

The Position of Humans as Creatures with Thoughts: Philosophical Perspectives and the Emergence of Artificial Intelligence (AI) in the World of Education

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ABSTRACT

The rapid advancement of technology, particularly artificial intelligence (AI), has profoundly transformed the landscape of education, prompting vital questions regarding the role of human educators in the teaching and learning process. As educational institutions increasingly integrate AI-driven tools, the challenge of incorporating moral and ethical values within the framework of Islamic education becomes increasingly pressing in this digital age. This study aims to explore the intricate relationship between humans as rational beings and the influence of AI in educational practices, with a particular emphasis on Islamic perspectives. Utilizing a qualitative research method, the research employs a literature review approach to analyze a variety of relevant scholarly sources. The findings reveal that while AI has the potential to significantly enhance learning efficiency through personalized learning experiences and data-driven insights, the indispensable role of human educators persists in guiding students' character formation and moral development. Furthermore, effective education extends beyond mere knowledge transfer; it encompasses the nurturing of values and ethics that prepare students for responsible citizenship. Ultimately, these findings offer new insights into how the collaboration between human educators and AI technology can foster a more enriching educational environment aligned with the principles of Islamic education, ensuring that moral and ethical considerations remain central to the learning experience.

Keywords: *Human Position, Philosophy of Education, Artificial Intelligence, World of Education*

INTRODUCTION

To fill the earth, God created various forms of creatures. One of God's creations is humans, who are created from two elements, namely, consisting of physical and

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psychological elements.¹ Through the two forms of elements that are combined into a whole and inseparable between the spirit and the body or body. The elements of the body, physical or bodily, are diverse and have various forms; this is the power and form of the greatness and majesty of Allah SWT. Humans are the most perfect creatures determined by Allah SWT, who have the potential in the form of intelligence and religion (tawhid).² This requires humans to have a belief or religion, believe in it, and carry out worship to Allah SWT as its creator.

In addition to humans, the earth is also a creation of Allah SWT, which is a place to live for all of His creations. Not only as a place to live, humans are also tasked with being able to think about who created themselves and the earth that is their place of residence.³ This can only be done by humans as creatures created by God who are given reason. Apart from reason, humans are also assigned as leaders or caliphs on earth, who are perfected with the senses of sight, hearing, taste and touch so that they can manage the earth and its contents with various kinds of riches.⁴

In the view of western science, humans as creatures endowed with reason have long been the center of attention in various branches of philosophy. Meanwhile, in the perspective of Islamic philosophy, humans are seen as creatures who have a high position because they are given the gift of reason and thought as a means to know the truth and act according to the will of Allah. Islamic philosophy, which includes various schools of thought such as kalam, tasawuf, and perennial philosophy, teaches that human reason has a central role in understanding reality, both in rational and spiritual aspects. Therefore, humans are positioned as creatures created by Allah who have reason to think and have an important dimension in the Islamic worldview. Humans live in this world, cannot be separated from philosophizing, this activity which consists of analyzing and evaluating, which is continued by speculating or responding and integrating it with this life, can only be done by creatures who are given reason, namely humans.⁵ This philosophy has many branches of science. One of the branches of philosophy is Islamic Education Philosophy, which developed in Europe. Islamic philosophy scholars such as al-Farabi, al-Kindi, Omar Khayyam, Ibn Sena, and many other Islamic philosophers gained recognition in the West because of their phenomenal works.⁶

The Qur'an and Al-Hadith are the characteristics of Islamic education philosophy, which are the fundamental basis for creating a systematic and coherent education structure.⁷ The world of education globally today does not only direct humans to be able to write, count, and read, but humans are also required to be able to survive in community life and create

¹ Ahmad Zuhdi, Firman Firman, and Riska Ahmad, "The Importance of Education for Humans," *SCHOULID: Indonesian Journal of School Counseling* 6, no. 1 (2021): 22, <https://doi.org/10.23916/08742011>.

² Achmad Asrori, "Manusia Dan Agama," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 05, no. 02 (2020): 182–90.

³ Dilla Fadhillah, "Manusia Dan Pendidikan Dalam Sudut Pandang Filsafat Pendidikan Islam: Literature Review," *Ra'yan Fikr: Jurnal Pemikiran Dan Pencerahan* 18, no. 2 (2022): 46–57, <https://doi.org/10.31000/rf.v18i2.6822>.

⁴ Laily Nur Arifa, "Humans As Homo Intellectus In The Point Of View Of Al Qur'an" 15, no. 2 (2021): 6.

⁵ Elly Resly Rachlan, "Filsafat Dalam Manajemen Pendidikan," *Manajer Pendidikan* 3, no. 2 (2020): 123–38.

⁶ Robby Habiba Abror, "The History and Contribution of Philosophy in Islamic Thought," *Buletin Al-Turas* 26, no. 2 (2020): 317–34, <https://doi.org/10.15408/bat.v26i2.15867>.

⁷ Siti Khoirul Bariyah and Nur Rizki, "Pengaruh Filsafat Terhadap Pendidikan Islam," *Proceeding International Seminar of Islamic Studies* 3, no. 1 (March 12, 2022): 975–86, <https://doi.org/10.3059/insis.v3i1.9717>.

peace in society.⁸ Humans are forged and prepared so that they can have knowledge and skills where education is the intermediary. Guided by Islamic elements in this Islamic education philosophy, there are many issues or ideas in the world of education that need and can be studied and explored in depth.⁹

The development of technology, especially artificial intelligence (AI), has a major impact on various aspects of life, including education. AI has the potential to change the way we access information and interact in the learning process. However, the presence of AI in education also raises questions about the role of humans in this context, especially in Islam, which emphasizes morals, ethics, and moral development. Several previous studies have discussed the impact of technology, especially AI on education, including research by Fauziyati,¹⁰ Abimanto and Mahendro,¹¹ Diantama,¹² Hakim et al.,¹³ and Pabubung.¹⁴ However, this study is different because it considers the view of humans and the philosophy of Islamic education, so an in-depth analysis is needed to explore the position of humans as rational beings and the impact of AI on education and how this affects the role of educators and students.

METHOD

This study uses a qualitative research type, which aims to explore the relationship between humans as rational beings and the impact of artificial intelligence (AI) in education, especially in the context of Islamic education. The data collection method used is library research, where researchers collect information from various sources, such as books, journals, and relevant articles. This study utilizes digital databases such as Google Scholar, Open Knowledge Map, and Garuda. Researchers search for literature using appropriate keywords, such as "Islamic Education Philosophy," "Artificial Intelligence," and "Islamic Education." To analyze the data, researchers use thematic analysis techniques. After collecting relevant sources, researchers filter and compare information based on emerging themes. The purpose of this analysis is to find patterns and similarities that help understand the role of humans in education and the impact of AI, as well as find new findings that can illuminate the relationship between technology and education with Islamic values.

RESULTS AND DISCUSSION

Humans in the Worldview of Islamic Education

⁸ Khalaf Marhoun Al'Abri, Abdullah Khamis Ambusaidi, and Badriya Rashid Alhadi, "Promoting Global Citizenship Education (GCED) in the Sultanate of Oman: An Analysis of National Policies," *Sustainability (Switzerland)* 14, no. 12 (2022), <https://doi.org/10.3390/su14127140>.

⁹ M. Abdul Fattah Santoso and Azaki Khoirudin, "Tipologi Filsafat Pendidikan Islam: Kajian Konsep Manusia Dan Tujuan Pendidikan Berbasis Filsafat Islam Klasik," *Afkaruna* 14, no. 1 (2018), <https://doi.org/10.18196/auijis.2018.0081.75-100>.

¹⁰ Wiwin RiPatul Fauziyati, "Dampak Penggunaan Artificial Intelligence (AI) Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 6, no. 4 (November 25, 2023): 2180–87, <https://doi.org/10.31004/jrpp.v6i4.21623>.

¹¹ Dhanan Abimanto and Iwan Mahendro, "Efektivitas Penggunaan Teknologi AI Dalam Pembelajaran Bahasa Inggris," *Sinar Dunia: Jurnal Riset Sosial Humaniora Dan Ilmu Pendidikan* 2, no. 2 (May 24, 2023): 256–66, <https://doi.org/10.58192/sidu.v2i2.844>.

¹² Suariqi Diantama, "Pemanfaatan Artificial Inteligent (AI) Dalam Dunia Pendidikan," *DEWANTECH Jurnal Teknologi Pendidikan* 2, no. 1 (March 10, 2024): 11–17, <https://doi.org/10.61434/dewantech.v1i1.8>.

¹³ Faisol Hakim, Ahmad Fadlillah, and M. Nafur Rofiq, "Artificial Intellegence (AI) Dan Dampaknya Dalam Distorsi Pendidikan Islam," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 13, no. 1 (March 11, 2024): 129–44, <https://doi.org/10.54437/urwatulwutsqo.v13i1.1330>.

¹⁴ Michael Reskiantio Pabubung, "Epistemologi Kecerdasan Buatan (AI) Dan Pentingnya Ilmu Etika Dalam Pendidikan Interdisipliner," *Jurnal Filsafat Indonesia* 4, no. 2 (September 1, 2021): 152–59, <https://doi.org/10.23887/jfi.v4i2.34734>.

In the Islamic worldview, as a creature created by Allah SWT. Humans are creatures who have the most noble position.¹⁵ The glory of humans is fitrah (the nature of holiness or goodness that is specifically created for humans as the main potential), then reason, then body, and equipped with a spirit that synergizes and complements each other. This human glory goes through various unique development processes in terms of its creation to the times of its life. M. Ilyas said that the development phases experienced by humans in Islamic Education are explained sequentially, starting from Islamic Education in the prenatal period or Tarbiyah Qabla Wiladah (before birth) consisting of the phase of choosing a mate, marriage, pregnancy. Furthermore, Islamic education in the postnatal period, or Tarbiyah Ba'dal Wiladah (after birth), is the phase of old humans in religion.¹⁶ Where in this phase there are feelings and reasons that must be used and utilized as well as possible by humans. Allah says in Surah Al-A'raf verse 56 as follows:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: "Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah's mercy is always close to the good-doers." (QS. Al-A'raf: 56).

In this verse, it can be explained that humans need to live their lives as best they can by learning to improve themselves at all times with the knowledge and science that Allah SWT gives and always reflecting on what has been done.¹⁷ Allah states that humans are creatures created from the essence of the earth and then made from semen, which develops in the womb. Furthermore, Allah completes them with flesh and bones in the form of bodies that are breathed into by the soul.¹⁸ The origin of humans is a living fetus, and it is given a soul in the womb of its mother. The fetus, once born, is composed of two main elements: the immaterial soul and the material body.¹⁹ These two elements will complement each other and synergize in order to maximize their function as creatures of Allah. The body, or body (body), will be maximized and function if the soul, or immaterial element, is still attached to it; if the soul is separated from the body, the body will no longer function as a creature of Allah. The Islamic worldview of humans is based on the theory of fitrah, which states that humans are born on this earth with purity, or fitrah, which is a gift from the Creator. All humans also have sustenance and destiny that can be changed according to the efforts and intentions made by the human being.²⁰

From this explanation, there are different views. Where previously humans had two aspects of the spirit and body, apart from the spirit and body, humans are born with a destiny

¹⁵ M Albina and M Aziz, "Hakikat Manusia Dalam Al-Quran Dan Filsafat Pendidikan Islam," ... *Islami: Jurnal Pendidikan Islam*, 2022, 731–46, <https://doi.org/10.30868/ei.v1i01.2414>; Salis Masruhin, Hapzi Ali, and Kemas Imron Rosadi, "Faktor Yang Mempengaruhi Pendidikan Islam: Sistem Berfikir Kebenaran, Pengetahuan, Nilai (Moralitas)," *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL* 2, no. 2 (September 13, 2021): 844–57, <https://doi.org/10.38035/jmpis.v2i2.679>.

¹⁶ M. Ilyas, "Fase Perkembangan Manusia Dalam Pendidikan Islam," *AL-LIQQO: Jurnal Pendidikan Islam* 4, no. 1 (2019): 1–14, <https://doi.org/10.46963/alliqa.v4i1.12>.

¹⁷ Albina and Aziz, "Hakikat Manusia Dalam Al-Quran Dan Filsafat Pendidikan Islam."

¹⁸ Fithriani, "Pandangan Filsafat Pendidikan Islam Terhadap Manusia, Masyarakat Dan Lingkungan," *Jurnal Intelektualita* 4, no. 1 (2016): 47–65.

¹⁹ Pahrurrozi Pahrurrozi, "Manusia Dan Potensi Pendidikannya Perspektif Filsafat Pendidikan Islam," *eL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam* 11, no. 2 (2017): 83–96, <https://doi.org/10.20414/elhikmah.v11i2.53>.

²⁰ Sulaiman Sulaiman, "Hakikat Manusia Sebagai Pendidik Dalam Perspektif Filsafat Pendidikan Islam," *Anladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 1 (2019): 91–99, <https://doi.org/10.36835/au.v1i1.165>.

that is inherent in humans themselves. From this explanation, it is concluded that the destiny possessed by humans consists of an absolute destiny that has an unchangeable nature and has been inherent in humans, and a non-absolute destiny that has a nature that can be changed depending on the efforts made by humans.

The nature of humans in the Qur'an has several terms, including al-Basyar, which is interpreted in the physical aspect of humans in the form of men or women in their biological development; then al-Insan, which is interpreted in the aspect of human mentality, which leads to a sense of love; then an-Nass, which is interpreted in the aspect of human social life abilities that are paired or have benefits for fellow humans; next is Bani Adam, which is interpreted in the genealogy or descendants of the Prophet Adam, the first human being on earth.²¹ Supported by other literature, namely humans, it is explained that the word al-Basyar appears in the Qur'an 37 times, which can be interpreted as physical or bodily needs (body/body) of humans, both men and women, such as health, drinking, eating, and other biological aspects. Then an-Nass which appears in the Qur'an 240 times which can be interpreted as interpersonal relationships between humans, so that it can be said that humans are social beings.²²

Humans are one of the creatures created by Allah SWT who have the will to be able to think and can carry out all activities related to their bodies. In every activity, humans have a responsibility and can think of a plan (planning) and consider the risks that will arise and be experienced.²³ In this case, humans have an obligation to develop their potential for progress. These efforts arise with intense and continuous activities between humans and other resources that can become potential developments. Humans were created to worship Allah SWT in Islam and to avoid prohibitions and obey all His commands. The only Caliph who becomes the most perfect human being created by Allah SWT and is able to carry out the task as a leader on earth.²⁴ As discussed in the previous explanation, humans possess the potential to serve as a caliph. As a caliph on earth, namely humans, there are many meanings that can be interpreted, including a leader; by utilizing the potential that humans have, they can lead themselves, the family environment, and wider social groups.

Philosophy of Education

In terminology, philosophy can be interpreted as love for knowledge. The word philosophy comes from the word philo, which means science, and sophia, which means wisdom. Historically, philosophy is the parent of various types of knowledge that have developed from ancient Greek times to the modern era. The urgency of studying philosophy, especially the philosophy of education, is to develop concepts of education. Examining the relationship between studying and understanding education reveals six fundamental foundations that form the basis for this understanding: 1) The object of education is humans; 2) the study of humans gives birth to various concepts, one of which is the concept of Islamic education; 3) thinking about humans is the starting point in formulating various aspects of education; 4) philosophy discusses problems fundamentally; 5) human philosophy helps to

²¹ Elok Nawangsih and Ghufuran Hasyim Achmad, "Hakikat Manusia Dalam Konteks Pendidikan Islam," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 2 (2022): 3034–44, <https://doi.org/10.31004/edukatif.v4i2.2650>.

²² Nuryamin, "Kedudukan Manusia Di Dunia Dalam Perspektif Filsafat Pendidikan Islam," *Inspiratif Pendidikan* 7, no. 2 (2018): 369, <https://doi.org/10.24252/ip.v7i2.7918>.

²³ Redmon Windu Gumati, "Manusia Sebagai Subjek Dan Objek Pendidikan (Analisis Semantik Manusia Dalam Filsafat Pendidikan Islam)," *Jurnal Pendidikan Indonesia* 1, no. 2 (2020): 127–44, <https://doi.org/10.36418/japendi.v1i2.20>.

²⁴ Muaz Tanjung, "Konsep Manusia Dalam Perspektif Filsafat Pendidikan Islam," *An Nadwah* 25, no. 1 (2020): 46, <https://doi.org/10.37064/nadwah.v25i1.7480>.

formulate the right philosophy of education; and 6) human philosophy can answer various questions about education.²⁵

The role of education is very significant in the development of the nation; it will be a bridge in implementing the message of the constitution and become a means of connecting and forming the character of the nation. (Nation Character Building). Science will be a light for humans amidst the backwardness and darkness of prevailing norms and values. Adnan explained that the concept of humans in the worldview of Islamic educational philosophy consists of al-Basyar, al-Insan, and an-Nass.²⁶ The emergence of the educational process can be attributed to the development of culture and its relationship with humans. The relationship between humans and Islamic educational philosophy aims to create a humanistic education that does not ignore religious or divine values and norms.²⁷ In the context of this knowledge that humans understand, it will be appropriate if it is equipped with a strong religious foundation. Religion and science cannot stand separately, as both are interconnected and synergize.

The Position of Humans as Creatures with Thoughts in the Perspective of Islamic Philosophy

In the view of Islamic philosophy, humans have a special position as creatures created with the ability to reason and think. This concept is reflected in the verses of the Qur'an that emphasize the importance of reason in knowing God and living a life full of wisdom. Allah says in Surah Al-Alaq (96: 1-5), which states that Allah teaches humans with the pen and gives reason as a tool to obtain knowledge and truth. This shows that reason is a gift that must be used to seek the truth and live life with wisdom. Several Islamic thinkers, such as Al-Farabi, Ibn Sina, and Al-Ghazali, provide views on the relationship between reason and revelation. Al-Farabi, for example, emphasized the importance of reason as a means to achieve happiness and self-perfection. He believed that humans can achieve true happiness through a correct understanding of reality and life, which is based on knowledge gained through reason and revelation.²⁸

Ibn Sina (Avicenna), in his work *The Book of Healing*, also describes reason as a tool to know God and reality, which distinguishes humans from other creatures who do not have the capacity for rational thought.²⁹ Al-Ghazali, on the other hand, taught the importance of balance between reason and revelation in achieving a true understanding of the world and life. In the view of Islamic philosophy, reason not only functions to understand the physical world but also to explore the spiritual and moral meanings contained in revelation. Therefore, in Islamic philosophy, the position of humans as thinking beings is not only seen as a cognitive capacity but also as a means to achieve spiritual and moral enlightenment.³⁰

The Emergence of Artificial Intelligence (AI) in the World of Education

Artificial intelligence (AI) has developed rapidly in recent decades and has brought about changes in various fields, including education. AI, which includes technologies such as machine learning and natural language processing, offers the potential to change the way we

²⁵ masruhin, Ali, And Rosadi, "Faktor Yang Mempengaruhi Pendidikan Islam."

²⁶ Muhammad Adnan, "Konsep Manusia Dalam Pandangan Filsafat Pendidikan Islam," *Jurnal Kependidikan* 7, no. 2 (2019): 264–73, <https://doi.org/10.24090/jk.v7i2.3517>.

²⁷ Supriyono Purwosaputro, "Filsafat Manusia Sebagai Landasan Humanis," *Jurnal Ilmiah CIVIS X*, no. 1 (2021): 27–44.

²⁸ Steven Blackburn, *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy – By Seyyed Hossein Nasr, Reviews in Religion & Theology*, vol. 14, 2007, https://doi.org/10.1111/j.1467-9418.2007.00350_20.x.

²⁹ Alwizar et al., "Pemikiran Pendidikan Ibnu Sina," *An-Nida'* 40, no. 1 (2016): 11–22.

³⁰ Muhammad Zulazizi Mohd Nawi, "Falsafah Dan Kurikulum Pendidikan Islam Abu Hamid Al-Ghazali," *Journal of Technical and Vocational Education (JTVE)* 7, no. 2 (2022): 13–24.

access knowledge, learn, and interact in the world of education.³¹ In the context of education, AI can be used for personalization of learning, virtual assistants that assist the learning process, and big data analysis to improve the efficiency and effectiveness of teaching.

AI-based learning systems, such as adaptive learning, can adjust learning materials to the abilities and needs of individual students, creating a more personalized and efficient learning experience. AI is also used to facilitate distance education through online learning platforms powered by AI technology, which can provide direct feedback to students and help them understand the material being taught.³²

However, the presence of AI in the world of education also raises a number of philosophical and ethical questions. From the perspective of Islamic philosophy, the emergence of AI challenges the traditional view of the role of humans in education. One question that arises is whether AI can replace the role of humans as educators. In Islam, education is not only related to the transfer of knowledge but also to the formation of morals and character. Education in Islam teaches the importance of moral values, ethics, and morals that must be instilled through interactions between educators and students. Therefore, although AI can assist in the learning process, the role of human educators remains very important in educating the heart and guiding students towards higher life goals.

Collaboration between Humans and AI in Education

As beings with reason and thought, humans still play a major role in the world of education, although technology such as AI can provide significant support. From an Islamic philosophical perspective, collaboration between humans and technology can be seen as an effort to optimize human potential in the education process, not to replace the role of humans completely. Education in Islam emphasizes the importance of harmony between reason, revelation, and ethics in developing whole individuals.³³

AI can function as a tool that accelerates the learning process and makes it easier for educators to analyze student needs. However, moral values, character, and morals, which are an integral part of education in Islam, still require guidance from educators who have reason and conscience. In this case, humans and AI can work together to create a more effective, efficient, and meaningful educational environment.

CONCLUSION

Humans, as creatures created by Allah SWT, have a special position thanks to their reason and spirit that enable them to understand the world and seek the truth. In Islamic educational philosophy, education is not only about the transfer of knowledge but also the formation of morals and character. Artificial intelligence (AI) is bringing about major changes in education, improving the way we learn and interact. However, while AI has the potential to increase efficiency, the role of humans as educators remains important in guiding students in moral development. Collaboration between humans and AI can create a better educational environment, where technology supports educators in meeting students' needs, while maintaining the ethical and spiritual values that are essential to education.

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³² Stefan A.D. Popenici and Sharon Kerr, "Exploring the Impact of Artificial Intelligence on Teaching and Learning in Higher Education," *Research and Practice in Technology Enhanced Learning* 12, no. 1 (2017), <https://doi.org/10.1186/s41039-017-0062-8>.

³³ Popenici and Kerr.

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