

## REFORMULATION OF THE ISLAMIC EDUCATION PHILOSOPHY A Study of the Epistemological Thought of al-Farabi

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### **Abstract**

*Philosophy that works as the basis for the development of science, must be relevant to the area of scientific ontological it builds. This relevance problem is still a problem in Islamic scientific building, among others, in the Islamic Education Philosophy which seem difficult to escape from the dominance of positivism. The aim of this paper to describe the structure of the epistemology of al-Farabi which will be the basis of the reformulation of the Islamic Education Philosophy paradigm. The study used an analitical-interpretative method with the content analysis technique of works related to al-Farabi's thought. On the ontological aspect, the reformulation of the Islamic Education Philosophy paradigm should be rationally connected between the material available in the curriculum. In the epistemological aspect, education is expected to show the process of forming students who are able to apply knowledge into their attitudes and actions. In practical areas, education operate in the area of "moral" manifested, among others, because of the exemplary factor of teacher whose theoretical knowledge has been subjectivated.*

**Keywords:** *formulation, epistemology, al-Farabi, Islamic Education Philosophy*

## INTRODUCTION

In the history of philosophy, nowadays humans are in the post-modern or post-modernism history. A historical phase whose thoughts, among others, contain criticism of modern epistemology, are specifically focused on Auguste Comte's positivism as one of the philosophical thoughts in modern era. With this criticism, in fact, modern epistemology cannot be maintained philosophically. But practically, the epistemology of modern knowledge still dominates the epistemological building paradigm that manages to cross the current phase of human history. As a result, the building of knowledge at this time is still rooted in positivistic epistemology as a philosophical system whose basic idea is a combination of two previously developed philosophical schools, namely rationalism and empiricism.

Rationalism and empiricism then become the main pillars of modern epistemology. In this way, rational and empirical values are then used as a measure of the truth of knowledge. The logic of the truth of knowledge is rational and empirical logic. As a movement of thought, rationalism and empiricism became the dominant colors for the framework of the scientific method and became the best product of modernism which realized its technical products, namely science and technology. The product criticized by post modernism as a reductionistic product, a methodology product that cannot escape the negative image as a thinking paradigm that is most responsible for the rise of universal humanitarian problems.

Cartesian rationalism sees the reality of the world as a machine that is detached from its spiritual dimension and places "I think" as a subject capable of understanding the world absolutely. Descartes' rationalism thinking placed reason as the only foundation of science. Reason is the only source of knowledge that can be trusted as a subject who thinks and therefore engenders knowledge.<sup>1</sup> As a closed ideology, rationalism closes the possibility of obtaining the right knowledge from sources other than reason. The quality of knowledge built by the mind reaches a real level of certainty.<sup>2</sup> On the other hand, empiricism holds that true knowledge is only obtained from experience through sensory perception.<sup>3</sup> Like rationalism, as a closed philosophy system, empiricism also rejects other media besides experience as a source of true knowledge.

Epistemological perspectives that are dominated by logical-empirical methods of thinking make all scientific studies, including religious science, colored by a logical-empirical scientific paradigm. The fact that is alleged as epistemological imperialism has implications for the dominance of ways of knowing and investigating by excluding the way of knowing with other alternatives. The way of knowing of modernism focuses on two main epistemological tools, namely the senses and reason.

In Islamic epistemology, reason and senses are recognized as having a role in constructing a knowledge. However, the Islamic epistemology has a different perspective on the two epistemological tools. The role of reason is not only limited to abstraction activities, but also has the potential as an active medium in the emanation process which is guaranteed by the possibility of error. In addition, there are other parts of the mind that have a role in giving ethical and moral judgments so the subject thinks to align his actions with his theoretical knowledge. Likewise, the senses are classified into the external senses and internal senses, making the sensory function in the Islamic epistemology wider than in the modern epistemology.

But as stated earlier, epistemological imperialism is taking place in the structure of world knowledge. This imperialism does not only occur in the epistemological region but also in the ontological region. Islamic studies that are philosophical in character, make modern western theory and perspective as the basis for study, among others, as happened in the structure of Islamic Education Philosophy. The course which is actually used as a starting point for the development of theories in Islamic education science, almost all of the literature makes the perspective of the thinking of western philosophers to show the philosophical sense of its study. In fact, western philosophy cannot possibly give birth to the Islamic education philosophy. There is no genetic reason for justifying western theory quotations that are overshadowed by values that contradict Islam.

The Islamic education philosophy must be an Islamic philosophy and not just philosophy, even though the nature of Islamic philosophy itself is philosophy. Islamic education philosophy is an ontological study of Islamic philosophy. Its rational derivation is Islamic philosophy, Islamic education philosophy, then Islamic education science. So epistemologically, Islamic education science should be a product of the Islamic education philosophy. The Islamic education philosophy product is Islamic education science. Islamic education science is a system built on its constituent elements. The elements are educators, students, curriculum, learning process, and evaluation. If it is consistent with the epistemological process, elements in Islamic education science should have a philosophical basis, namely Islamic philosophy.

In the tradition of Islamic philosophy, there are several philosophers who make epistemology a part of the area of their study, such as al-Farabi, ibn Sina, ibn Khaldun, Ikhwan al-Shafa, al-Ghazali, and so on. In this paper, the philosopher who will be the main focus of the study is al-Farabi's epistemological thinking. The selection of figures in al-Farabi is not without reason. In Islamic philosophy, al-Farabi was considered as a figure who succeeded in affirming the philosophical character of the building of Islamic philosophy. Al-Farabi is also a philosopher who is considered to be the most understanding of Aristotle's thoughts so he gets a second teacher degree. Other philosophers who inspired him were Plato and

Plotinus. Al-Farabi succeeded in interpreting their thinking then aligning it with the fundamental values of Islam. According to Oliver Leaman, al-Farabi provided a theoretical basis for the study of logic in Islamic philosophy.<sup>4</sup>

This paper aims to describe the structure of al-Farabi's epistemology which will be used as a basis for reformulation of the Islamic education philosophy paradigm. With this, the writing is expected to have benefits, both theoretically and practically. Theoretically it is expected to enrich the perspective of al-Farabi's thought. In addition, it is also expected to provide a theoretical contribution to the philosophical basis of the scientific tradition in Islam. Practically, this paper is expected to contribute thought to practitioners of Islamic science in providing an adequate philosophical foundation for the development of Islamic scientific traditions, for the Islamic education philosophy context as mentioned before, were trapped in the domination or imperialism of the western philosophical tradition. In addition, it is also expected to contribute to the practitioners of Islamic science in making efforts to develop science in their fields.

## METHOD

This research is qualitative (qualitative research) using library data. The method used in this research is interpretive analysis with content analysis techniques, namely analyzing the text of works related to al-Farabi's thought, both in the form of primary data and secondary data. Primary data sources are obtained from al-Farabi's text on epistemology while secondary data sources are data related to research themes. The research steps were done by reading, classifying data, analyzing, systematizing, then formulating al-Farabi's philosophical thoughts related to the theory of science.

## LITERATURE REVIEW: THE STRUCTURE OF THE EPISTEMOLOGY OF AL-FARABI

The scope of epistemology never goes beyond the description of the following three main problems. First, the certainty status of the region "exist" which is the basis for further epistemological work. If the status of reality does not provide an argument for certainty of its existence, then any science cannot be born. Positivism, which only recognizes the ontological status of the empirical region, for example, cannot give birth to the tradition of metaphysical science because its ontological position is not possible for the birth of the science. Secondly, the problem of methodology that is relevant to building knowledge based on ontological areas which is believed to exist. Third, discussing the scientific values and validity.

### A. Ontology of Science

Al-Farabi divides knowledge into two, namely knowledge of facts and

knowledge about the causes of facts. Knowledge of facts can be known directly either through sensing, external evidence, or postulate. The knowledge of causes, precisely the formal and final causes, refers to the actual being or necessary being. Knowledge of material and efficient causes refers to contingent being. Complete knowledge is knowledge that not only shows direct causes but also final causes.<sup>5</sup>

The area of scientific study consists of physical, mathematical, and metaphysical objects. Physical objects are objects related to matter and motion. Mathematical objects are objects that are not physical in themselves but are still related to physical objects. The metaphysical object is an entity that is not necessarily related to matter and motion.<sup>6</sup> Thus, objects that can be used as areas of study are not only empirical objects, but also mathematical objects and metaphysical entities.

The object of science is arranged hierarchically starting from the Being of God as the cause of the existence of another being, angels which are immaterial forms, celestial bodies or celestial bodies, and earthly objects.<sup>7</sup> In this hierarchy, al-Farabi places God in the prime position because He is the cause for other existence. Certainty of God's Being is the most tangible manifestation of all. While the existence of others is only as derivatives.

The whole object of science, there are no objects whose existence is separate from other objects. The connection between this object of science will be easier to understand if it is associated with the thought of al-Farabi's emanation. From the series of his emanation, it is known that all objects of science relate to each other. Every object of science has an interrelation with spiritual powers (Samawi). The object of physical science, for example, is not seen as an independent object that has no spiritual value. Each heavenly body has a rational soul that is identified as mind, soul, or nafs. Energy that emerges from certain material objects, connected with the spiritual powers so the movement or process of evolution that occurs against it can only be understood through the causal linkage of the influence of celestial bodies.<sup>8</sup>

From the objects of science, the undesirable sciences of them are derived. The science tradition is classified by al-Farabi. In his classification system, al-Farabi not only included empirical science but also mathematics and metaphysics. Al-Farabi began his hierarchy of science from linguistics, logic, mathematics, physics, metaphysics, political science, law, and dialectical theology.<sup>9</sup> In his classification, it seems that al-Farabi paid more attention to the methodological basis or depth of evidence. Thus, the height of the degree of a science lies in the strength of the procedure of its formation, namely the demonstrative method. The choice of the basic classification on this methodological basis can actually be traced from al-Farabi's stand on the scientific method which he considers the most trusted method of constructing science.

## B. Epistemology of Science

According to al-Farabi, humans acquire knowledge through three powers, namely the power of the senses, the power of imagination, and the power of thought. Sensory power or more precisely the external senses, play a role in capturing material objects. The power of imagination is part of the power of internal senses that have creative ability in composing and combining new images with other images stored in the power of representation, through a combination process or the process of sorting certain images when having to choose. Intellect understands objects intuitively to achieve transcendent truth and works based on emission from above so that it cannot be wrong. Intellect is classified on practical reason and theoretical reason. Theoretical reason plays a role in the acquisition of ultimate truth which is nothing but divine truth. The power possessed by human reason is inseparable from the involvement of active reason which acts as a cause of its actuality.

Of the three epistemology tools, actually the relevant method itself has been explained. But, among the methods recognized by al-Farabi, there is a mainstay method known as the demonstrative method, the method that is claimed to be the most appropriate, so that the method other than just acts as a non-philosophical communication tool which he calls the non-demonstrative method. The demonstrative method is a method of logic whose formal form is expressed in the form of syllogism. This method is used to test the truth or error of a statement by paying attention to the validity and accuracy of the formation of a conclusion.<sup>10</sup>

## C. Axiology of Science

The value of science is related into two discussions. The first is about validity, and the second is about ethical principles related to science. The issue of validity is discussed in the context of scientific certainty. Absolute certainty consists of two. First, the belief that the truth has been accepted is impossible to be the opposite (wrong). Second, the belief that there are no other beliefs that are possible other than the beliefs held. The certainty does not only require the knowledge that something is a thing, but also the knowledge that the subject knows it.<sup>11</sup>

The highest ethical goal is happiness. For al-Farabi, happiness is obtained through thinking and reasoning activities. At a high stage, thinking has removed the mind object from the material entering the substance. High-level thinking is thinking substance. The highest substance is the Tenth Intellect, the closest substance to divinity.

According to al-Farabi, the perfection of happiness will be achieved if someone has been able to apply his theoretical knowledge in daily life.<sup>12</sup> This is because there is no reason to justify a wrong practice because error is the root of suffering. People will not feel happiness with their mistakes. That way, acting right

is the most rational choice for intelligent people.

#### **FINDINGS AND DISCUSSION:**

#### **THE FORMULATION OF ISLAMIC EDUCATION PHILOSOPHY PARADIGM IN AL-FARABI EPISTEMOLOGICAL FRAMEWORK**

When formulating an educational institution design, there are several things must be considered, including the education model is identified, how to realize the design has been tangled into reality, and what its purpose is. In the context of philosophy, the question is a translation of ontological, epistemological, and axiological questions.

There are several things need to be underlined from al-Farabi's epistemological thinking, namely the synergy between reason and faith or between philosophy and religious morality, as well as the synergy between theoretical reason and practical reason or between thought and morals, between theory and practice. Thus, in the framework of al-Farabi's epistemology, the Islamic education philosophy must be oriented to these two main thoughts.

#### **A. ONTOLOGY OF ISLAMIC EDUCATION PHILOSOPHY**

When discussed in the context of methodology, as reflected in al-Farabi's thought, the term "Islam" in Islamic education science seems to need to be redefined. This is related to two patterns of understanding the term Islam itself. There are those who perceive Islam in a strict way, some who define it flexibly. In the first, the material of Islamic education science must always get a normative reference in the Qur'an or Hadith. If not, then materially, it cannot be said Islamic education science. In the second, the term "Islam" is not interpreted strictly. With this, the material of Islamic education science does not always have to obtain normative justification from the Qur'an or Hadith. As long as the substance is consistent with Islamic values, it is sufficient as part of Islamic science. Here Islam acts as the basis of its study.

If it is returned to the meaning of Islamic philosophy as the basis for building the Islamic education philosophy, the term of Islam in Islamic Philosophy also acts as a character so Islamic philosophy is a philosophy with Islamic character. Islam in Islamic philosophy is returned to the basic functions of Islam itself as a guide. With this, it is understandable why muslim philosophers almost never quote any verse of the Qur'an in their philosophical explanation. Even so, their thinking is still categorized as Islamic philosophy. Because Islam has become part of their system of philosophical thought. Islam is used as a guide for their thinking. Thus, the Islamic education philosophy which will later realize in Islamic education science does not necessarily constitute a collection of material that is fulfilled by the verses of the Qur'an.

Based on the classification system of science which was initiated by al-

Farabi, the Islamic education philosophy can be placed as part of the consideration of the formulation of the curriculum in Islamic education science. The material or curriculum in the Islamic education philosophy must be able to accommodate the growth of material that has the potential to provide reinforcement for sense acuity, imaginary thinking, and sharpness of mind. A curriculum with character can be used as a preparation for the personal formation of students as expected. Therefore, the Islamic education philosophy should put a philosophical foundation for ontology and epistemology concentrates on the power and strength of human beings in acquiring knowledge, specifically realizes to the material relevant with the educational objectives formulated earlier.

Al-Farabi's view on the classification system of science has implications for a comprehensive view of the scope of the material for the Islamic education philosophy. On this view, the Islamic education philosophy encourages students to learn every knowledge that is beneficial to themselves and to universal humanity, both within the scope of empirical science, rational science, and intuitive science. This is based on the results of al-Farabi's study of the potential of the human soul which is classified as nutritive, sensory, imaginative, and rational potential hierarchically sorted. Its ontological interpretation, aspects of science have to be given to the students must be included in the curriculum structure.

The concept should be adapted and taken into consideration in reformulating the Islamic Education Philosophy paradigm on ontology aspects. Thus, a rational relationship between the subject matter offered in the curriculum and the educational objectives stated is found. There is a logical correlation between the details of the material with the quality of the sharpness of the senses, imagination, and reason which leads to the formation of a person who is able to synergize between reason and revelation, thought and faith, and between theory and practice.

To arrive at the target, all educational activities must lead to the transfer of value in order to build the perfect human. Perfect human in the context of Indonesian education refers to a person who able to integrate the three aspects of intelligence, namely intellectual, emotional, and psychomotor. The task of education is to develop the human personality by building the three aspects of intelligence simultaneously and holistically, to grow and develop the full potential of learners in order to achieve physical and spiritual maturity empowers all the skills described by Bloom as affective, cognitive, and psychomotor skills. For this purpose, it is necessary to have a moral-oriented curriculum content.

Educational practitioners should be able to formulate a curriculum produces graduates who have faith and do good deeds. In the context of al-Farabi's epistemological thinking the highest achievement of human theoretical reason is to find divine truth which is an interpretation of faith. Meanwhile, the righteous deeds are the highest achievements of practical reason has actualized. With

practical reason, righteous deeds are a logical necessity of believing people.

Thus, when formulating the curriculum structure, it must project the character identity of students who have the right knowledge and noble character. In Ahmad Tafsir's view, projecting people who have good moral indicators, well-informed, and respect beauty.<sup>13</sup> This, in turn, is a pillar or basis on which a curriculum that is characterized by morals, science or skills, and art, is built.

Knowledge is needed for students, thus, it is needed a knowledge that can be a medium helps them to develop and process towards perfect humans in the sense has been discussed before. The knowledge in question is a knowledge accommodates elements of theoretical and practical knowledge at once. The curriculum content should contain elements of grammar and philosophy of language, logic, mathematics, natural sciences, theology, political science, jurisprudence, and academic theology.

## B. EPISTEMOLOGY OF ISLAMIC EDUCATION PHILOSOPHY

Al-Farabi's soul classification on three potentials is basically a radical analysis of human organic systems. Humans have senses that are external and internal with all the potential can actualize from them. Actualization of soul potential is not necessarily immediate, so, the totality of actualization of all mental power is in turn understood as the peak of development.

Based on the classification of the human soul on al-Farabi's perspective, the first actualization of potential is the function of *al-ghadziyyah* (functioning organs to digest food). At this stage, human development is only limited to its physical development, the typical development of plants. Then, the potential feeling is actualized so human can capture the stimulus in the form of color and light. At the same time, when a part of his internal senses manages to perceive and memorize the sensory stimuli he has captured which is the realization of the potential of *mutkhalliyah* (imagination). This potential combines or sorts elements of stimulus into new forms, both real and purely imaginative. In the next stage, the potential to abstract (*al muthlaqah*) which is part of reasoning activities, identifies between two different things, to create creation and innovation. With an explanation of the stages of human power development, this can be used as a method of phasing in realizing the learning process. In this way, the operationalization of education processes in line with the stages of potential development of students. If an education practitioner understands the basic potential of his students, then all forms of ability that will be invested in students will be given in line with the potential is developing in their natural disposition.<sup>14</sup>

In this view, the knowledge given to students is not random. Because, not all subjects are aligned with the power that is being owned by students. If the provision of material does not take this into account, then the results will not maximal and contrary to the principles of effectiveness and efficiency. The giving

of material at random can disrupt the working area of their power soul. In other words, the educational process must be harmonized with the development of the power of students.

If education aligns the process according to the nature of the development of the students soul potential it will be very effective in changing behavior which in their peak development will truly be able to realize a perfect human prototype capable of constructing the right knowledge based on his theoretical skills. Together, their practical skills escort themselves to have a noble behavior. Theoretically, this is possible because the human soul itself has a linear relationship with the Tenth Intellect who plays a role in giving form to the body and as an actual agent who plays a role in the actualization the all of its potential soul.

The classification of the human soul epistemologically elaborated into sense potential to capture the empirical objects, imaginative potential to compile the stored knowledge by sensory potential, and rational potential to construct theoretical and practical knowledge, must be connected significantly with the subject and object of education. Therefore, in the world of education, the soul is the main focus of education. This is because the soul is the motor moves the limbs. If the soul has been built in full, it will naturally have the right behavior and way of thinking. The certainty of a perfect personal forming starts from the role of theoretical reason in obtaining inspiration, while practical reason plays a role in the completion of technical matters.

The power of theoretical reason, in addition to being built on inspiration, is also based on the strength of argumentation. Thus, the conceptual ideas formulated in the Islamic education system will be stronger if they are built on the strength of rational principles. Here, the rational character needs to be emphasized once again that what is meant rational in Islamic philosophy, in particular to al-Farabi's thought, is not just fulfilling the principles of logical thinking. What is meant rational lies on the highest achievement of a person as a medium can accommodate the divine inspiration or the real truth and on the attitudes and actions are consistent with his theoretical achievements.

This is what distinguishes the rational concept in the paradigm of philosophy of education in general, which defines rational in the capacity of reason has obeyed the rules of logical thinking. In this way, it is often an idea is conceptually rational but when it is realized, it leaves many humanitarian problems. So what happens later is the reformulation of educational problems that are not based on ideal rational principles.

### C. AXIOLOGY OF ISLAMIC EDUCATION PHILOSOPHY

In the context of al-Farabi's philosophical thinking, education is a process to shape the personal students whose their highest achievements are centered on

morals. There are three epistemological tools seem to be actualized from students, namely senses, imagination, and reason. Thus, the realization of learning should be directed at the efforts of the three actualization of the epistemology tool, namely to sharpen the function of the senses, to strengthen the function of imagination, and to maximize the function of reason.

The direction of development is to be a perfect human, namely an individual who has achieved good both theoretically and practically. Theoretically, educated individuals are those who have achieved true knowledge and practically practice it in life. Human perfection lies in his actions are in accordance with the theory he understands. Science will have no meaning unless it can be applied in reality. If not, science becomes useless. In other words, intelligence reflection of the students shows in practice. The practice is based on the achievement of theoretical knowledge can be philosophically accounted for.

Thus in Islam, the ultimate reflection of someone who is knowledgeable is when he reflects his knowledge in the form of real action. Science is not only directed to science itself. In today's growing reality, reality shows a duality. There are people who are oriented only to science, or vice versa the others only to charity. The product may be typical of humans who are smart but not pious, or vice versa, pious but not smart. Responding to this reality, the idea of al-Farabi's rationalism can be used as a solution, that acting right is part of the reflection of rational attitude.

The achievement of education with rational values in a concept as such will smooth the way towards happiness. Linearity between science, practice, and happiness, that a right practice is the realization of happiness in the true sense, that bad deeds are the root of suffering, and therefore making choices on right things can be happy.

Education is a medium of acquiring knowledge, values, and practical skills to give birth anperfect human. The media to achieve perfection can only be pursued through education. Therefore, education must be given as early as possible and all educational activities must be directed to the effort of values transfer of values, knowledge, and practical skills, explicitly or implicitly, must always be related between reason represents philosophy and faith or morality represents religion.

Al Farabi believes that the reflection of a human concept of perfection is reflected in a person whose theoretical knowledge synergizes with practical applications, namely the practiced knowledge. On that basis, the description of perfect human is reflected in the unity of actions and words, between theory and practice, between reason and moral, since to achieve perfect happiness. The concept of true in Al Farabi's view is the synergy between cognitive, affective and psychomotor. The synergy of the three aspects of intelligence has actually become part of Bloom's theory. But in al-Farabi, to achieve this synergy has a rational basis

to be applied.

To achieve this goal, human being is complemented by the potential for thinking or reasoning that actualizes at its typical level, namely the level of potential, actual, and acquired reason. At the first level, human reason is still a potential for thinking. In the next stage the potential for formulating general principles is actual. At its last stage, human reason can mediate a relation with the Tenth Intellect. In this context, the task of education is to guard the actualization process of students' acquired reason so the graduates are prototypes of humans with acquired intelligence. This acquired intelligence then realizes on a real action with the help of their practical reason.

This can be used as a measure of the success of an education. The education process is declared successful if the output reflects a complete personality. Such output will only be achieved by education acts as a bodyguard in the process of guiding students towards theoretical understanding of virtue and carrying it out in living practice. Education must try to combine the theoretical abilities of learning are applied in practical actions.

The perfection of students or graduates is seen when they are able to apply the knowledge they gained. This goal is actually not a foreign destination. All educational models are basically oriented towards practical application. However, these goals are often only a jargon that is not alive. This does not lie in the theoretical concept, but there is no rational process that is able to bridge the conceptual framework to its practical form. In al-Farabi, the bridge is located in the practical sense that has not yet been actualized. Thus, the education process only serves as an actual agent which can lead to the actualization the role of practical reason. With this actualization of reason, applying theoretical knowledge into real action is not an option but an unavoidable necessity. Rationally, doing good is a necessity.

Thus, the parameter of perfection lies in person's ability to do rational reasoning as well as his existential nature. Humans are beings who are endowed with reason, and only humans have this gift. Therefore, reasoning activities and his reflection in empirical reality are basically humane things. So, education does not impose coercion or restraint for one's independence. Because, the essence of independence itself is to release the shackles of the human soul from the soul which is not his identity. In other words, not reasoning is a character that is contradictory to human natural character. A true reasoning is a form of reasoning that conveys reasoning on divine truth. This is also a reflection of human nature as a creature that tends to the belief of the existence of God, a human being as in a paradigm of philosophy created based on God's form.

Therefore, teachers are not only figures who play a role in the transfer of knowledge but also transfer of values. The teacher does not only fulfill his students with knowledge, especially unneeded knowledge. For that, basically students have

the potential to know many things based on the nature of wanting to know everything. The teachers, therefore, should play a role in the formation of attitudes and life behaviors in harmony with divine values. Personally, the teachers should have prophetic strength so their position as an example is perfectly realized.

The prophetic strength can support the achievement of educational goals. A success is represented by every student who has theoretical and practical intelligence. In the perspective of Malik Fadjar, the success of the educational process which is marked only by mastering theoretical reason by ignoring the practical aspects shows that education is having a big problem. Excessive emphasis on the cognitive dimension and ignoring other dimensions will produce human who have schizophrenic or split personality.<sup>15</sup>

It should be emphasized that the purpose of education is basically to form the intact personality of the perfect human prototype. However, the concept of perfect human itself still needs to be carefully defined. This is because of the paradigm difference in interpreting the concept. This paradigm difference causes differences in the design of an educational model with other educational models. In al-Farabi, perfect human is someone who has theoretical and practical skills. The theoretical skill at its perfect level is the ability to construct the right knowledge, namely divine knowledge. While practical skills are reflected in his attitudes and behaviors that is always in harmony with the theoretical knowledge that he has achieved.

Based on al-Farabi's description of the potential of the human soul, the output of the educational process realizes on the students personality which is a reflection of the concept of perfect human, namely a person who integrate his theoretical knowledge into his attitudes and actions, science into charity, and theory into practice. That way, educational efforts not only operate in conceptual areas, but also in the areas of attitude and behavior. In the conceptual area, education is an institution that plays a role in theoretical aspects (transfer of knowledge). In the practical area, education operates in the area of "moral" which is realized, among others, because of the exemplary factors of the teacher who is already in the perfect human level whose theoretical knowledge has been subjectivated.

Conceptually, education that is able to become a medium on forming an intact personality of perfect human is education has harmonized the theoretical reason with practical reality, education has been able to integrate religion and real life, or thoughts and religious values, and education that is able to construct the intact knowledge apart from dichotomous bias in every systemic element.

## CONCLUSION AND RECOMMENDATION

For science, philosophy is the basis for its development, provides a perspective of review, and conducts critical analysis for the process of correction,

revision, reconstruction, or reformulation of its theoretical construct. This work is only possible if the map of the study area is relevant to the epistemological mode that builds it. The principle of relevance seems to still be a problem that surrounds scientific buildings in Islam, including in the Islamic education philosophy. The structure and assumption of the constructor of this science seems difficult to escape from the domination of the Positivist.

However, a science construction must be built on a philosophical basis that can play a role in its development and independence, both ontologically, epistemologically, and axiologically. In this case, the philosophical basis that is relevant to the epistemology of the Islamic education philosophy is Islamic philosophy. Conveying al-Farabi's epistemological thinking as the basis for the development of the epistemology of Islamic philosophy, among others, as an effort to answer the problems have surfaced in the building of educational philosophy so far.

Al-Farabi's thinking can be adapted and taken into consideration in reformulating the Islamic Education Philosophy paradigm on the ontology aspect to find a rational relationship between the subject matter offered in the curriculum and the tangible educational goals. If education aims to build the quality of the sharpness of the senses, imagination, and reason which leads to the formation of a person who is able to synergize between reason and revelation, thought and faith, or between theory and practice. To arrive at the target, it must be escorted by a relevant curriculum. For this purpose, it is necessary to have a moral-oriented curriculum that can produce graduates who have faith and do good deeds.

In line with the potential development stage of students, the knowledge given to them is not random but must be harmonized with the development of their potential. If education harmonizes the process in accordance with the nature of the development of the student's soul potential, it will be very effective in changing behavior that at their peak development will truly be able to realize the perfect human prototype capable of constructing knowledge based on their theoretical skills. Together, the practical skills escort them to have a noble behavior. Theoretically, this is possible because the human soul itself has a linear relationship with the Tenth Intellect who plays a role in giving forms to the body and as an actual agent who plays a role in the actualization of all the potential of its soul.

Based on al-Farabi's description of the potential of the human soul, the output of the educational process realizes on the personal students which is a reflection of the concept of perfect human, namely a person who is able to integrate his theoretical knowledge into his attitudes and actions, science into practice, and theory into practice. That way, educational efforts not only operate in conceptual areas, but also in the areas of attitude and behavior. In the conceptual area, education is an institution that plays a role in theoretical aspects (transfer of

knowledge). In the practical area, education operates in the area of moral which is realized, among others, due to exemplary factors from teachers who are already at the level of the perfect human whose theoretical knowledge has been subjectivated.

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