

VIEWS OF ISLAMIC EDUCATIONAL PHILOSOPHY ON HUMANS, SOCIETY AND THE ENVIRONMENT

Aisyah Haryati ^{a*)}, Faiz Fahmi ^{a)}, Uus Saripudin ^{a)}, Edi Supardi ^{a)}

^{a)} STAI Al-Azhary, Cianjur, Indonesia

^{*)} Corresponding Author: aisyahharyati537@gmail.com

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Abstract. The philosophy of Islamic Education is the mother of all knowledge that has developed from ancient Greece to modern times. The view of Islamic educational philosophy towards human beings is in accordance with its development period because the educational process in the principle of Islamic views is tarbiyah, meaning in accordance with human life habits. In the Qur'an, there are three concepts about the meaning of human beings, namely al-Basyar, al-Insan, and An-Nas. The first concept is al-Basyar, human beings should not be much different from other biological beings. Thus, human life is bound to other principles of biological life such as breeding, experiencing a phase of growth in reaching maturity and maturity. The second concept is al-Insan which is used in the Qur'an to show the totality of human beings as physical and spiritual beings. The harmonization of these two aspects with the various potentials they have can rely on humans as unique and special creatures of God. The third concept is that humans are created as social creatures starting from a male and female couple and then developing into tribes and nations to get to know each other. Then the view of Islamic philosophy towards society is that it is clear that Islam has regulated various things as well as education with all its aspects. Islamic education plays a very important role in determining the fate of a society because the Qur'an has been revealed since its inception aims to guide society to the truth. Furthermore, the view of Islamic education philosophy on the environment is that it must be active in utilizing it such as land, water, air, and so on.

Keywords: philosophy of Islamic education; human; community; environment

I. INTRODUCTION

The Muslim community views the philosophy of Islamic education from all aspects of the Islamic educational order. Literally, philosophy means love of knowledge. Philosophy comes from the words "philo" = love and "sophos" = knowledge or wisdom. Historically, philosophy has been the mother of all knowledge that has developed since ancient Greece

to modern times. According to John, education is seen as a process of forming fundamental basic abilities, both regarding thinking (intellectual) and emotional power (emotional) towards human character and ordinary human beings, then philosophy can also be interpreted as a general theory of education. According to Abdur Rahman Nahlavi, the philosophy of Islamic education is a personal and community arrangement so that they can embrace Islam logically and in accordance with the whole both in individual and collective life.

On the other hand, Ahmad Marimba views the philosophy of Islamic education as physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to Islamic measures. According to Mustapa Al-Ghulaini, the philosophy of Islamic education is to instill noble morals in the soul of children during

their growth and to water them with water of guidance and advice so that the morality becomes one of the abilities (permeates in their soul), then the fruit is in the form of virtue and love working for the benefit of nature.

I. RESEARCH METHODS

This research uses a qualitative approach with the literature study method (library research). The focus is to understand the concept of Islamic educational philosophy towards humans, society, and the environment. This approach aims to Identify the Concept of Human in the Philosophy of Islamic Education** Explain the three concepts of human beings (al-Basyar, al-Insan, and An-Nas) as described in the Qur'an, and how these concepts are the foundation of Islamic educational philosophy. Data was obtained from various primary and supporting sources. The primary source (primary data) comes from the Qur'an as the main guideline for exploring human concepts. And secondary data is obtained from various supporting literature relevant to the research topic. These sources include books on the philosophy of Islamic education that explain the theories, principles, and applications of philosophy in an Islamic view. In addition, scientific journals

and academic articles that discuss human concepts. The analysis was carried out thematically to understand the relevance of the concept of Islamic education philosophy to humans, society and society..

II. RESULT AND DISCUSSION

A. The View of Islamic Educational Philosophy on Human Beings

Humans are always wrong in understanding themselves. Sometimes he tends to be superior, so he sees himself as the greatest and greatest being in this realm. In fact, this superiority is called for with arrogance, arrogance and arrogance. Sometimes he also tends to be inferior, so he sees himself as the most despicable and lowly creature in the world. Therefore he prostrates himself to a tree, a rock, a river, a mountain or an animal. According to his beliefs, salvation would only be obtained if he prostrated himself to the sun, moon, stars, fire and other beings whom he looked upon had the strength and power to bring him harm or benefit. Islam has explained the nature and origin of human beings, their privileges and its advantages, its duties in life, its relationship with nature, and its readiness to accept good and bad.

Man's nature and origin are rooted in two origins: the distant origin, that is, the first occurrence of the earth, when Allah perfected the event and blew His created spirit upon him; and the close origin, which is the second of the Nutfah. Among the things that glorify and exalt man is that Allah has given him the ability to learn and knowledge, and equipped him with all the tools of this ability. The noblest duty of man is to worship Allah. At the heart of all these responsibilities is man's responsibility for worship of Allah and His monotheism; that is, purifying worship only to Allah Alone.

1. The Fact and Position of Man

Human beings are the most perfect creatures of God, high in degree and have lust and reason. Judging from the process of creation, human beings in the view of the Qur'an are created in two stages, namely: first, the primordial stage. Second, it is called the biological stage. The first man, Adam (as) was born from *at-tiin* (earth), *Al-turob* (dusty soil), *Min shal* (clay), *Min hamain masnun* (black muddy soil)

Human beings are the relationship between two elements, namely the body and the spirit. Each of these elements stands alone. (Zuhairini, 2004:75). In the Qur'an, there are many images that talk about human beings and the philosophical meaning of their creation, human beings are His most perfect creatures and the best of creation equipped with reason.

Allah said, which means:

"And indeed, We have created man from an essence (originating) from the soil. Then We make the essence of semen (which is stored) in a solid place (uterus). Then We made the semen into a clot of blood, then a clot of blood We made a lump of flesh and a lump of flesh We made a bone, and then the bone We wrapped it in flesh. Then We made him another creature. So Allah is Most Holy. The best creator." (Q.S, Al Mu'minun verses 12-14.).

The creation of man is a biological process that can be understood scientifically. Human beings are created from the nucleus of the soil which is used as semen (*nutfah*) which is stored in a solid place (*uterus*). Then semen is used as clot blood (*'alaqah*) that hangs in the womb.

The frozen blood was then turned into a lump of flesh (*mudghah*) and then wrapped in bones and then a spirit was blown into him. (Nizar, 2002:15). The hadith narrated by Bukhaari and Muslim states that the soul is breathed by Allah SWT into the fetus after it has experienced the development of 40 days of *nutfah*, 40 days of *alagah* and 40 days of *mudghah*. Humans physically have a more perfect shape than other creatures. In other words, humans have the highest form. The unity of human form between body and spirit is supported by existing potentials that prove that human beings are *ahsan at-taqwin* and are human beings in strategic positions, namely: Servant of Allah (*'Abd Allah*) and Caliph of Allah (*khalifah fi al-ardh*).

a. Man as a Servant of Allah (*'Abd Allah*)

Jinn and humans were created only to worship Allah. So in this case, man has the position of a servant who is obliged to obey all His commandments, on the contrary, man must also stay away from all His prohibitions.

b. Man as the Caliph of Allah *fi al-Ardh*.

Man is the representative of God on earth who is the executor of God's power and will.

2. Human and Educational Process

Humans are not only seen as ideal and structural beings. But it is placed in a potential position in its development period. Humans are not robots or instrumental creatures. (Arifin, Muzayyin. 2012:61). In the period of potential excavation according to the period of development, the educational process in the principle of Islamic views is *tabi 'iyah* which means in accordance with the habits of human life. Human beings experience an educational process that targets the head, heart and hands will last a lifetime. The Education Process is a *long life education* which is interpreted as an endless learning process.

From a psychological point of view, human beings and the educational process can be seen as beings that are developing in the process of communication between their individuality and other people and the surrounding environment, this process can lead to the development of their sociality and moral abilities. According to the Islamic view, the educational process that applies to humans is seen as a natural development, that is, a process that must occur to humans. This development pattern is *sunnatullah* as written in Surah Al-mu'minun verses 12-14 above.

In the Qur'an there are three concepts about the meaning of human beings, namely: *Al-basyar*, *Al-insan* and *Anna*.

a. Al-Basyar Concept

The word Al-Basyar is stated in the Qur'an 36 times and spread in 26 letters. Etymologically, *Al-Basyar* is also diartically *mulamasah*, which is skin contact between men and women. This meaning can be understood that humans are creatures who have all limited human traits, such as eating, drinking, sex, security, happiness, and so on. The indication

of the word *Al-Basyar* is shown by Allah to all mankind without exception. The same is true of His apostles. It's just that revelation is given to them, while to humans it is generally not given. Said Allah SWT.

It means: "*Say: Verily I (Muhammad) am only a man like you, who has been revealed to me...*" (QS. Al-Kahfi/18:110).

Based on the concept of *Al-Basyar*. Humans are not much different from other biological creatures. Thus, human life is bound to other biological life principles such as reproduction, experiencing growth and development phases in reaching maturity and maturity.

Man needs to eat, drink with halal and nutritious criteria (Qur'an 16: 69) to live and he also needs a life partner through marriage (Qur'an 2: 187) to maintain and continue the process of his offspring (Qur'an 17: 23-25). And Allah SWT gives freedom and strength to human beings according to their limits and potential to manage and utilize the universe, as one of the tasks of their caliphate on earth.

b. Al-Insan Concept

The word *Al-Insan* is derived from the word *al-uns*, which is stated in the Qur'an 73 times and spread in 43 letters. Etymologically, *al-Insan* can be interpreted as harmonious, gentle, visible or forgetful. And there is also the root word *Naus* which means "movement or dynamism". Referring to the origin of the word *al-Insan*, we can understand that humans basically have positive potential to grow and develop physically and spiritually. In addition, humans are also equipped with a number of other potentials, which have the opportunity to push them towards negative and detrimental actions, attitudes, and behaviors. The word *Al-Insan* is used by the Qur'an to show the totality of human beings as physical and spiritual beings. The harmonization of these two aspects with the various potentials they have ushers in human beings as unique and special creatures of Allah who are unique, perfect and have individual differentiation between each other and as dynamic creatures, so that they are able to bear the title of caliph of Allah on earth. The combination of physical and psychic aspects has helped humans to express the dimension of *al-insan al-bayan*, namely as a cultured creature who is able to speak, know good and bad, develop science and civilization and so on.

c. The Concept of An-Nas

The word *An-Nas* is stated in the Qur'an 240 times and spread in 53 letters. The vocabulary of *An-Nas* in the Qur'an is generally associated with the function of humans as social beings. Human beings were created as social creatures that started from a male and female couple and then developed into tribes and nations to get to know each other and "interact" (QS. 49: 13).

This is in line with Giddens' theory of "structuralism" which says that human beings are individuals who have different characters and principles from each other, but humans are also social agents who can influence or even be shaped by society and culture where they are in a social context.

Humans have a dual position in this material universe. As a body he is part of and in the universe, but as a

spirit he is above or outside the universe. And it is because of this special position that man is chosen to be God's representative on this earth.

The role of human beings as "*khalifatullah fil ardh*" is explained by the holy Qur'an as follows:

"And He is the one who has made you caliph on earth and has raised some of you above others to test you with something that has been given to you". (Q.S, Al-An'am. 6: 165).

However, apart from his power as caliph, man also has special obligations of the caliphate. Just as an ambassador is obliged to reflect the noble qualities of the nation, who appoints him as an ambassador in every deed, then human beings as God's representatives on earth are obliged to reflect noble qualities in every deed and creation. Similarly, as an ambassador must remain subject to the laws of the nation that give him power as a representative of the nation in addition to being subject to the laws of the country in which he serves, so must man also submit to the Divine spiritual laws in addition to the laws of the material realm.

Even though man is the caliph of God, this should not cause pride in the heart of man, because in fact man is still His servant or servant according to the statement of Allah SWT in the holy verse which reads:

"I do not make jinn and man except to serve Me". (Q.S Al-Dzariyat, 51:56).

The belief that human beings are the noblest of all beings and other beings in this universe. God has given him the virtue that sets him apart from other creatures. Allah equips man with certain characteristics that will explain his happiness later. With this gift, humans have the right to be respected by other creatures. Human beings were created from a clot of blood or from the ground or from seminal turned into a clot of blood. The verse that explains the human event is generally in the context of paying homage or to take *i'tibar* from the incident. Among them, there are those who talk about the power of Allah to raise or revive the person from his grave, so let people pay attention to whether he created it.

Virtue gives to humans more than other creatures. Humans are inaugurated as caliphs on earth to prosper them. For this reason, it is charged to humans an attachive trust. It is also given the freedom and responsibility to own and maintain virtue values. The virtues given are not because of the nation, nor because of their color, beauty, care, wealth, degree, type of profession and social or economic caste. But solely because of the imam, piety, morals, the height of reason and charity. Because humans are able to shoulder responsibility for themselves and society. Because he can use knowledge and intelligence. In short, man is given such status because of the main characteristics and attributes that Allah has bestowed upon him. Such characteristics are not given to other creatures. Therefore, it is worthy of man to be given gifts and virtues from Allah. Indeed, many gifts are given to humans because humans have motivations, tendencies and initial needs, both inherited and obtained in the process of socialization, namely those obtained when interacting with environmental elements that are material, human or cultural.

B. The View of Islamic Educational Philosophy on Society

1. The Nature of Society

According to the language, society is a number of human beings in the broadest sense and bound by a culture that they consider the same. Society is called *society*, as long as the word *socius* means friend. The word *community* comes from the Arabic language, namely *Shirk*, which means to get along. The existence of this intermarriage, of course, is because there are forms of rules of life, which are not caused by humans as individuals, but by other elements of force in the social environment that are unity. Society is also called social unity, because it has close bonds of affection. Meanwhile, according to the term *society*, it is human groups that are bound by systems, customs, rites and special laws and who live together. According to the Islamic Philosophy of Education in relation to education, it is based on five principles, one of which is a view of society. The principles that form the basis of the view of society contain two thoughts that:

- a. Society is a collection of individuals who are bound by the unity of various aspects such as the homeland, culture, religion, tradition and others.
- b. Islamic society has its own identity that is different in principle from other societies.

The Basis for the Formation of Islamic Society

The study here is based on the term *ummah* used in the Qur'an. Of course, limiting the study to the terms used alone will in itself narrow or make the understanding of the ideal society in the Qur'an incomplete, because other verses not listed here also contain the ideology of society, although the key term is not found. Therefore, the explanation in other verses is given as an explanation. One of the terms *ummah* can be seen in Surah *ali-Imran* verse 104, which means:

"And there should be among you a group of people who call for virtue, instruct the ma'ruf and prevent from the wicked those who are fortunate".

This verse states that the formation of society is upheld on the basis of goodness, *ma'ruf* and irreproachable. Therefore, the rules

This is all based on revelation, so the main task of the Islamic community is to know and keep these revelations. But the important thing is that mankind also makes a covenant with Allah which is contained in the words of Allah Surah *Al-A'raaf*: 172, which means:

"And (remember), when your Lord sent forth the children of Adam from their souls and Allah took witness to their souls: 'Am I not your Lord? They replied: 'Yes (You our Lord). We are witnesses'. (We do this) so that on the Day of Resurrection you will not say, 'Indeed, We (the Children of Adam) are the ones who are careless against this (the oneness of God).'"

Therefore, the aspect of mankind's covenant with Allah is to implement, witness and protect Islam itself is an anger that is carried on it. Furthermore, society must also function as a witness to all human beings about the Islamic concept that all life, knowledge and power that exist in human beings is a mandate. So there are 2 main conditions to become the *ideal society* that Allah promised, namely: (1) being able to sow goodness; and (2) eradicating evil on earth in addition

to believing in Allah.

2. Characteristics of Islamic Society

The main characteristics of Islamic society are that it is free and holy. Freedom according to Islam is very broad and in its sense free from everything that prevents everyone and society from doing the right thing. Free from all false values and things that hinder human beings from progressing and developing. Freedom according to the values of humanity, not separated from the boundaries of humanity itself and thus meaning that sacred freedom is not mixed with animal freedom. If man is free from the worship of anyone other than Allah, then he will find himself having a very potential basic strength and moving forward, not hindered by anything that is not good and not subject to anything other than what the *Khaliq* commands which is always good. At that moment he created a structure in this life that resulted in the freedom that came from obedience to God and the implementation of the guidelines He gave.

The characteristics of the Islamic society are: (1) The Islamic community believes in Allah, the prophet and the messenger, the heavenly book, the hereafter, the resurrection, the reckoning and recompense, (2) The Islamic community places Islam in a high place, (3) The Islamic society gives a high assessment of morals and morals, (4) The Islamic society gives the main command to knowledge, because knowledge is considered the best way to strengthen faith and religion, (5) The Islamic community respects and maintains the honor of human beings. Regardless of differences in skin color, race, religion, property and descent, (6) Family and family life receive great attention in Islamic society, Islamic society strengthens family ties and fostering, (7) Islamic society is a dynamic society and is determined to develop and change rapidly and continuously,

(8) Islamic society is an open society, can receive good influences from other societies, especially in the field of science. (9) Islamic society is humane, loving to each other, friendly, please help help each other.

Public Relations with Islamic Education

In view of the relationship between society and Islamic education, as expressed by Restu Andrian, namely society and education are two components that cannot be separated from each other, society needs education and vice versa, without society education will not run well because in education there are elements of society such as teachers, students and others, so vice versa without education people will be stupid and lack of knowledge. In addition, the community is also seen as a laboratory where children learn, investigate, participate in community efforts that contain elements of society. Education in a broad sense is an effort to change and transfer cultural values to every individual in a society. Islam has also regulated various things, as well as education with all its aspects. So Islamic education in a broad sense is an effort to change and transfer Islamic cultural values to every individual in a society.

According to the concept of Islamic teachings, if a human being complies with the provisions of the guidelines of revelation and the example of the Prophet (peace be upon him) honestly and sincerely, then he will grow into a balanced

human being and in line with his potential. Thus he has the opportunity to achieve his goal as a faithful servant of Allah and carry out the mission of the caliphate on earth. As a servant, he will obey and obey the commands of Allah and as the caliph of the human being has the opportunity to prosper the life of the earth as contained in Surah al-Baqarah verse 30 which means:

"Remember when your Lord said to the angels, 'Verily, I want to make a caliph on the face of the earth.' They said: 'Why do You want to make (the caliph) on earth a person who will do harm to him and shed blood, when we always pray by praising You and purifying You?' The Lord said, 'Verily I know what you do not know.'"

On this basis, we can say that the purpose of Qur'an education is "to nurture human beings individually and in groups so that they are able to carry out their functions as servants of Allah and His caliphs, in order to build this world according to the concept set by Allah or in a shorter and more frequent word used by the Qur'an, "to fear Him." (M. Quraish Shihab. 1992:172-173).

Based on that thought, in the concept of education. All forms of rules must be maintained by man as His creatures who have more value, because the potential he must have is in accordance with the Qur'an surah al-Baqarah verse 31 which means: *"And he taught Adam the names of all the things, then presented them to the angels and said: 'Tell Me the names of those things if you are indeed righteous people!'"*

In the formation of an ideal society, Islamic education also plays a very important role in determining the fate of a society, in addition to the society itself. Not only their fate in this world, but also the fate of the community in the hereafter, because every society must be accountable for what they have done. Islam as a religion, in the sense of wanting changes to society, from negative things to positive things. The ignorant community has a commendable and reprehensible mindset, attitude and behavior. In this case, Islam accepts and develops the praiseworthy, rejects and straightens out the reprehensible. Change can be carried out due to the understanding and appreciation of the values of the Qur'an, as well as the ability to utilize and adjust to the historical laws in society, where these laws are unlikely to change.

Changes that occur in one or two people who are not able to flow to the community are unlikely to produce changes in society. The changes that occur in a person must be realized on a solid foundation and closely related to him, so that the changes that occur in him create currents, waves or at least ripples that touch others. Thus, individual development goes hand in hand with community development. Because of the importance of the relationship between individuals and society and because the Qur'an has since its inception aimed at transforming society, there are many verses that speak of collective responsibility in addition to personal responsibility as it talks about death (human limits) and the death of society.

The relationship with other Islamic education is related to the function of Islamic education itself, which includes: preparing the younger generation to hold certain

roles in society in the future, transferring knowledge related to these roles from the older generation to the younger generation and facilitating values that aim to maintain the integrity and unity of society which are absolute requirements for continuation the *survival* of a society and civilization.

The principles that are Islam's view of society are:

- 1) *The first principle* recognizes that society in the simplest sense is a collection of individuals and groups bound by the unity of the state, culture and religion. Including all intertwined, mutually beneficial, customs, patterns, techniques, life systems, laws, institutions and all aspects and phenomena that are summarized by society in a broad sense.
- 2) *The second principle* is to believe that Islamic society has its own attitudes and characteristics, distinguishing it from other societies. Causing Islamic society to truly become an ideal society that is an example for other societies. Causing Islamic society to truly become an ideal society that becomes an example for other societies to enjoy happiness, prosperity and meet physical and spiritual needs. A society outlined by Islam should be fostered with morals or Islamic values based on the Qur'an and hadith. The characteristics of an Islamic society are: a society that stands on the basis of faith in Allah, the Prophet, the Messenger, the Books of Allah, the Hereafter. In Islamic society, all the laws of life are returned to the law of Allah. The Islamic community has good values or morals. Islamic society has religious knowledge and worldly knowledge to achieve the goals of this world and the hereafter.
- 3) *The third principle* is that the Islamic community believes that the principle for fostering society is the belief that Allah is One, as well as believing in other pillars of faith and the pillars of Islam.
- 4) *The fourth principle* believes that religion in a broad sense that doubts everything related to the creed of worship, association, between fellow human beings is the core of personal and community life.
- 5) *The fifth principle*, the Islamic community believes that the true and best knowledge is faith and morals to achieve the progress, prosperity and strength of the Islamic society.
- 6) *The sixth principle* is that Islamic society always follows the changes and progress of the times through the structure of society, the cultural system and the advancement of science and technology that are always aligned with Islamic values.
- 7) *The seventh principle* is that the Islamic community is the first cell or unit for the advancement of Islam. The righteous person and the righteous community have a close and inseparable relationship for the glory of Islam.
- 8) *The eighth principle*, Islamic society always creates an atmosphere of helping loyal friends, brotherhood, mutual love, love and cooperation between individuals in community life.

So, after reading and studying Islam's views on society. The author takes the essence or conclusion of the

Islamic view of the society, namely: that the Islamic community always cooperates, helps each other, adapts, participates in daily life. Islamic society always takes all aspects of life and returns the law to the source of the essential Islamic law, namely kalamullah (Qur'an) and Al-Hadith as the source of law in their lives. Islamic society always innovates and develops science and technology to advance and prosper Islamic society that hinders everything with Islamic values. With the advancement of science and technology to make the Islamic community more educated and more genius and always bring Islamic values in their daily lives.

C. The View of Islamic Educational Philosophy on the Environment

The universe, especially the environment, is an educational medium as well as a means used by humans to carry out the educational process. In this universe, humans cannot live and be truly "independent". Because between humans and the universe need each other and complement each other. Where this universe needs humans to take care of and maintain it while humans need the universe as a means of interacting with other humans.

Man and Nature

Since the birth of humans, new types of plants and animals have emerged that have been provided for the human environment in order to prosper their lives. The environment It needs to be treated and used by humans as well as possible, so that it is in accordance with Allah's intention to create humans on this earth as caliphs. We must love the environment, which means treating various kinds of things, both biotic (renewable) and abiotic (non-renewable), so that the environment can and can be for the welfare and happiness of human beings both physically and mentally. The earth and its contents are raw materials that must be processed and preserved by humans so that the earth and its contents are always preserved and processed properly.

Allah said in Surah Al-A'raf verse 7 which means:

*"Verily, We have placed you on the face of the earth, and We have prepared for you on the earth (the source) of livelihood. Very little are you grateful".*¹⁷

reviews

Adhering to the existing postulates of the Qur'an, this universe was created by Allah for humans to learn so that they can carry out their functions and positions on this earth.¹⁸ In the Qur'an. More than 750 verses that show natural phenomena and humans are asked to think about nature in order to know God through His signs. Mehdi Golsani well, divides the verses of the Qur'an into eight categories, including:

1. Sentences that describe the main elements of an object or tell humans to reveal. These verses are found in Q.S. 21:45; Q.S. 76:2. Or it is also found in Q.S. 86:5 "So let man pay attention to what is created".
2. The verse is about the question of the way of creating material objects, whatever tells man to reveal his origin. The verses can be seen in Q.S.23: 12-14; Q.S. 21:30; Q.S. 32: 10; Q.S. 41: 11; Q.S.88: 17-20 or Q.S. 11:7. "And he is the one who created the heavens and the earth in six times and His 'Arsh on the water. "

3. The verse that tells humans to reveal how this physical realm is formed. The verses include Q.S. 29:20 and Q.S. 29:19 which means

"And whether they not watch how is Allah begins the creation (of the creature), then He repeats it (again) "

Utilizing the Environment

Humans are very dominant in the environment as a determining subject, which can determine whether the environment can be useful or not. But humans certainly really want their lives to always be useful. The maximum use of nature for life and welfare must be accompanied by efforts to maintain ecological balance and maintain its sustainability. Human attitudes towards the environment should be active in utilizing it such as soil, water and air.

a. Soil

The use of land for agriculture as previously stated, began at its simplest with the technological age of today. Islam motivates humans to use land, for example, to reap the fruits of land wealth. Allah says in Surah Al-Baqarah verse 22 which means:

"He is the one who made the earth an expanse for you and the heavens a roof, and He sent down water (rain) from the sky, and He brought forth with the rain all the fruits for your sustenance; therefore do not make allies for Allah [30], for you know"

b. Water

Water is a basic human need, from the use of water such as drinking, cooking, bathing to its use for agriculture and power generation. Allah SWT said in Surah Waqiah verses 68-70 which means:

"Then explain to me the water you drink, (68) Are you the one who gave it down or are we the ones who put it down? (69) If We had willed, We would have made him salty, so why are you not grateful? (70) "

c. Forest

Forests as protection against floods, landslides and storage of water supplies in the mountains. The water seeps into the soil on the sidelines of the jungle, then appears become a clear spring flowing through small rivers and gathering into rivers. Allah SWT said Surah Qaaf verses 7-11 which means:

"7. And We spread out the earth, and We put on it solid mountains, and We grew on it all kinds of plants that were beautiful to the eye, 8. To be a lesson and a warning for every servant who returns (remembering Allah). 9. And We sent down from heaven the water which had many benefits, and We grew with it the trees and the seeds of the craving plants. 10. And a tall date palm tree that has a mayang that is stacked in rows, 11. to be sustenance for the servants (Us), and We bring to life with the water the dry soil). That's how the resurrection happened.

III. CONCLUSIONS

Islamic philosophy of education provides a holistic view of people, society, and the environment. In the context of

humans, Islamic education places humans as creatures created by Allah who have physical, spiritual, intellectual, and heart potential. This potential must be developed in a balanced manner to achieve human perfection, which is characterized by obedience to Allah and positive contribution to fellow creatures. Humans are seen as the caliph on earth, who are responsible for maintaining balance and harmony in life. In relation to society, Islamic educational philosophy encourages the formation of communities based on the values of justice, compassion, and brotherhood. Education plays a role as a medium to instill Islamic morality and ethics, thus creating a civil, respectful society, and aiming together for the benefit. Social solidarity is at the core of interaction between individuals, with Islamic teachings as the main guideline. Meanwhile, in relation to the environment, Islamic philosophy of education teaches the importance of maintaining trust as a guardian of the earth (rahmatan lil 'alamin). The environment is seen as an integral part of God's creation that must be respected and protected. This educational concept instills a sense of ecological responsibility, teaches humans not to be extravagant or destructive, and uses natural resources wisely for the sustainability of future generations. Overall, the philosophy of Islamic education emphasizes the synergistic relationship between humans, society, and the environment based on the values of divinity, morality, and responsibility. Islamic education aims to form individuals and communities who are not only successful in this world, but also obtain happiness in the hereafter, while maintaining a balance in relationships with fellow humans and all of Allah's creation.

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