

Man as Subject of Education: Islamic and Western Philosophical Review of Freedom and Responsibility

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ABSTRACT

Freedom in the context of Islamic education is understood as the freedom to choose a way of life that aligns with religious teachings, while in Western philosophy, it is more focused on autonomy and critical thinking within a pluralistic society. This article explores the relationship between freedom and responsibility in education by comparing Islamic and Western perspectives through a qualitative literature review of both classical and contemporary works. The findings indicate that, despite differences in approach, both traditions agree that freedom must always be accompanied by responsibility to develop individuals who are not only intellectually capable but also contribute positively to society. An ideal education system should integrate these two values to shape well-rounded individuals—intellectually, morally, and socially—ensuring that education remains holistic and relevant in the era of globalization. This study provides deeper insights into how education can cultivate individuals who are not only intelligent but also responsible, both personally and socially, thereby contributing to the formulation of more relevant and applicable educational objectives in today's interconnected world.

Keywords: *Freedom, Islamic Philosophy, Responsibility, Subject of Education, Western Philosophy.*

INTRODUCTION

Humans, in the philosophy of education, are seen as unique entities, both in Islamic and Western traditions. In this context, humans are not only considered as objects that receive knowledge but also as subjects who actively process and utilize that knowledge.¹ In both traditions of educational philosophy, humans are positioned as creatures who have extraordinary potential to develop, both intellectually, emotionally, socially, and spiritually. In Islam, humans are seen as noble creatures who are endowed with reason, freedom, and responsibility. As explained in the Qur'an in Surah Al-Baqarah verse 30,

¹ Redmon Windu Gumati, "Manusia Sebagai Subjek dan Objek Pendidikan (Analisis Semantik Manusia dalam Filsafat Pendidikan Islam)" 1, no. 2 (2020), <https://doi.org/10.59141/japendi.v1i02.20>.

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وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةًۙ

Meaning: “‘Remember’ when your Lord said to the angels, ‘I am going to place a successive ‘human’ authority on earth.’”²

Humans were created as caliphs on earth with the task of guarding and managing this world with wisdom. Education in Islam, therefore, is not only about mastering knowledge but also about character formation in accordance with the principles of divinity, as well as the ability to carry out the role of caliph on earth.² Western educational philosophy, on the other hand, emphasizes individual freedom as the core of the educational process. John Dewey, a key figure in Western educational philosophy, argued that education should encourage individuals to think critically and act rationally.³ Dewey emphasized that education plays an important role in forming a democratic society, by developing the full potential of individuals in facing life’s challenges.

In Dewey’s view, freedom to think and act independently is the main goal of education. Education, for Dewey, is a means to develop individual freedom so that students can actively participate in a democratic society and can make rational and responsible decisions. This freedom is expected to form critical individuals who are able to overcome various social problems. Freedom and responsibility are two complementary concepts in education. In Islam, individual freedom is directed to fulfilling the will of Allah and carrying out social responsibility as part of the task as a caliph on earth. On the other hand, Western education emphasizes the freedom to think and act independently, with responsibility towards oneself and society. This concept illustrates the importance of a balance between personal freedom and social responsibility in shaping the character of students.

Although there are fundamental differences in the approach between Islamic and Western education, the two traditions have similarities in terms of educational goals, namely to form individuals who are not only intellectually intelligent but also morally and socially good. In Islamic education, freedom is inseparable from the spiritual and social dimensions, while in Western education, freedom focuses more on personal autonomy that leads to the achievement of self-potential.

Freedom without responsibility can lead to egoism, while responsibility without freedom can lead to oppression. Therefore, education must create individuals who are able to develop themselves with full freedom but remain aware of their responsibilities to society. This is an important relevance in today’s education, especially amidst the increasingly complex challenges of globalization. In this increasingly connected world, education must be able to create individuals who are able to think critically, act ethically, and contribute positively to society.⁴ Education must integrate the values of freedom and responsibility into its curriculum to prepare the younger generation to face the challenges of the future. This concept provides the basis for building a more holistic and relevant education system.

² Riri Nurandriani and Sobar Alghazal, “Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional,” *Jurnal Riset Pendidikan Agama Islam*, 2022, 27–36, <https://doi.org/10.29313/jrpai.v2i1.731>.

³ Achmad Sofyan and Ahmad Muhlis, “Studi Komparasi: Telaah Pemikiran John Dewey Dan Al-Ghazali Terhadap Psikologi Pendidikan Dalam Perkembangan Kognitif Anak,” *Journal of Mandalika Literature* 6, no. 2 (2025): 449–60, <https://doi.org/10.36312/jml.v6i2.3794>.

⁴ Zidan Fahman Arbi and Amrullah Amrullah, “Transformasi Sosial Dalam Pendidikan Karakter Di Era Digital: Peluang Dan Tantangan,” *Social Studies in Education* 2, no. 2 (2024): 191–206, <https://doi.org/10.15642/sse.2024.2.2.191-206>.

Previously, there were several studies related to the position of humans and human freedom itself, such as research by Hariyanto and Syafiq,⁵ Purnamasari,⁶ Alfarizi and Bustam,⁷ Khasinah,⁸ and Hidayat's research.⁹ These articles have similar discussions to the researcher's article, namely discussing the position of humans or human freedom itself. However, according to the author, the research I conducted is much more complete and comprehensive than these articles, because it does not only discuss the position of humans in terms of freedom; the author also adds the position of humans as responsible beings. This article aims to further explore freedom and responsibility in education by comparing Islamic and Western perspectives. This discussion will provide deeper insight into how education can shape individuals who are not only intelligent but also responsible, both in personal and social contexts. This will help formulate more relevant and applicable educational goals in the era of globalization.

METHOD

This study uses a library research method with a qualitative approach. The main data sources consist of classical and contemporary literature relevant to the theme of freedom and responsibility in Islamic and Western educational philosophy. The data analysis technique is carried out in a descriptive-analytical manner, namely identifying, interpreting, and comparing the concepts of freedom and responsibility in the two philosophical traditions to produce a conceptual synthesis.

RESULTS AND DISCUSSION

Freedom and Responsibility in Islamic Educational Philosophy

Islamic educational philosophy has a profound view of the position of humans as subjects of education. In this view, humans are creatures created with extraordinary intellectual, spiritual, and physical potential.¹⁰ The Qur'an refers to man as the caliph (leader) on earth, a position that implies great responsibility towards himself, society, and the environment. This concept forms the basis for the understanding of freedom and responsibility in Islamic educational philosophy. As stated in the Qur'an:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Meaning: And say, 'O Prophet,' "This is' the truth from your Lord. Whoever wills, let them believe, and whoever wills, let them disbelieve." (*Q.S. Al-Kahf: 29*).

⁵ Wawan Hariyanto and Muhammad Azryan Syafiq, "Peserta Didik Dalam Perspektif Islam Dan Barat: Sebuah Tinjauan Filosofis," *Ta Lim Jurnal Pendidikan Agama Islam Dan Manajemen Pendidikan Islam* 3, no. 2 (2024): 70–78, <https://doi.org/10.59098/talim.v3i2.1819>.

⁶ Elvira Purnamasari, "Kebebasan Manusia Dalam Filsafat Eksistensialisme (Studi Komparasi Pemikiran Muhammad Iqbal Dan Jean Paul Sartre)," *Manthiq* 2, no. 2 (2017): 119–32, <http://dx.doi.org/10.29300/mtq.v2i2.667>.

⁷ Ahmad Faroch Alfarizi and Betty Mauli Rosa Bustam, "Interkoneksi Eksistensi Manusia Menurut Filsafat Barat Dan Esensi Manusia Menurut Filsafat Islam," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 8, no. 2 (2023): 302–12, <http://dx.doi.org/10.31604/muaddib.v8i2.302-312>.

⁸ Siti Khasinah, "Hakikat Manusia Menurut Pandangan Islam Dan Barat," *Jurnal Ilmiah Didaktika* 13, no. 2 (2013), <http://dx.doi.org/10.22373/jid.v13i2.480>.

⁹ Yogi Fery Hidayat, "Konsep Kebebasan Dalam Filsafat Islam Perspektif Al-Farabi Dan Ibn Rushd," *Tamadduna: Jurnal Peradaban*, 2024, 21–30, <https://doi.org/10.29313/tamadduna.v1i2.4859>.

¹⁰ Mawi Asmawi and Alam Tarlam, "Great Human Potential Islamic Perspective," *MAQOLAT: Journal of Islamic Studies* 1, no. 3 (2023): 87–94, <https://doi.org/10.58355/maqolat.v1i3.15>.

This verse shows that humans have the freedom to choose, but every choice made carries consequences that must be accounted for in this world and the hereafter, which are explained in the same verse:

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُّوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

Meaning: “Surely we have prepared for the wrongdoers a fire whose walls will ‘completely’ surround them. When they cry for aid, they will be aided with water like molten metal, which will burn ‘their’ faces. What a horrible drink! And what a terrible place to rest!” (Q.S. Al-Kahf: 29).

Freedom in Islam cannot be separated from responsibility. Human freedom is a gift given by Allah SWT, as emphasized in His word. In the context of education, this means that students are given the freedom to learn, explore, and develop their potential, but this freedom must be directed towards the right goals in accordance with Islamic values. Al-Farabi’s thoughts on education emphasize the importance of the relationship between freedom and responsibility. According to him, education aims to shape individuals who achieve true happiness, which can only be achieved through intellectual and moral development.¹¹ Al-Farabi views human freedom as an opportunity to choose the path of goodness, while responsibility is the awareness to make that choice beneficial to oneself and society. On the other hand, Ibn Sina emphasizes the importance of holistic education, which not only develops intellectual abilities but also moral and spiritual ones.¹² According to him, students’ freedom to learn must be based on moral values, so that they not only become intelligent individuals, but also responsible.

Freedom in Islamic educational philosophy is also related to the recognition of the unique potential of each individual. Education must be tailored to the talents and interests of each person. The freedom to develop this potential is part of human efforts to achieve a higher position as a caliph on earth. However, this freedom must always be guided by moral responsibility to maintain harmony in society.¹³ In the Sufi tradition, the concepts of freedom and responsibility have a deeper dimension. Rumi, describes freedom as a path to closeness to God.¹⁴ Freedom in education, according to him, is not just the freedom to learn anything, but the freedom to know oneself and understand the essence of life. However, this freedom must be balanced with the responsibility to practice the values of goodness in everyday life.

Islamic education also places emphasis on social responsibility. Al-Ghazali, for example, emphasized that education is not only aimed at self-development but also to provide benefits to society. In Al-Ghazali’s view, individual freedom in learning must be directed towards a greater goal, namely realizing the common good.¹⁵ This social

¹¹ Agustina Agustina and Mutiullah Mutiullah, “Filsafat Sosio-Politik Al-Farabi Dan Implementasinya Terhadap Demokrasi,” *Journal of Islamic Thought and Philosophy* 3, no. 1 (2024): 20–39, <https://doi.org/10.15642/jitp.2024.3.1.20-39>.

¹² Nur Annisa Fitria and Lilik Huriyah, “Transformasi Pendidikan Jiwa Ibnu Sina: Menjawab Tantangan Era Digital,” *Kariman: Jurnal Pendidikan Keislaman* 12, no. 2 (2024): 198–220, <https://doi.org/10.52185/kariman.v12i2.572>.

¹³ Eliana Siregar, “Hakikat Manusia (Tela’ah Istilah Manusia Versi Al-Qur’an Dalam Perspektif Filsafat Pendidikan Islam),” *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid* 20, no. 2 (2017): 48–67, <https://doi.org/10.15548/tajdid.v20i2.79>.

¹⁴ Muhammad Aviv Nafiudin, “Konstruksi Cinta Ilahi Jalaluddin Rumi,” *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 10, no. 1 (2024): 1–19, <https://doi.org/10.53429/spiritualis.v10i1.864>.

¹⁵ Zulkifli Agus, “Pendidikan Islam Dalam Perspektif Al-Ghazali,” *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 3, no. 2 (2018): 21–38, <https://doi.org/10.48094/raudhah.v3i2.28>.

responsibility is an important foundation in the Islamic education system, where students are taught to understand their role in building a harmonious and just society.

In the context of educational institutions, freedom and responsibility are implemented through an approach that prioritizes Islamic values in the learning process. Teachers act as guides who help students understand their freedom and how to use it wisely. The educational process does not only focus on the transfer of knowledge but also on the formation of strong character so that students are able to face the challenges of life with full responsibility. Islamic educational philosophy also emphasizes the importance of a balance between freedom and responsibility. Human freedom must be limited by sharia law to avoid abuse. In the context of education, this means that students' freedom to learn and express themselves must always be within the framework of Islamic values so that they are not only intellectually intelligent but also have moral integrity.

The dimensions of freedom and responsibility in Islamic educational philosophy can also be seen in the approach to education based on monotheism.¹⁶ Tawhid education teaches that all human activities, including the learning process, must be directed towards devotion to Allah SWT. Freedom to learn is part of worship, and the responsibility to use the knowledge gained is part of the trust that must be maintained. Overall, Islamic educational philosophy views freedom and responsibility as two inseparable elements. Freedom provides space for humans to develop, while responsibility ensures that such development is directed towards noble goals. In education, freedom without responsibility can produce selfish and destructive individuals, while responsibility without freedom can limit human creativity and potential. This approach emphasizes that education must be able to instill the values of freedom and responsibility in a balanced way. Teachers, students, and educational institutions must work together to create a learning environment that supports the development of the whole individual, namely an individual who is intelligent, moral, and responsible for himself and society. Thus, Islamic educational philosophy offers a comprehensive view of how freedom and responsibility can be applied in the educational process to achieve higher goals.

Freedom and Responsibility in Western Educational Philosophy

In Western educational philosophy, the concepts of freedom and responsibility have been central to many thinkers, especially in relation to individual development and the role of education in society. Jean-Jacques Rousseau emphasized the importance of freedom in education. Rousseau believed that freedom is the essence of human existence. According to him, good education is education that provides space for children to develop naturally, without excessive external pressure. He stated, "Man is born free, but everywhere he is in chains," highlighting the importance of education in freeing individuals from the shackles of social constraints.¹⁷ This opinion is in line with Sartre who believes that humans are "free beings" who have absolute freedom to determine the direction of their own lives.¹⁸ However, this freedom comes with great responsibility. He stated that every decision an individual makes not only affects him/her, but also shapes the world around him/her. In the context of education, this means that students should be given the freedom to choose their own path but also taught to understand the consequences of their choices.

¹⁶ Dede Setiawan et al., "Pandangan Filsafat Pendidikan Islam Terhadap Manusia Dan Masyarakat," *Pendekar: Jurnal Pendidikan Berkarakter* 1, no. 4 (2023): 52–63, <https://doi.org/10.51903/pendekar.v1i4.275>.

¹⁷ Jean-Jacques Rousseau and Jean-Jacques Rousseau, *Emile or on Education*, ed. Allan David Bloom (New York: Basic Books, 1979).

¹⁸ Restu Trisnova, "Studi Komparasi Saminisme Dengan Jean Paul Sartre Tentang Kebebasan (Tinjauan Filsafat Sosial)," *Jurnal Filsafat* 20, no. 3 (2010): 261–80, <https://doi.org/10.22146/jf.13144>.

John Dewey saw freedom as an integral element in the educational process. Dewey stated that democratic education should give students the freedom to explore and experiment in their learning process.¹⁹ However, he also emphasized that this freedom must be balanced with social responsibility. Individual freedom, according to Dewey, cannot be separated from the obligation to contribute to the larger society. To be a responsible human being, the concept of freedom must be closely related to the principles of rationality and moral obligation.²⁰ Education has a role in developing students' moral autonomy so that they can act based on the "categorical imperative," which is the principle to act as if the action were a universal law.

Paulo Freire criticized the traditional education system, which he called "banking education," where students are treated as passive containers for knowledge. Freire argued that education should be dialogical, giving students the freedom to think critically and act as subjects in the learning process. However, he also emphasized that this freedom must be directed towards social liberation so that students are not only free individually but also able to take responsibility for social change.²¹ Individual freedom is also a prerequisite for intellectual and moral development. Freedom of opinion and expression, including in educational settings, is the main foundation for creating a progressive society. However, this freedom must not violate the freedom of others. Therefore, education must instill moral responsibility in students, so that their freedom does not become a threat to social harmony. Meanwhile, in the liberal tradition, philosophers such as John Locke emphasize the importance of education in forming free and responsible individuals. Locke stated that humans are "tabula rasa" that can be shaped through experience and education. Locke believed that good education should give children the freedom to learn through experience, but it should also teach the values of responsibility and moral virtue.²² Jürgen Habermas added that individual freedom cannot be separated from rational and communicative social interaction. In the context of education, this means that students should be given the freedom to express their opinions, but also taught to be responsible for their arguments in rational and democratic discussions.²³

Furthermore, Western educational philosophy also recognizes the challenges in balancing freedom and responsibility in the modern era. For example, Zygmunt Bauman, in the concept of liquid modernity, criticizes how modern society tends to provide almost unlimited freedom but often fails to provide clear moral guidance. In the context of education, this poses a challenge in teaching responsibility to young people who live in a world that is fluid and uncertain.²⁴

These thoughts show that in the Western tradition of educational philosophy, freedom and responsibility are two complementary elements. Good education not only provides space for individual freedom but also guides individuals to understand their

¹⁹ Nur Arifin, "Pemikiran Pendidikan John Dewey," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 2, no. 2 (2020): 168–83, <https://doi.org/10.47467/as.v2i2.128>.

²⁰ Ahmad Adrian Fahmi Al-Huda et al., "Pendidikan Etika Perspektif Immanuel Kant Dalam Pendidikan Islam Di Abad 21," *Jurnal Ilmiah Pendidikan Citra Bakti* 11, no. 3 (2024): 857–70, <https://doi.org/10.38048/jipcb.v11i3.3594>.

²¹ Aridlah Sendy Robikhah, "Paradigma Pendidikan Pembebasan Paulo Freire Dalam Konteks Pendidikan Agama Islam," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 1, no. 01 (2018): 1–16, <https://doi.org/10.37542/zsxxgp18>.

²² Yulia Hairina, "Prophetic Parenting Sebagai Model Pengasuhan Dalam Pembentukan Karakter (Akhlaq) Anak," *Jurnal Studia Insania* 4, no. 1 (2016): 79–94, <https://doi.org/10.18592/jsi.v4i1.1115>.

²³ Jürgen Habermas, Thomas MacCarthy, and Jürgen Habermas, *The Theory of Communicative Action*, Nachdr., *The Theory of Communicative Action / Jürgen Habermas*. Transl. by Thomas MacCarthy, Vol. 1 (Boston: Beacon, 2007).

²⁴ Zygmunt Bauman, *Liquid Modernity* (Cambridge, UK : Malden, MA: Polity Press ; Blackwell, 2000).

responsibilities to themselves, others, and society as a whole. With these various approaches, education in the West seeks to create individuals who are not only free to think and act but also have moral and social responsibilities. This implication is relevant in building an education system that is adaptive to changes in the times while remaining rooted in universal values of humanity.

Conceptual Comparison

In general, freedom in Islamic and Western educational philosophy has a similar goal, namely to encourage individuals to achieve their maximum potential. However, there are fundamental differences in the philosophical foundations and orientations of these two traditions. In Islamic philosophy, freedom is always associated with submission to the will of God. In contrast, in the Western tradition, freedom is often seen as a right inherent in humans autonomously, without having to refer to theological dimensions.

Like Al-Farabi's thinking which emphasizes that true freedom is freedom that leads humans to moral and intellectual perfection, which can only be achieved through knowing God (*al-Ma'rifa*).²⁵ Freedom in this view is teleological, that is, it aims to bring humans closer to their creator. At the same time, responsibility becomes an integral aspect, because humans are caliphs on earth who are responsible for their actions according to the sharia. Meanwhile, in the Western tradition, figures such as Immanuel Kant define freedom as the ability of humans to act based on moral rationality. Kant believed that humans are free when they act in accordance with the categorical imperative, namely universal moral principles based on reason. However, this freedom demands responsibility towards oneself and others in order to respect human dignity as an end, not a means.²⁶

This comparison shows that freedom in Islamic philosophy is more theocentric, while in Western philosophy it tends to be anthropocentric. In Islamic philosophy, freedom is measured through adherence to transcendent values, while in Western philosophy, freedom is measured through the individual's ability to make decisions based on rationality and autonomy.

Another difference lies in the way the two traditions understand responsibility. In Islamic philosophy of education, human responsibility includes horizontal and vertical dimensions, namely the relationship between humans with others and with God. This concept is seen in the teachings of Ibn Khaldun, who emphasized that education must shape individuals who are able to fulfill their social responsibilities while maintaining a spiritual relationship with God. In contrast, in Western philosophy, responsibility tends to be emphasized in social and individual terms. For example, Jean-Paul Sartre stated that humans are fully responsible for the meaning of their own lives because "existence precedes essence." However, this freedom comes with a great moral burden because every individual decision affects others.

Despite these fundamental differences, there are also similarities between Islamic and Western philosophy in understanding the relationship between freedom and responsibility. Both traditions agree that freedom without responsibility will lead to moral and social chaos. In the context of education, both Islam and the West emphasize the importance of educating individuals who are free but also have the capacity to be responsible for their actions. As an illustration, the concept of *adab* in Islamic education emphasizes the balance between intellectual freedom and moral responsibility. *Adab* involves respect for teachers, knowledge, and higher values of truth so that freedom of thought is directed towards achieving wisdom.

²⁵ Al-Farabi, *Kitab Ara' Abl al-Madinah al-Fadilah* (Kairo: Muafá Fahm al-Kutub, 1906).

²⁶ Immanuel Kant, *Groundwork of the Metaphysics of Morals*, trans. Mary J. Gregor and Jens Timmermann, Second edition, Cambridge Texts in the History of Philosophy (Cambridge: Cambridge University Press, 2012), <https://doi.org/10.1017/CBO9780511919978>.

In contrast, in the Western tradition, values such as critical thinking and academic freedom also emphasize the importance of intellectual freedom, but within the framework of responsibility for ethical standards and scientific methodology.

Both traditions also face challenges in their application in the modern era. In Islamic philosophy, the main challenge is how to integrate the values of freedom and responsibility that originate from revelation with the dynamics of modernity. In Western philosophy, the challenge is how to ensure that individual freedom does not lead to moral relativism and nihilism. The application of freedom and responsibility in education also differs in the social and cultural contexts of each tradition. In the Islamic world, freedom is always viewed in terms of a balance between individual rights and social obligations. Islamic education teaches that freedom without responsibility can lead to social damage. In contrast, in the Western tradition, despite the concern for social responsibility, individual freedom is often seen as a more important right.

Freedom in Islamic education is not only related to individual rights but also to character formation. Islamic education teaches that true freedom is freedom that leads individuals to live in accordance with religious values and morality.²⁷ In this case, education is not only to free the mind, but also to free the heart and soul from worldly temptations that can lead to destruction. On the other hand, in the Western tradition, freedom is often seen as freedom from all external authority,²⁸ including religious and moral authority. In this regard, education in the West focuses more on developing rationality and the capacity of individuals to make decisions without moral constraints that come from religious authority.

In addition, in Islamic educational philosophy, responsibility also includes the management of natural resources and relationships with the environment. This concept leads to education that fosters broader ecological and social awareness. Islamic education teaches that humans are responsible not only for themselves and others, but also for nature and other living things.

In Western philosophy, although there is attention to social and environmental responsibility, the concept is more often associated with more limited social obligations. In the West, environmental responsibility is often seen as part of a more general social ethic, while in Islam, this responsibility is considered part of the mandate given by God to humanity.

Finally, this comparison shows that although freedom and responsibility have different meanings in Islamic and Western educational philosophy, both have an important role in shaping the ideal goals of education. Islamic educational philosophy emphasizes transcendent values as the basis for freedom and responsibility, while Western philosophy emphasizes rationality and individual autonomy. These two approaches can complement each other in building education that is holistic and relevant to the needs of modern humans.

Implications for Educational Goals

Freedom and responsibility as philosophical principles have a major impact on the formulation of educational goals, both in the Islamic and Western traditions. Each educational system, in its own way, seeks to create individuals who are free in thought and action but remain morally and socially responsible. In Islamic educational philosophy, freedom and responsibility direct the goal of education towards the creation of individuals

²⁷ Syahwan Tumanggor, Hasan Bakti, and Mohammad Al Farabi, "Islamic Worldview Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Paradigma Pendidikan Islam," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 7, no. 01 (2024), <https://doi.org/10.30868/im.v7i01.7277>.

²⁸ Gede Agus Siswadi, "Konsep Tuhan Dalam Tradisi Barat Serta Kritik Terhadap Pandangan Tentang Tuhan Personal Dan Non-Personal," *Tampung Penyang* 22, no. 1 (2024): 19–35, <https://doi.org/10.33363/tampung-penyang.v22i1.1191>.

who have manners and function as caliphs on earth. The concept of manners refers to harmonious intellectual, spiritual, and moral development. Syed Muhammad Naquib al-Attas emphasized that education in Islam aims to form humans who know their God and are able to carry out their responsibilities to fellow human beings and the environment.²⁹ In contrast, in Western educational philosophy, the goal of education is more often focused on developing independent and critical individuals, with the ability to adapt in a pluralistic and dynamic society. John Dewey, for example, saw education as a tool to promote democracy through the formation of individuals who have freedom of thought and a sense of responsibility towards their community.³⁰

However, both Islamic and Western educational philosophies recognize that freedom without responsibility can be detrimental to the order of society. Therefore, the goals of education are designed to balance these two aspects. In Islamic philosophy, this goal is realized through the instillation of values of faith and noble morals, while in Western philosophy, this is achieved through moral education and the teaching of secular ethics. The practical implications of these two approaches are seen in educational methods and curricula. In Islamic education, the curriculum often includes teaching the Qur'an, hadith, and religious sciences that lead individuals to understand freedom in terms of responsibility to God. For example, education in Islamic boarding schools teaches the importance of *ijtihad* as an expression of intellectual freedom that remains bound by the principles of *sharia*. On the other hand, education in the Western tradition places more emphasis on the development of critical thinking skills and intellectual autonomy through student-centered learning and problem-based learning (PBL) approaches. These approaches allow students to explore freedom of thought while learning to understand the consequences of the decisions they make.

The goals of education in these two traditions also reflect different views on the role of the teacher. In Islamic educational philosophy, the teacher is seen as a spiritual guide who not only imparts knowledge but also provides a moral example. Al-Ghazali, for example, emphasized the importance of a teacher having noble morals because the teacher's behavior will influence the overall development of the student.³¹ In contrast, in Western philosophy, the role of the teacher is more often seen as a facilitator who helps students discover and develop their own potential. Paulo Freire,³² for example, introduced the concept of dialogical education that prioritizes students' freedom to think critically while taking responsibility for their own learning.

Both approaches have their own advantages but also face different challenges. Islamic education must be able to answer the needs of the modern era without losing its traditional values. Meanwhile, Western education must overcome the challenge of excessive individualism that can erode social responsibility. In the context of globalization, freedom and responsibility are increasingly relevant as universal values that can bridge the differences between Islamic and Western educational traditions. The ideal education system is one that is able to combine freedom of thought with moral responsibility, thus creating individuals who are not only intelligent but also contribute positively to society.

²⁹ Fikran Shafa Alam, "Konsep Tadib Menurut Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam Di Sekolah," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 7, no. 2 (2024): 5331–41, <https://doi.org/10.31004/jrpp.v7i2.28041>.

³⁰ John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: Free Press, 1997).

³¹ Abu Hamid Muhammad bin Ahmad Al Ghazali, *Ihya Ulumuddin*, vol. 1 (Beirut, Libanon: Dār al-Kutub al-‘Ilmiyya, 2004).

³² Paulo Freire, *Pedagogy of the Oppressed*, 30th anniversary ed (New York: Continuum, 2000).

Considering this perspective, the goal of education is not only limited to academic achievement but also includes the formation of a solid character. In Islam, this is reflected in the concept of *insan kamil* (perfect human), which includes intellectual, spiritual, and social dimensions. In Western philosophy, this is reflected in the concept of lifelong learning, which emphasizes the continuous development of individuals in various aspects of life.

These implications also provide direction for educational reform in various countries. The education system must integrate the values of freedom and responsibility in the curriculum and teaching methods. For example, character education in Indonesia has become one of the efforts to integrate these values, both through religious and secular approaches. In conclusion, freedom and responsibility are inseparable principles in education. Islamic and Western educational philosophies offer complementary perspectives, and their application can create an education system that is holistic, relevant, and responsive to the challenges of the times.

In the Islamic tradition, freedom is not only limited to freedom of thought but also includes freedom in choosing a path of life in accordance with sharia. Therefore, freedom in Islamic education must always be balanced with an understanding of moral responsibility towards Allah SWT and fellow human beings, Islamic education, which provides stricter guidelines in directing this freedom so as not to deviate from religious teachings. On the other hand, in Western philosophy, freedom of thought is often emphasized as an individual right that is not bound by religious obligations. However, the concept of social responsibility remains important, as seen in ethical theories such as utilitarianism and deontology.

In the development of the modern world of education, the big challenge is how these two education systems can adapt to the dynamics of the times. On the one hand, Islamic education must be open to change but still adhere to traditional values.³³ On the other hand, Western education must address the moral and social crisis that arises from excessive freedom without consideration of responsibility.³⁴

Overall, the application of freedom and responsibility in education must consider the balance between personal freedom and social interests. Successful education not only produces individuals who are intellectually intelligent but also those who have a high moral awareness in society. In an increasingly pluralistic and connected world, collaboration between the values of freedom and responsibility is very important. Both values must be the foundation in forming individuals who are able to live in harmony with others and maintain the sustainability of the social environment. Education that integrates these two aspects can be the key to creating a more just and peaceful society, where every individual has the freedom to develop but is also aware of their responsibilities to others and the world around them. By adopting an educational approach that includes freedom and responsibility, the education system can be more effective in producing a generation that is not only academically skilled but also has a strong moral character. Education that pays attention to these aspects of freedom and responsibility is not only important for the formation of individuals but also for creating a more inclusive and harmonious society in the future.

CONCLUSION

Freedom and responsibility are two main principles that are inseparable in the philosophy of education, both in the Islamic and Western traditions. In Islamic educational philosophy, freedom is understood as the ability of humans to choose and act according to

³³ M Ali Fikri, "Pendidikan Islam Dan Pembentukan Identitas Muslim Di Era Globalisasi," *Sasana: Jurnal Pendidikan Agama Islam* 3, no. 1 (2024): 149–56, <https://doi.org/10.56854/sasana.v3i1.382>.

³⁴ Slamet Pamuji, "Urgensi Pendidikan Karakter dalam Mengatasi Krisis Moral Di Kalangan Siswa," *Journal of Pedagogi* 1, no. 1 (February 28, 2024), <https://doi.org/10.62872/08pbgk95>.

the will of Allah SWT, while responsibility is realized through obedience to the sharia and the mandate as a caliph on earth. In contrast, Western educational philosophy emphasizes the freedom of individuals to think and act independently, with responsibility directed at creating a democratic and just society. Both have similar goals, namely to form individuals who are balanced between freedom and responsibility, although the approaches and implementations are different. Both perspectives make important contributions to the formulation of holistic educational goals. Islamic education focuses on the formation of humans with noble character, while Western education emphasizes the development of critical thinking and individual autonomy. The implications of the combination of freedom and responsibility include the formation of a curriculum that integrates moral, social, and intellectual values, as well as teaching methods that respect the role of teachers as guides or facilitators. By adopting these values, the education system is expected to create individuals who are not only intelligent and critical but also have a commitment to moral and social responsibility, which is relevant to answering the challenges of the modern world.

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