help a person solve problems with more objective thinking, provide clear explanations of issues, and foster creative ideas.[45] This approach is also known as the process of inductive questioning, which directs a person to knowledge in small steps. This approach consists of various inductive questions that can help a person acquire knowledge step by step.[46]

g. Phenomenological Methods

Phenomenology is the study of a person's life experience or a way to study how people subjectively perceive their experiences and understand phenomena. The phenomenological method teaches people to consider things carefully until they can see them directly. This means dismissing the human phenomenon as an inseparable representation.[47] Because phenomenology is the study of phenomena or symptoms. So basically, phenomenology aims to get a correct

[41] Anil Kumar Vaddiraju, *Reason, Religion and Modernity: Gadamer-Habermas Debate* (Springer Nature, 2024).
[42] Samuji, "Pengertian, Dasar-Dasar Dan Ciri-Ciri Filsafat," *Jurnal Paradigma* 13, no. 1 (2022): 13.
[43] Stefano Vincini, "The Epistemological Contribution of the Transcendental Reduction," *Husserl Studies* 37, no. 1 (April 3, 2021): 39–66, https://doi.org/10.1007/s10743-020-09265-8.
[44] H Yuliansyah, "Makna Transendental Pada Foto Alam," *ATRAT: Jurnal Seni Rupa* 3, no. 3 (2015): 203, https://jurnal.isbi.ac.id/index.php/atrat/article/view/369.
[45] Giannis Ninos, "Rethinking Dialectic in the 21st Century: Interpretation, Method and Scientific Inquiry," *Critique* 51, no. 2–3 (July 3, 2023): 363–79, https://doi.org/10.1080/03017605.2023.2292856.
[46] Felisita Marcelliana Atmojo dan Yeni Danawak, "Tinjauan Filsafat Metode Dialog Socrates Dan Implementasinya Terhadap Pembelajaran Matematika," *PRISMA, Prosiding Seminar Nasional Matematika*, 2022, 45.
[47] Nadiatus Salama and Nobuyuki Chikudate, "Religious Influences on the Rationalization of Corporate Bribery in Indonesia: A Phenomenological Study," *Asian Journal of Business Ethics* 10, no. 1 (June 19, 2021): 85–102, https://doi.org/10.1007/s13520-021-00123-0.

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understanding, which is an understanding that understands reality in a way that reality itself wants. Thus, one will get a consistent picture and match the information found.[48]

h. Hermeneutic Methods

The hermeneutic method is a way to understand symbols in texts and external symbols. Hermeneutics widely uses it to find hidden meanings in symbols or texts. This method has an advantage compared to other methods, namely, it can make historical texts easier to understand by utilizing the perspective of the author, reader, text, and relevant context. This method is also widely used in hermeneutics to find hidden meanings in symbols or texts. Hermeneutics is close to philosophy because it assesses it using historical sources.[49]

4. Characteristics of Philosophy

Over the years, human knowledge has been largely shaped by philosophy. Philosophers continue to study all aspects of nature as deeply as possible. This shows that philosophy is at the core of all science. In philosophy, certain ideas will consider or update previous ideas while comparing them to modern ones supported by scientific research. To prove the truth with scientific evidence is the goal of philosophy.[50] As for the characteristics of philosophy, there are three among them:

First, Universal. Seroang philosophers have broad thinking because they do not limit themselves and only look at it from one point of view. This thinking finds out how science relates to morality, art, and the purpose of life, which is the focus of philosophical thought.[51] Then, according to Lubis, the meaning of the whole is deep thinking that produces fundamental and important conclusions.[52]

Second, radicals. Radical thinking does not focus on a specific phenomenon or reality. Radical thinking means thinking deeply to find the root of the problem, this is very important for philosophers because this method will encourage the desire to find the root of reality.[53] On the other hand, radical means to advance in action or thought. Building a discussion of criticism and

[48] Gunawan Adnan, *Filsafat Umum.*
[49] Humar Sidik and Ika Putri Sulistyana, "Hermeneutika Sebuah Metode Interpretasi Dalam Kajian Filsafat Sejarah," *Agastya: Jurnal Sejarah Dan Pembelajarannya* 11, no. 1 (January 31, 2021): 19–34, https://doi.org/10.25273/AJSP.V11I1.6224.
[50] Mardinal Tarigan, "Perkembangan Ilmu Filsafat Di Dunia Pendidikan," *Jurnal Multidisiplin Dehasen* 1, no. 3 (2022): 328.
[51] Samuji, "The Understanding, Fundamentals and Characteristics of Philosophy."
[52] Lubis, *Pengantar Filsafat Umum.*
[53] Kathryn S. Plaisance, Jay Michaud, and John McLevey, "Pathways of Influence: Understanding the Impact of Philosophy of Science in Scientific Domains," *Synthese* 199, no. 1–2 (December 22, 2021): 4865–96, https://doi.org/10.1007/s11229-020-03007-1.

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rationalism requires a radical approach to philosophical thinking, which means exploring concepts of reality to their roots.[54]

Third, speculative. Speculative or hunting for the truth about reality and the relationship between one thing and another. This way of thinking is a type of attempt to discover aspects of experience and thought.[55] All philosophy begins with doubt, but this speculation is based on mature thinking, not baseless attempts. In this school of philosophy, the history of philosophical action must follow a consistent pattern.[56]

5. Benefits of Studying Philosophy

Despite today's growing knowledge, people continue to search for the truth. On the contrary, people become increasingly interested in dialectics, so they continue to seek truth based on existing theories or discover new theories by destroying old ones. Humans are now more diligent in conducting scientific research to solve every problem they face.[57] In general, people become wiser after studying philosophy. To be wise means to understand current ideas from their point of view. Understand and accept the situation from the existing perspective. Plato considered the predicate of a supreme desire an extraordinary pleasure, so a person who thinks philosophically is given such a good predicate.[58]

In general, it can be affirmed that a person studying philosophy will help answer basic questions about what the world means and how big it is. This ability is learned regularly and repeatedly. The role of philosophy is to systematically state that philosophy offers new solutions to basic human problems such as truth, knowledge, responsibility, and justice.[59] Several people argue that philosophy is just nonsense, abstract discussion, and other terms. This may be due to a system of society that believes that intelligence and the desire to seek the truth are only found through the media. However, philosophy is a source of knowledge that is very beneficial to society at large.[60]

There is no doubt that philosophy has many benefits as a science, because it is the parent of science (*mater scientiarium*). Assuming that philosophy is part of the foundation of science, this would certainly make a greater contribution than philosophy itself. However, as society develops and the

[54] Miftahussaadah & Mahmud Arif, "Filsafat Pendidikan Islam: Telaah Keberagaman Radikal," *Nusantara : Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 2 (2021): 201.
[55] Ahmad Syukri Milasari, Badarussyamsi, "Filsafat Ilmu Dan Pengembangan Metode Ilmiah," *Jurnal Filsafat Indonesia* 4, no. 3 (2021): 220.
[56] Zafri, "Analisis Makna Setiap Peristiwa Sejarah Melalui Penerapan Model Berstruktur," *Jurnal Historia* 6, no. 2 (2018): 334.
[57] Muliadi, *Filsafat Umum.*
[58] Suaedi, *Pengantar Filsafat Ilmu.*
[59] Syafei, "Dasar-Dasar Filsafat."
[60] Soyomukti, *Pengantar Filsafat Umum.*

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problems that arise become more complex, philosophy as a whole becomes impossible to solve every problem as a whole. As a result, the specifics of philosophy began to form branches of philosophy.[61]

Thus, studying philosophy can help us understand what is right and wrong, and which philosophies help progress and which ones are destructive. Philosophy helps us judge policies, understand ourselves and our society, find truth, and change lives by thinking critically, especially for students and the younger generation who will later become the nation's next generation. The impact that has occurred on their educational world, as well as the development of our country today, requires answers to various important philosophical questions.

Objects of Study in General and Special Philosophy

1. Objects of Study in General Philosophy

It has been explained that Philosophy is man's attempt to understand nature through the human mind and to use reason to understand and answer all questions related to transcendence, humanism, and the human world. Philosophy is not just a collection of thinking methods; most importantly, how humans can think critically and assume responsibility by being understandable to others.[62] The object of study in the discussion of philosophy consists of three discussions, including ontology, epistemology, and axiology, as follows:

a. Ontology is a branch of metaphysics that discusses the existence and various varieties of reality.[63] The ontological object is from the experience of man in every form that can be achieved through the five senses or through the tools that help the five senses themselves.[64] The ontological object is from the experience of man in every form that can be achieved through the five senses or through the tools that help the five senses themselves.[65]
b. Epistemology is a theory of knowledge that studies three main things: the validity of knowledge, the characteristics of knowledge, and the sources of knowledge. In general, epistemology also investigates complex issues such as the status of knowledge beyond the five senses, the relationship between knowledge and personal beliefs.[66]
c. Axiology is a science that investigates what science really is and how to use it for the general benefit of humanity. In addition, Djamaluddin stated that axiology is the study of the values

[61] Achmadi, *Filsafat Ilmu.*
[62] Redja Mudyaharjdo, *Filsafat Ilmu Pendidikan* (Bandung: PT Remaja Rosdakarya, 2012).
[63] Elen Safitri, "Pengertian, Objek Dan Ruang Lingkup Filsafat, Filsafat Pendidikan Dan Filsafat Pendidikan Islam," *Jurnal Pendidikan Dan Konseling* 4, no. 6 (2022): 5402.
[64] F Achmad, "Posbakum Antara Teori Dan Praktek: Filsafat Ilmu," 2014.
[65] Syafei, "Dasar-Dasar Filsafat."
[66] Tomasz Leś, "The Role of Philosophical Analysis in Contemporary Educational Research," *Educational Philosophy and Theory* 53, no. 2 (January 28, 2021): 140–50, https://doi.org/10.1080/00131857.2020.1777850.

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of something valuable and is mentioned by everyone. The value of life is a pleasure as a physical value in question. The spiritual values are intellectual, aesthetic, ethical, and religious.[67]

2. Specific Philosophy Study Objects

In this particular philosophy, the subject of reality is one of the essential aspects of human life. This differs from general philosophy, where the subject is the reality of everything.

Special Branches of Philosophy

The branches in this "Special Philosophy" have been divided into several parts by Mudyaharjdo, including the following:

a. Philosophy of Education. In this scope, the concept of educational implementation is studied, which includes the objectives, background, methods, and results, as well as the idea of academic science, which consists of a critical analysis of its structure and usefulness.
b. Philosophy of History. The boundaries of psychophysical causality are defined in this scope, where the study of historical metaphysics relates to background, fundamental causes and laws, the meaning and motivations of human development, and historical logic relates to understanding history as a social being.
c. Philosophy of Science. The structure of science, including its methods, forms, and theoretical and practical meanings, is studied in this scope.
d. Philosophy of Law. In this scope, we see law as a unique type of social control in a society governed by politics, how society maintains it, and how the law is applied through juridical and administrative processes.
e. Social Philosophy. In the political and economic fields. In this scope, where the problem of the relationship between human beings and society exists, the value system that directs social processes, the power and power of the state, social supervision of rights and obligations, and justice.
f. The Philosophy of Logic. This scope, an art and reasoning, investigates the location of truth, grammar, and the deviation of logic.
g. Philosophy of Art. This scope explores aesthetic values, namely the values of beauty contained in works of art and nature in all forms and with meanings.
h. Philosophy of Religion. In this scope, we examine religion for what it is, how it relates to God and other experiences, the truth of religious beliefs and values, perspectives, and actions.

[67] Ahdar Djamaluddin, "Filsafat Pendidikan (Educational Phylosophy)," *Istiqra': Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 2 (2014): 129.

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i. Moral Philosophy. In this scope, we learn the meaning of good about the search for a purpose in life, the meaning of obligation about the law, and the meaning of virtue about consent and disapproval.

j. Philosophy of Sport. This scope evaluates both sports aspects, including the ins and outs of movements performed while exercising, and passive sports, which are the feelings involved in sports.[68]

From some of the parts stated above, we must be able to distinguish from the branch of Special Philosophy, so that we can also find it easier to find in terms of the differences because philosophy is a discipline that studies things thoroughly, summarizingly, rationally, and deeply to the root, to find the core and main problems of the subject studied.[69]

Status of Islamic Philosophy of Education

In general, philosophy discusses human efforts to think speculatively, reflectively, and systematically about the universe and man's relationship with the surrounding environment. Therefore, his main focus is on metaphysics, epistemology, and axiology. Metaphysics deals with reality and truth, linking these concepts to Islamic educational theory and practice, including teaching materials, experiences, and skills, all involving reflection on the curriculum.[70] In education, which we can recognize in human life, there are patterns that include:

a. Philosophy of Islamic Education Practice

The philosophy of educational practice is a thorough and critical analysis of how education should be carried out and organized in human life.[71] The philosophy of practicing Islamic education can be distinguished, including: First, the Meaning of Education. Education is usually defined as the human effort to develop personalities that conform to the principles of their society and culture. Education is any effort a person or group makes to become an adult or achieve a better life or mental livelihood.[72]

Second, the purpose of education. In achieving educational goals, it is necessary to think deeply and thoroughly. When you want to achieve it, philosophical thinking is also needed. Because

[68] Mudyaharjdo, *Filsafat Ilmu Pendidikan*.
[69] Fadhil Hikmawan, "Perspektif Filsafat Pendidikan Terhadap Psikologi Pendidikan Humanistik," *Jurnal Sains Psikologi* 6, no. 1 (March 12, 2017): 31–36, https://doi.org/http://dx.doi.org/10.17977/um023v6i12017p31-36.
[70] Saifullah Idris, *Demokrasi Dan Filsafat Pendidikan (Akar Filosofis Dan Implikasinya Dalam Pengembangan Filsafat Pendidikan)* (Banda Aceh: Ar-Raniry Press, 2016).
[71] Azmil Abidah et al., "The Impact of Covid-19 to Indonesian Education and Its Relation to the Philosophy of 'Merdeka Belajar,'" *Studies in Philosophy of Science and Education* 1, no. 1 (April 1, 2020): 38–49, https://doi.org/10.46627/sipose.v1i1.9.
[72] Ahdar Djamaluddin et al., "Filsafat Pendidikan," *Istiqra': Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 2 (2014): 130, http://jurnal.umpar.ac.id/index.php/istiqra/article/view/208.

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students must be given resources during the educational process and the existence of the curriculum must have relevant materials or studies, and academic objectives.[73]

Third, the purpose of Islamic education. Where this is to educate the nation's life, national education aims to build the ability and character of an open-minded nation. Meanwhile, the goal of national education is for students to become people who believe and fear Allah SWT.,[74] In line with Asy'arie's opinion, the purpose of Islamic education is to realize Islamic values in the person of students after the educational process is completed. In other words, the purpose of Islamic education is to realize Islamic values in the person of students through a process centered on achieving the results of students who believe and fear Allah SWT, have noble character, are healthy, knowledgeable, and capable.[75]

a. Social Philosophy of Islamic Education

The social philosophy of education is a comprehensive and critical analysis of how education should be carried out to realize the desired human being of the community. This study will discuss three things related to the restrictions, including the similarity of the nation with education, independence, and democracy.[76]

According to Hasanuddin, the social philosophy of education is an effort to radically consider human relationships in society, human relationships with each other, human relationships with groups, and human relationships with organizations for growth. In addition, the social philosophy of education attempts to humanize humans by eliminating inappropriate human traits, such as animals.[77]

Social Philosophy is a general concept related to human society. In the context of social philosophy that focuses on the principles underlying social processes in a real and ideal sense. Based on these limits, it is well arranged to create six main points in social philosophy which include (1) the relationship between man and society; (2) social and political values; (3) state, power, and power; (4) law and rights; (5) political obligations; and (6) the ideals of justice. Therefore, the social philosophy of education consists of six main issues: the relationship between humans and society,

[73] Bima Fandi Asy'arie and Abd. Haris, "Hakikat Manusia Sebagai Pelaku Pendidikan Islam," *Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 4, no. 1 (October 30, 2023): 32–49, https://doi.org/10.53515/tdjpai.v4i1.97.

[74] I Wayan Cong Sujana, "Fungsi Dan Tujuan Pendidikan Indonesia," *Adi Widya: Jurnal Pendidikan Dasar* 4, no. 1 (July 23, 2019): 29, https://doi.org/10.25078/aw.v4i1.927.

[75] Bima Fandi Asy'arie, "Strategy For Islamic Religious Education Teachers in Growing Aqidah Towards Students in Batanghari, Lampung Timur," *Jurnal Diskursus Islam* 11, no. 3 (December 31, 2023): 267–84, https://doi.org/10.24252/JDI.V11I3.40885.

[76] Mudyaharjdo, *Filsafat Ilmu Pendidikan*.

[77] Idris Hasanuddin, "Filsafat Sosial Pendidikan Dalam Perspektif Islam," *Jurnal Ilmiah Tarbiyah Umat* 12, no. 1 (June 22, 2022): 62, https://doi.org/10.36915/jitu.

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sociopolitical values, the state, power and law, law and political rights and obligations, and justice as a principle that influences the national education system.[78]

The association between relationships and human society will be a subject in social life. Where social means maintaining orderly relationships in society between individuals. A society is a group of people bound by a culture they consider identical. This definition suggests that society and culture are related. This relationship cannot be broken. Society serves as a container for culture, and each culture must have its own society after it has disappeared.[79]

b. Philosophy of Education

Philosophy of Educational Science is the initial phase, in which educational psychology is studied thoroughly. It includes S-R learning theory, educational measurement, measurement theory, and systematic curriculum structuring methods. More conceptually, the philosophy of education can be defined as a thorough and critical analysis of education. This includes educational theories obtained from quantitative and qualitative research.[80] According to Kristiawan, it is also emphasized that the philosophy of education is used to study education. In this case, philosophy will determine where our students will be taken. The general theory of education, the basis of all thought about education, and the types of thinking according to the branches of philosophy influence how education is carried out.[81] If it is more detailed, then the objects of the philosophy of education can be distinguished, which are as follows:

1) The Ontology of Educational Science discusses what it is and how it is organized.
2) Epistemology of Education talks about the formal and material objects of Education.
3) Methodology of Education talks about how the essence of a way of Education is arranged.
4) Axiology of Educational Sciences, which talks about the theoretical and real benefits of Educational Sciences.[82]

Philosophy, as the origin of all branches of science and the parent of knowledge, should be used as a foundation for developing various disciplines, including education.[83] Philosophy seeks to study this to explain the nature of science, which is full of limitations, and to gain a strong understanding of the various natural phenomena that have become the subject of science itself. Philosophy is closely related to education, both theoretically and practically. Educational theory is

[78] Mudyaharjdo, *Filsafat Ilmu Pendidikan*.
[79] Muhammad Mufid, "Etika Dan Filsafat Komunikasi," *Prenadamedia* (Jakarta: Pernadamedia Group, 2009).
[80] Mudyaharjdo, *Filsafat Ilmu Pendidikan*.
[81] Muhammad Kristiawan, *Filsafat Pendidikan* (Jogjakarta: Valia Pustaka, 2016).
[82] Mudyaharjdo, *Filsafat Ilmu Pendidikan*.
[83] Miswari, *Filsafat Pendidikan Agama Islam* (Sulawesi: Unimal Press, 2018).

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always based on a particular philosophy. In the same way, every real educational effort is based on the philosophy that is the driving ideology.[84]

In its development, the Philosophy of Islamic Education always focuses on developing knowledge. Up to the cultural level to determine whether science benefits humans and what it means. Therefore, it is necessary to reconsider the profound meaning of science, even to the extent that it can affect other fields of study that are important in education.[85] Thus, the Philosophy of Educational Sciences can provide an ideal learning setting. Educational theory is the basis for educational philosophy to develop concepts about educational policies and principles. Practical education, or the educational process, includes curriculum implementation and teacher-student interaction to achieve educational goals. Everything is done based on educational theory.[86] For more clarity on the philosophy of education in a particular philosophy. As described by Mudyaharjdo,[87] in the following image.

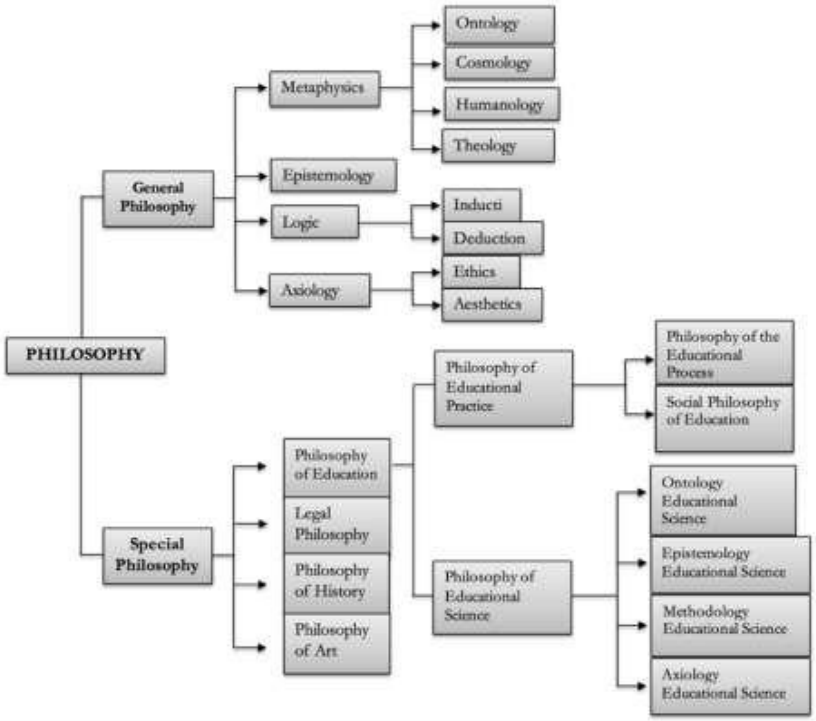


Figure 1. Status of Philosophy of Educational Science as Philosophy

[84] Ravshan Mardonov, "Philosophy of Education in Modern Conditions of Society Development," *Asian Journal of Research in Social Sciences and Humanities* 11, no. 10 (2021): 103–14, https://doi.org/10.5958/2249-7315.2021.00079.4.
[85] Ahmad Taufik Nasution, *Filsafat Ilmu: Hakikat Mencari Pengetahuan* (Yogyakarta: CV Budi Utama, 2016).
[86] Nasikhin Nasikhin et al., "Philosophy of Islamic Science in Al-Farabi's Perspective," *RUSYDIAH: Jurnal Pemikiran Islam* 3, no. 1 (June 30, 2022): 20–34, https://doi.org/10.35961/rsd.v3i1.411.
[87] Mudyaharjdo, *Filsafat Ilmu Pendidikan.*

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CONCLUSION

Philosophy is defined as the science that seeks truth, interprets human experience, and seeks answers to questions that arise in various areas of human life. Philosophy does a lot in the academic world. All sciences can be based on philosophy as a perspective, science, or method. The object of philosophical study is generally inseparable from ontology, epistemology, and axiology. A person who thinks philosophically has several methods, including logical and logical analysis, inference, language analysis, intuition, transcendental, dialectical, phenomenological, and hermeneutics. As for the characteristics of people who think philosophy is universal, radical, and speculative. Then, the objects of study of special philosophy include philosophy of education, history, logic, art, law, social science, religion, and sports. The status in the philosophy of education is (1) the philosophy of educational practice, and (2) the philosophy of education. The author also advises readers to be able to underline that general philosophy and specific philosophy have differences. Because every object of the meaning of philosophy, if it has been specialized in other aspects, there is a difference in terms of its discussion.

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