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## **The Role of Humans as Objects and Subjects in Education: Basic Understanding and Implementation**

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### **Abstract**

*In human life, he plays the role of a subject as well as an object. This also applies in the world of education, where humans hold a role as the subject and object of education. The topic of Humans as Objects and Subjects of Education leads readers to understand that humans play both roles. Thus, readers are expected to understand the basic understanding of human beings, the nature of human beings, and how human beings function as objects and subjects in education. This understanding begins with a general concept of human beings. Readers are invited to think about how humans play the role of educational objects and subjects who, in daily life, are directly involved in various educational activities. Therefore, there is no reason not to study the role of humans in such contexts. Furthermore, readers are invited to think and discuss further about the meaning of humans, the role of humans as objects of education, and the role of humans as educational subjects.*

**Keywords:** *Human; Educational Objects; the subject of Education; Education.*

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## Introduction

Education in Islam has a crucial role in creating a harmonious and stable individual and society. Education is considered a human right from birth, as well as a means to acquire knowledge, ethical values, and skills that support a good and peaceful life[1]. In the Islamic view, education not only serves to broaden horizons, but also to form character and beliefs, so that individuals are able to carry out their duties in accordance with Islamic teachings.

Education is the main pillar in building people and society. In this context, understanding human beings as subjects as well as objects of education is very important. As beings endowed with intellect, emotions, and the ability to interact with their environment, humans not only play the role of recipients of knowledge, but also as developers and disseminators of knowledge[2]. Therefore, the ideal educational process must be able to accommodate this dual role, so as to produce individuals who are intellectually intelligent, have good character, and are able to make a positive contribution to society.

From an Islamic perspective, the purpose of education is very noble, namely to create human beings who have faith, knowledge, and noble character. Islamic education not only emphasizes cognitive aspects, but also includes spiritual and moral dimensions. This is in line with the role of humans as caliphs on earth who are in charge of managing and prospering nature in accordance with the teachings of Allah[3]. Therefore, Islamic education aims to instill the values of faith and piety as well as equip individuals with knowledge that is useful for life in this world and the hereafter.

As a subject of education, humans are seen in Islam as creatures with unique and diverse potential. Each individual has different backgrounds, experiences, and learning styles, which affect how they understand and absorb information[4]. Therefore, it is important for educators to understand the needs and characteristics of students in order to create a suitable learning environment[5]. A student-centered approach and respect for individual differences are key to creating meaningful learning experiences[6]. In addition, the development of social and emotional skills is also an important component of modern education.

On the contrary, as an object of education, humans are the center of attention of various learning methods and approaches. Various theories of education, such as behaviorism and constructivism, provide different views on how humans learn and develop[7]. In this case, educators need not only to master the subject matter, but also to understand the psychological and social dynamics that affect the learning process[8]. Factors such as family environment, culture,

and educational policies also play an important role in one's learning experience[9].

As the times develop, the challenges in the world of education become more complex. Globalization, technological advancements, and social change have had a profound impact on the way we view education and the role of humans in it[10]. In this information age, students are faced with a flood of information that requires critical thinking skills to sort out relevant information. In addition, issues such as equal access to education, inclusion, and diversity are the main concerns in efforts to create a fair and sustainable education system.

Islamic education has a solid foundation in the teachings of the Qur'an and al-Hadith, offering a comprehensive understanding of human nature and the goals of education. While its objectives are rooted in shaping individuals with noble morals, intellectual intelligence, and devotion, there remains a gap in harmonizing Islamic perspectives with Western theories on human nature[11]. Although the text acknowledges the accommodation of Western perspectives like psychoanalytic and humanistic theories, research into a structured framework that integrates these views with Islamic principles is still limited[12]. This gap calls for studies that bridge the theological and secular aspects of education effectively.

Another notable gap is in the application of philosophical and scientific principles within Islamic education systems. While philosophy and science are mentioned as integral to understanding natural and social phenomena, little research has been conducted on how these are incorporated into Islamic education curricula[13]. There is a need for empirical studies to examine how philosophical inquiry and scientific reasoning are translated into practical teaching methods that align with Islamic values[14]. This exploration could provide actionable insights for educators to design more comprehensive curricula.

Furthermore, the assessment of educational outcomes in Islamic education systems remains under-researched. While the goals, such as intellectual and spiritual development, are clearly defined, there is limited empirical evidence to determine the extent to which these objectives are achieved in practice. Studies focusing on measurable outcomes, such as moral behavior, academic performance, and social responsibility, could significantly enhance the effectiveness and credibility of Islamic education.

The adaptation of Islamic education to contemporary challenges also presents a critical research gap. The traditional foundations of Islamic education provide timeless principles; however, how these principles address modern challenges such as globalization, digital transformation, and societal shifts is yet

to be thoroughly explored. Research is needed to analyze how Islamic education systems can maintain their core values while remaining relevant in an ever-changing world.

Another area requiring attention is the comparative implementation of Islamic education across different contexts. While Islamic education emphasizes universal principles, its practice and outcomes may vary significantly across cultures, nations, and institutions. Comparative studies focusing on regional differences could provide insights into best practices and reveal factors that influence the success of Islamic education in different environments.

The role of gender dynamics in Islamic education represents another critical research gap. Although Islamic teachings advocate for balanced educational opportunities for men and women, there is limited investigation into how gender influences the design, delivery, and outcomes of Islamic education. Research could explore how Islamic education systems address gender equity while adhering to religious guidelines, contributing to more inclusive and equitable educational practices.

Lastly, the integration of Islamic education with modern pedagogical innovations requires further exploration. While Islamic education is grounded in spirituality and morality, it must also embrace pedagogical advancements like blended learning, digital tools, and active learning strategies. Studies focusing on the integration of these innovations could enhance the effectiveness and appeal of Islamic education in the 21st century. Addressing these gaps would not only enrich the understanding of Islamic education but also strengthen its role in shaping a responsible and capable generation.

By understanding the human nature of education more deeply, it is hoped that innovative solutions can be found to improve the quality of education at various levels and contexts[15]. The results of this study are expected to contribute to the development of better educational theories and practices, as well as encourage constructive discussions among educators, policymakers, and the general public. Thus, education can be an effective means to form individuals who are intelligent, characterful, and ready to face future challenges in accordance with Islamic values.

## Method

This study uses a qualitative approach with a descriptive-analytical method. The qualitative approach was chosen because the focus of the research is to explore the concept and understanding of the role of humans as objects and subjects in education[16]. Descriptive-analytical methods are used to describe, analyze, and interpret concepts related to humans in the context of education.

The research steps include: (1) Literature Study; Researchers will examine various literature, books, journals, and related documents to identify basic concepts regarding humans, human nature, and the role of humans as objects and subjects of education[17]. (2) Observation and Interview; To enrich the data, this study also involves observation of educational practices in the field as well as interviews with educators, students, and education experts to obtain an empirical view of the role of humans in education. (3) Data Analysis; Data collected from literature studies, observations, and interviews were analyzed thematically to understand the relationship between theoretical concepts and real practice[18]. (4) Discussion and Reflection; Researchers will interpret the findings to provide an in-depth explanation of how humans function as objects and subjects of education and their implications for the world of education.

## **Results and Discussion**

### **Humans in an Islamic Perspective**

The Qur'an does not explain in detail the process of the origin of human creation, but only provides its basic principles. Verses of the Qur'an that discuss the creation of man can be found in several letters, such as Noah: 17, Ash-Shaffat: 11, Al-Believers: 12-13, Ar-Rum: 20, Ali Imran: 59, As-Sajdah: 7-9, Al-Hijr: 28, and Al-Hajj: 5.

The Qur'an states that humans were created from the soil using various terms, such as turaab (soil), thieen (clay), shal-shal (dry soil), and sulalah (soil essence). This is interpreted as the creation of a human body from various chemical elements found in the soil[19]. However, the detailed stages of this creation process are not explicitly explained in the Qur'an [1].

These verses are often understood outwardly, affirming that humans were created from the land through the power of Allah SWT. Some Muslims argue that the creation of man from soil does not mean that all the chemical elements of the soil are involved in the reaction of human formation, but only certain elements are chosen, just as plants absorb only part of the elements from the soil.

Another opinion states that the Prophet Adam AS may not have been the first human being biologically, but the first human to be given the task of caliph on earth[20]. This assumption refers to the interpretation that the verses about the creation of man from the soil indicate a connection between the elements of earth and the formation of the human body, which includes elements such as water, menthe, and ammonia, as mentioned in the term "black mud" processed into a specific form [2].

In the Qur'an, Allah SWT explains that humans are created from the essence of the soil. This is affirmed in His words to QS. Al-Mu'minun: 12-16, which explains the stages of human creation as follows:

- a. Humans come from the essence of the soil.
- b. The essence becomes semen stored in a sturdy uterus.
- c. The semen turned into a clot of blood.
- d. A clot of blood turns into a clot of flesh, then the flesh is formed into bones.
- e. The bones were wrapped in flesh so that they became perfectly shaped creatures.

Allah SWT then declares His greatness as the best Creator. After that, humans will be raised from the grave on the Day of Resurrection[21]. In the Islamic view, human beings are defined as beings who have the following qualities:

1. Mukalaf creatures: Humans are given responsibility for Allah's commands and prohibitions.
2. Mukaram creatures: Humans are glorified by Allah.
3. Beings who have the nature of Weak nature (dhaif, QS. An-Nisa: 28), Foolish (jahula, QS. Al-Ahzab: 72), Need or depend (faqir, QS. Faathir: 15), Denying Blessings (kafuro, QS. Al-Israa: 67), has the potential to be grateful or kufr, as well as to obey or fujur (QS. Ash-Shams: 8).

The purpose of human creation is to carry out the task of being a caliph on earth by implementing divine tasks that bring benefits. The presence of humans in the world has an important meaning because the mandate must be realized in real life [3].

## **The Nature of Man According to Islamic and Western Views**

Human beings are an important concept to be understood in education. Therefore, it is necessary to examine several views on human nature:

### **Psychoanalytic Views**

This view emphasizes that man is driven by the instinctive impulses that exist in him. Human behavior is controlled by internal psychological forces to meet its biological needs and desires[22]. In this view, man does not have complete control over his fate.

## **Humanistic Views**

Humanism sees humans as rational beings who have the drive to achieve positive goals. Humans are considered capable of determining their own fate, developing, and improving themselves for the better[23]. In addition, humans are driven by social responsibility and the desire to achieve something, making them individual beings as well as social.

## **Martin Buber's Views**

According to Martin Buber, human beings are existences that cannot be simply defined as "this" or "that." Humans have great potential, but their existence is limited by natural facts[24]. Nevertheless, these limitations do not prevent humans from developing. In this view, man has the potential to be good or evil, depending on the inclination within him.

## **Behavioristic Views**

Behaviorism argues that human behavior is determined by external factors, namely the environment[25]. The environment is considered to be highly influential through habituation, example, or other learning theories. According to this view, the good or bad of human beings is the result of environmental influences.

Manusia memiliki tenaga dalam yang menggerakkan kehidupannya. Dalam diri manusia terdapat fungsi rasional yang memengaruhi tingkah laku sosial and intellectual. Humans are always in the process of development and continue to get better. Humans are able to direct their lives to positive goals and determine their own destiny[26]. In life, human beings strive to manifest themselves, help others, and improve the world. Humans are potential creatures whose existence is difficult to predict, even though their potential is limited. As God's creatures, humans have the opportunity to be good or bad. The environment plays a big role in shaping human behavior [4].

## **Other Views on Human Nature**

### **Mechanistic View**

The mechanistic view considers living things to be machines, including humans, whose processes can be explained physically and chemically. In this view, humans are seen as passive and only move due to the influence of external forces.

## **Organismal View**

The organismal view sees humans as an organized and active whole. Human beings continue to develop through the development of their potential. This view emphasizes the importance of the learning process to shape human beings.

## **Contextual Views**

The contextual view assesses humans as creatures who are bound to their environment. Human beings are active individuals as well as social organisms that can only be understood through their physical, psychological, environmental, cultural, and historical contexts[27].

## **Islamic Education Basics**

According to Hasan Langgulang, Islamic education has six main foundations: historical, sociological, economic, political, administrative, psychological, and philosophical, with the philosophical foundation as the center[28]. However, this view was criticized by Abdul Mujib and Jusuf Mudzakir because it was considered to lack priority on religious elements and religious values [5].

Both emphasized that in Islam, religion is the main foundation that regulates all activities, including education. Religion not only gives meaning but also the value of worship in every educational activity. Therefore, they added "religion" as the seventh policy in Islamic education[29]. However, since religion, philosophy, and science have different foundations in aspects of ontology, epistemology, and axiology, it is important to separate the discussion of each in the context of Islamic education.

In terms of ontology and epistemology, science is the result of the process of systematization and rationalization of various phenomena observed and recorded by humans. If the object is a social phenomenon, then the science is included in the realm of social science[30]. Meanwhile, if the object is a natural phenomenon, then it belongs to natural science or science. Philosophy, on the other hand, deals with fundamental concepts that are generated through speculative, profound, systematic, and thorough thinking[31]. While religion, judging from its source, comes from God, but the practice and understanding of religion is produced through human efforts, including in the form of religious-based *ijtihad* [6].

Axiologically, both science, philosophy, and religion depend on the purpose of their use. If it is used for good things, then the results will be good; On the other hand, if it is used for evil, it will have a bad impact[32]. From this



analysis, Islamic education can be categorized into three main foundations: religious, philosophical, and scientific. A more detailed discussion of these three principles will be explained further [7].

### **Purpose of Islamic Education**

The purpose of Islamic education is based on principles derived from the Quran and al-Hadith[8]. There are five main principles in formulating the purpose of Islamic education:

1. The Principle of Tawhid (Integration): This principle emphasizes the inseparable relationship between the life of this world and the hereafter. Therefore, Islamic education aims to create a balance to achieve happiness in this world as well as in the hereafter.
2. The Principle of Balance: As a continuation of the principle of monotheism, Islamic education promotes harmony between various aspects of life, such as spiritual and physical needs, religious and secular sciences, theory and practice, and values that include aqidah, sharia, and morals. It aims to form individuals who are balanced both physically and mentally.
3. The Principle of Equality and Liberation: Based on the concept of monotheism, this principle affirms that all beings were created by the same God. The difference between them is a means to strengthen unity[33]. Islamic education functions to free humans from ignorance, poverty, and lust, thus creating more conscious and wise individuals.
4. The Principle of Sustainability (Istiqamah): Islamic education instills the idea that learning is a process that lasts throughout life. There is no time limit in acquiring knowledge, because education is a continuous journey of life[34].
5. Principle of Benefit and Virtue: When the value of monotheism has been embedded in a person's morals and behavior, he will have a commitment to fight for things that bring goodness and benefits to others[35]. With a clean heart, he will continue to worship to gain the pleasure of Allah.

These principles show that Islamic education not only prioritizes intellectual intelligence, but also the formation of character and morals. Islamic education aims to produce individuals who have faith, piety, noble character, and are able to carry out their role as the caliph of Allah on earth.

## Conclusion

Islamic education has a strong foundation in the teachings of the Qur'an and al-Hadith, which focuses on a deep understanding of human beings, the basis of education, and the goals to be achieved. In Islam, humans are seen as special creatures created by Allah SWT from the essence of the land, as mentioned in various verses of the Qur'an. Human beings are not only seen as biological entities, but also as spiritual beings who are given great responsibilities as caliphs on earth. This role requires humans to carry out God's mandate by creating goodness, managing the earth wisely, and realizing peace and prosperity.

In Islam, humans are known as mukalaf creatures who have an obligation to obey commands and stay away from Allah's prohibitions. On the other hand, human beings are also glorified by Allah (mukaram), even though they have nature such as weakness, dependence, tendency to deny favors, and the potential to do good or bad. Therefore, Islamic education seeks to direct human beings to develop positive potential while overcoming their weaknesses. Islamic education also accommodates various views on human nature, both from an Islamic perspective and a Western perspective. Various theories such as psychoanalytic, humanistic, mechanistic, organismal, and contextual describe humans as complex creatures with biological drives, social responsibilities, and the ability to thrive. In Islam, this view is enriched by the understanding that humans have a special relationship with their God.

The basis of Islamic education includes historical, sociological, economic, political, administrative, psychological, and philosophical aspects, with religion as the core of the entire process. Religion provides a spiritual dimension and worship which is the main motivation in education. In addition, Islamic education utilizes philosophy to stimulate deep thinking and science to understand various natural and social phenomena systematically. Islamic education aims to produce individuals who are intellectually intelligent, have noble morals, are pious, and are able to carry out their duties as the caliph of Allah on earth. Islamic education not only develops intelligence but also shapes personality and morals. With a strong foundation in Islamic values, this education is expected to be able to produce a generation that is responsible, superior, and beneficial to humanity, as well as preparing them for the happiness of the hereafter.

## Author Contributions

**Najwa Nailah Salsabila, Hafidz, Ence Raisha Renaldi, Olyvia Nanda Armila:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Lailatul Hanifah, Rafa Hanif Maulida,:**

Methodology, Writing – review & editing, Investigation. **Anugerah Gelora Saputra, Muhammad Gibran Naufali:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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The authors declare no conflicts of interest.

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