The Concept Of Education In The West And Islam

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Abstract

Education is one of the most important elements for the formation of character and the builder of a nation's civilization. There are three factors in the formation of a civilization, namely the view of life, science and one of them is education. This paper aims to describe the conceptual differences between Western Education and Islamic Education. In accordance with the research methodology used in this study, namely: library researchis to collect, books, papers, articles and other references. Based on the results of the analysis that has been carried out, it can be concluded that the differences in the paradigms of Western and Islamic education are: In the ontological realm, the differences in education are seen mainly in the scope and nature of education itself. For the West, the scope and nature of education is limited to the visible aspects (empirical-positivistic), While Islamic education covers a more holistic scope, in addition to the empirical area (*al-syahadah*) but also in the area of meaning (*al-ghaib*). Then in the epistemological realm, the difference between the two lies in the source of knowledge, in Islam the source of education is the Qur'an, hadith and *ijma'*. While in the west the source is life experience. Axiologically, Western education does not make values   as part of educational outcomes, but as an effort to mature children, while Islam positions values as substantive in education.

Keywords: *Education, West, Islam*

Abstrak

Pendidikan merupakan salah satu elemen terpenting bagi pembentukan karakter dan pembangun peradaban suatu bangsa. Ada tiga faktor dalam pembentukan suatu peradaban, yaitu pandangan hidup, ilmu pengetahuan dan pendidikan. Tulisan ini bertujuan untuk mendeskripsikan perbedaan konseptual antara Pendidikan Barat dan Pendidikan Islam. Sesuai dengan metodologi penelitian yang digunakan dalam penelitian ini, yaitu: penelitian kepustakaan untuk mengumpulkan, buku, makalah, artikel dan referensi lainnya. Berdasarkan hasil analisis yang telah dilakukan, dapat disimpulkan bahwa perbedaan paradigma pendidikan Barat dan Islam adalah: Dalam ranah ontologis, perbedaan pendidikan dilihat terutama pada ruang lingkup dan hakikat pendidikan itu sendiri. Bagi Barat, ruang lingkup dan hakikat pendidikan terbatas pada aspek yang terlihat (empiris-positivistik), Sedangkan pendidikan Islam mencakup ruang lingkup yang lebih holistik, selain wilayah empiris (*al-syahadah*) tetapi juga di bidang makna (*al-ghaib*). Kemudian di ranah epistemologis, perbedaan keduanya terletak pada sumber pengetahuan. Dalam Islam sumber pengetahuan adalah Al-Qur'an, hadits dan *ijma'*. Sementara di barat sumbernya adalah pengalaman hidup. Secara aksiologis, pendidikan Barat tidak menjadikan nilai sebagai bagian dari hasil pendidikan, tetapi sebagai upaya untuk mematangkan anak-anak, sedangkan Islam memposisikan nilai-nilai sebagai substantif dalam pendidikan.

Kata Kunci: *Pendidikan, Barat, Islam*

Introduction

The concept of education is a design or idea that must be realized or implemented apply, related to an educational concept, it means the application of education in an effort to mature humanity with various efforts, both with training on attitudes or also applied studies on morals. According to education experts, the West and Islam are two civilizational identities that specifically have their own cultural space, both at the level of attitude, perspective and lifestyle.

More real differences are seen in the cultural space, attitudes, perspectives and the paradigmatic model of education that it develops. Sociological facts state that Western education often produces an attitude of openness, independence, freedom, courage, dynamic-transformation, and creativity. While Islamic education in fact often shows the opposite character, The educational model developed always delivers the results of students who are closed, not independent, confined to value content, cowardly, and always assume something passive-finalistic. Of course, the sociological phenomena of the two cannot be separated from the way of understanding the value system that underlies them.

In the West, which is inspired by the value system as a result of the reconstruction of previous expert understanding, it is considered that there is still a lot of room and opportunity for critical reformulation and reconstruction in accordance with the spirit of the era. The weakness of the West is related to the strategy to reach the source of knowledge, many replace the role of subjects who have morals and ethics with subjects of modern technology that are dry ethics. Meanwhile, Islam still positions the teacher's role as an intermediary for the transfer of values which are considered substantive in the educational process.

Meanwhile, Islam which strongly adheres to the normative-doctrinal value system is considered to have no more room for new understanding and interpretation according to its era. Yet ideally that is not the case. The model of education in Islam is an absolute education based on the paradigm of the system of religious, ethical, and moral values. Education regardless of its style, including general education, is always loaded with basic values. An educational model in which the values of al-akhlaq al-karimah are intentionally instilled. So this paper will examine the concept of Western and Islamic education from several opinions. There are several views on the concept of educators in Western theory.

Method

The method used in this study is literature study. Data collection by searching for sources and constructing from various sources such as books, journals, and existing research (Adlini, 2022) related to concept of education in Western and Islam. As a result, qualitative research was

carried out with a research design whose findings were not obtained through procedures or in the form of calculations, but revealed a holistic-contextual phenomenon related to concept of education in Western and Islam by collecting data from researchers in natural settings and using it as a key instrument.

Result and Discussion

According to the Big Indonesian Dictionary, the concept means; understanding, mental picture of objects, processes, opinions (understanding), designs (ideals) that have been thought out. In order for all activities to run systematically and smoothly, a plan that is easy to understand and understand is needed. Careful planning adds to the quality of these activities. In the careful activity planning there is an idea or idea that will be implemented or carried out by certain groups or individuals, the planning can be shaped into a concept map (Center for Language Development, 1994).

Soedjadi interpreting the concept into an abstract form or thing to classify which will later be stated in a certain term, while according to Singarimbun and Efendi, the concept is a generalization of several groups that have certain phenomena so that they can be used to describe other phenomena in terms of same (Understanding Concepts According to Experts, 2015).

Etymologically, the word education comes from the Latin ducare, which means "to guide, direct, or lead" and the prefix e, which means "to get out". So, education means the activity of "leading out". Any experience that has a formative effect on the way people think, feel, or act can be considered educational. Education is the learning of knowledge, skills, and habits of a group of people that are passed down from one generation to the next through teaching, training, or research. Education often takes place under the guidance of others, but it is also possible to be self-taught. Education is generally divided into stages such as preschool, elementary school, junior high school, high school, and then college, university or internship (Wikipedia, 2022).

So, the concept of education is a design or idea that must be realized or applied, related to an educational concept, meaning the application of education in an effort to mature humanity with various good efforts with training on attitudes or also applicable studies on morals (Seputar Pengetahuan, 2019).

Islamic education means an educational system that can provide a person's ability to lead his life in accordance with the ideals and values of Islam that have imbued and colored his personality. But looking at the current phenomenon, the current national education system is an

adoption of Western educational theories. While the theories of Islamic education are often abandoned or ignored, most of them cannot even distinguish which educational theories are from the West and which are from the Islamic world (Arifin, 2009).

Whereas between Western and Islamic education theories there are quite basic differences, both regarding the basis, objectives, and qualifications of education, the evaluation system and even the outputs it produces (Walidin, 1990).

Conceptually, the two identities of civilization in the West and Islam have very different perspectives and pressures for understanding educational issues. The differences are not only due to differences in the reasoning systems of each because of the socio-cultural context that surrounds them, but the difference between the two is seen mainly because of an understanding of the scope of educational content, the nature of education, and the ultimate goal of education itself. For the West, the scope of education is only limited to the visible (empirical- positive) aspects of *dhohir/alsyahaadah* (Mutahhari, 1993) and is only limited to educational content that can be studied, understood, and lived empirically and proven by the senses because of its visible existence, the scope of which can be reasoned by the logic of students logically-systematically-rationally, without touching other scopes that are emotionalistic intuitive, namely the inner, heart, and mental realms.

Meanwhile, Islamic education covers a more holistic scope, in addition to the empirical area (al-syahadah) but also in the area of meaning (al-ghaib). For this reason, religious, ethical and moral education in the West is deliberately not taught in a structured manner in certain curriculum materials. For the West, the nature of education is not directly related to ethical and moral values which are more emotional.

Epistemologically, Western and Islamic education can be distinguished from two basic instruments, namely the instrument of knowledge sources and the instrument of how/strategy to explore it. Associated with the instrument of source of knowledge or material, epistemology will talk about where the source of education was obtained, and includes what educational sources were adapted. Meanwhile, relating to the method/strategy instrument, epistemology will talk about how, strategies, and processes are effective in transferring these sources of knowledge or educational materials into the character of students (Mudzhar, 1998).

The nature of Western education is not only limited to the realm of dhohir, Western education also only oriented to the maturity of the world and to the exclusion of the hereafter. Students are only invited to think consciously on objects that are material-positive. Such an ontological understanding will certainly lead to the direction and goals of their very secular

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education. Moral, ethical, and religious matters for them are not associated with public life. Religion for them is a very private (individual) affair. Religion for the West is in fact a lot of obstacles to the process of progress of reasoning and development (Nurhayati, 2019).

Science in the west is not born from the view of life of a particular religion, this is because of the problematic relationship between religion and science in the western world. There are at least three factors that are considered the cause of the estrangement between the western world and religious values. First, the magnitude of the church's power gave birth to deviations and brutal oppression of non-Christians and groups that were considered infidels. This is what traumatizes the west towards religion. Second, the problem of the Bible text. There are some people who try to equate the Qur'an and the bible by stating that everything is a holy book and everything is a miracle.

Though the observant western science can distinguish between the two religious scriptures. The text of the Qur'an does not experience problems as the bible text. In the bible there are problems that are still a mystery, and until now who actually wrote this book is also a mystery. Third, the problem of Christian theology. The essence of all christological problems in the western world stems from the fact that in the western world God becomes a problem of western scientists' thinking that cannot be reached by human reason (Nurrohmah, 2020).

Meanwhile, the Islamic education model is not like that. Currently past education in Indonesia has had a significant impact in terms of the turmoil of renewal and changes in the direction of education, both from the ideological and practical realms, for example, many Islamic schools have been established (Primary, 2019).

The model of education in Islam is an absolute education based on the paradigm of the system of religious, ethical, and moral values. Education regardless of its style, including general education, is always loaded with basic values. An educational model in which the values of al-akhlaq alkarimah are intentionally instilled. Therefore, the conception of Islamic education is a conception of education that touches two domains at once, namely the physical and psychological domains, dhohir and inner, physical and spiritual, as the goal of our national education. Thus the scope of the object of Western and Islamic education is very different, like heaven and earth. Of course, this will give birth to a different perspective on the measurement of educational success between the two civilizations above.

On the one hand, the success of education is only judged from a physical, material, visible, and profane point of view, while on the other hand the measure of educational success must be viewed from two angles simultaneously, namely physical and psychological. The

difference in the scope of the educational object as above, the effect on the macro education paradigm is not as simple as we imagine. The difference in the scope of the educational object will have an effect on curriculum construction in general, both in terms of educational objectives, learning strategies/ models, materials/contents taught, as well as planned evaluation steps. Conceptual differences between Western and Islamic education in more detail can be observed in the differences in curriculum construction, especially those that touch on the realm of epistemology (Muhaimin, 2010).

The difference between Western and Islamic epistemology regarding the instrument of knowledge sources is very prominent. Sources of knowledge or Western educational materials emphasize more on aspects of life experience empirically. Meanwhile, Islamic education comes from the Qur'an, Sunnah, and Ijma'. Empirical life experiences which are seen as giving a lot of meaning in life are considered as a source of life inspiration that can be repeated, as long as there is no other source of inspiration for life. considered to have more value.

This source of inspiration for life is indirectly used by the West as a value system/guideline (pattern for behavior) for their life process. For the West there is no standard or sacred value system. Their choice of the value system that guides their lives is not based on the value of sacredness which is supra natural but rather based on provan/empirical values which are natural (Atho Mudzhar, 1998). There are five factors that animate Western culture and civilization: Using reason to guide human life, Having duality towards reality and truth. Affirming the existence aspect of a secular worldview, Using the doctrine of humanism, and Making drama and tragedy the dominant elements in human nature and existence (Deden Suryadiningrat, 2016).

These five factors are very influential in the mindset of Western scientists so as to shape the pattern of education in the West. It can be concluded that there are four concepts held by the Western perspective related to their view of education. Starting from Secular, Liberal, Pragmatic, and Materialist. From these four concepts, it can be interpreted that the concept of education from a Western perspective is very different from one another.

First, Secular (Separating between science and religion) That is, Western education is more concerned with science than religion. Second, Liberal (Free) That is, Western education is free to do everything it likes, but still leads to the knowledge it learns. Thirt, Pragmatic (practical or temporary) They assume that knowledge is learned so that a person can achieve his goals. They only focus on one center of gravity that their thoughts are aiming for. Fourth, Materialist (Only material) Education is only limited to material. They do not think about what and how the knowledge will be learned in the future. They are only focused on one goal, namely the results of good lesson scores and things related to material things (Samsudin, 2015).

The understanding of rationalism that developed in the West was used as the basis for the concepts of Western education. reason rather than emotion, mind and so on. Rationalism is a philosophical school of science which holds that the authority of reason (reason) is the source of all knowledge. Thus, the criterion of truth is based on intellect. So the strategy for developing science according to rationalism is to explore ideas by using human intellectual abilities. The early pioneer of the flow of rationalism was Heraclitus, who believed that reason surpassed the five senses as a source of knowledge (Bahar, 2016).

Characteristics of Western education such as John Locke's figure, Immanuel Kant, emphasizes the ratio and the five senses as a source of knowledge. They gave birth to various kinds of understanding and thought, firstly the flow of Empiricism with its pioneers Thomas Hobbes (1588-1679) and John Locke (1632-1704), this flow considers experience as a source of knowledge (Bertens, 1976). Then came the flow of Transcendental idealism with its character Immanuel Kant. This school considers knowledge as a synthesis between what is a priori and aposteriori. Another school of philosophy also emerged, namely the flow of Positivism which was pioneered by Saint Simon and developed by Aguste Comte. In this school metaphysical truth is rejected (Hidayat, 2021).

Next, the flow of Positivism gave birth to a flow that relies on material things or material things known as Materialism. Among the characters were Hobbes (1588-1679) and Karl Marxs (1820-1883). According to Hobbes as quoted by S. Takdir Alisjahbana, everything that happens in this world is material motion, even human responses, thoughts and feelings are material movements (Takdir Alisjahbana, 1981). Therefore, western education aims to achieve success in the world. "education was highly regarded as the means to wordly success". The streams above are streams that influence various scientific disciplines, such as in philosophy, science, sociology, psychology, politics, economics, and others.

The paradigm of Islamic education philosophy is different from the West. The philosophy of Islamic education is expected to develop in line with the historical background of the spread of Islamic teachings from Mecca. However, Islam only established itself as a complete civilization in the Medina period, which also served as the capital as the center of a new civilization based on the concept of Islamic teachings. Here The Prophet and his companions proved to the people of their time that Islam as a religion was able to successfully organize the life of the nation and state on the basis of religious teachings, in the form of a community called the ummah (Hidayat, 2021).

The roots of the philosophy of Islamic education come from revelation and religion. So that what is prioritized is not merely reason and reason but puts forward attitudes and ethics as

well as divine truth. Characteristics of Islamic education: higher education, comprehensive and integral education, realistic education, continuous education, balanced education, education that grows and develops, global/international education (Agus Purnomo, tt). The philosophy of Islamic education as an Islamic-style mind is essentially a concept of thinking about education that is sourced or based on Islamic teachings, about human nature to be fostered and developed into Muslim human beings whose personalities are covered by Islamic teachings. When viewed from its function, the Philosophy of Islamic Education is a fundamental thought that underlies and leads to the process of Islamic education. Therefore philosophy also describes where the process can be planned and the scope and dimensions of how the process is carried out (Hidayat, 2021).

One of the characteristics of Islamic philosophy is the relationship between philosophy and religion (Mesang, 2020). Islamic philosophy has differences with Western philosophy because Islamic philosophy prioritizes religion. In the end, there were many debates between the leaders of Western philosophy and Islamic philosophy. The writer can conclude that there are differences between Western philosophy and Islamic philosophy, but they each have their own uniqueness. Although both aim to find the truth, the two have fundamental differences. Religion teaches obedience, while philosophy relies on the ability to think critically which often arises in doubting, questioning, and dismantling to its roots. Hopefully with the second paradigm of this philosophy can add to our knowledge and broaden our knowledge (Abuddin nata, 1997).

Western education figure John Dewey in his book "Democracy and Education". Dewey, 2002 said that the concept of education is based on the philosophy of pragmatism, assessing knowledge in society. The education of a nation can be viewed from two perspectives: from a community perspective, and second, from an individual perspective. From the community's point of view, education means cultural inheritance from the older generation to the younger generation so that community life continues, while from the individual point of view, education means the development of hidden and hidden potentials.

Education in the Western view emphasizes the cognitive intellectual aspect. Because it can be seen from the developed domains, namely, rationalism, empiricism and humanism. These three domains emphasize the development of students from the intellectual side. For example, understanding humanism that gives respect to humans in this case students, namely placing educators and students as subjects in the educational process. Because they have equal position. Education is a joint learning activity between educators and students. Both are jointly responsible for the process of achieving learning activities.

A statement by Rene Descartes in his book"Discourse On The Method" about things that strengthen the direction of education developed in the West. He pioneered the flow of Rationalism by prioritizing reason as a source of knowledge. Rationalism holds that reason is a fundamental factor in knowledge. And according to rationalism, experience cannot possibly test the truth of the law of "cause and effect", because there are infinite events in this natural occurrence and it is impossible to observe. Rationalism does not deny the use of the senses in acquiring knowledge. In addition, the use of the senses to stimulate the mind and provide materials that cause the mind to work. Intellect can also produce knowledge without being based on material from the senses at all. So, reason can also produce knowledge about abstract things (Ali Maksum, 2008).

This Western philosopher from France makes ratio the only criterion in measuring truth (Descartes, 2020). In addition, other philosophers such as John Locke, Immanuel Kant, Martin Heidegger, Emillio Betti, Hans-Georg Gadammer, and others also emphasize the ratio and the five senses as a source of their knowledge, thus giving birth to various kinds of understandings and thoughts as the author described above. Which also influences various scientific disciplines, such as in philosophy, science, sociology, psychology, politics, economics, and others. In Descartes' work, he describes the search for truth through the method of doubt. His work entitled A Discourse on Method suggests the need to pay attention to the following four points:

First, A new truth is declared authentic when it is truly sensed and the reality is clear and firm, so that there is no doubt that anything is capable of destroying it. Second, Solve each difficulty or problem as much as possible, so that there is no doubt that anything is capable of breaking it down. Thirt, Guide the mind regularly, by starting from the simple and easy to know, then gradually work up to the most difficult and complex. Fourth, In the process of searching and examining difficult matters, perfect calculations and thorough considerations must always be made, so that one can be assured that no one has neglected or missed out on the exploration (Juhaya, 2000).

In Western education, science is not born from a certain religious view of life and is claimed to be value-free. But actually it is not really value-free but only free from religious and divine values (Tajuddin, 2011). According to Naquib al-Attas, science in Western civilization is not built on revelation and religious beliefs but is built on cultural traditions that are reinforced by philosophical speculations related to secular life that center humans as rational beings. As a result, science and ethical and moral values, which are governed by human reason, are constantly changing. So from this perspective, it will eventually give birth to secular sciences (Naquib Al Attas, 1988). Western education has several advantages over Islamic education, namely:

First, the superiority of the science aspect. The logic of Western education is that science takes precedence over ethics. Contrary to Islamic education, which prioritizes ethics over science. The impact is that Western education achieves success more quickly, because science is much easier to master than ethics. Example: An expert can estimate the mastery time of computer skills; but an expert is unlikely to be able to estimate the time of honest character mastery.

Second, the advantages of specialization aspects of science. Western education experts are more likely to apply the logic of "collaboration", while Islamic education experts are more likely to apply the logic of "competition". The logical implication of collaboration is that there is mutual action between one expert and another. For example: Howard Gardner discovered the concept of multiple intelligences (multiple intelligences), then the next expert focused on developing the concept of multiple intelligences.

Third, the superiority of scientific logic. Western education prioritizes the logic of "natural law" (when an apple falls, the reason is sought until finally finding the theory of gravity), in contrast to Islamic education which emphasizes the logic of "miracle" or when an apple falls, it is the destiny of Allah SWT (Rosidine, 2017).

Seyyed Hossein Nasr is a critic of modernism and modern Western science. Nasr views that apart from science, desacralization also occurs in philosophy, the cosmos, language, and religion. Therefore, Nasr rejects modern Western science which is relativistic, positivistic, and rationalistic. Nasr's five critical analyzes of modern Western science.

First, There is no trace of God in the universe. Secular view of the universe which sees no trace of God (vestigia Dei) in the natural order, especially in Christian cosmology. Nature is no longer the signs of Allah, but an independent entity.

Second, nature is mechanistic. The thing that the Messenger of Allah was worried about when his people worshiped the nature of Allah SWT if it was owned by humans they would be hated Fellow Differences The example of Muhammad SAW and the Legend of the World The universe or the cosmos is described mechanically (cause and effect) like a machine and a clock. Nature becomes something that can be determined and predicted absolutely which led to the emergence of modern industrial society and capitalism. Nature is likened to a machine or clock which, if it has been turned on by its creator, the machine or clock runs by itself until it dies. God is the watch maker, the watchmaker. When the clock is up and running, according to modern Western science, God is not involved in it.

Third, rationalism and empiricism. Another target of Nasr's criticism is the understanding of rationalism and empiricism which is the basis of modern Western scientific

activity. In Islam, ratios, and inductive deductive empirical research methods are also used. However, modern Western science admits nothing else. Whereas in Islam, according to the object of the ontology of science, apart from the empirical and rational, there are other things that can be accepted as science.

Fourth, Descartes' dualism. Nasr criticized the rationalism foundation in modern Western science which presupposes a separation between rescogitans and resextensa, between the knowing subject and the known object. This basis is commonly referred to as dualism, namely the separation of reason as a substance that thinks (substance that thinks) and matter as a substance that occupies space (exten ded substance).

Fifth, exploitation of nature as a source of power and domination. The progress of modern science has been used by the capitalists to exploit nature and make it an economic power. Nasr's harsh criticism in terms of human and environmental damage has made Nasr also known as an environmentalist (Nasrullah, 2020).

The main function of education is to prepare the next generation with the skills and expertise needed to be able to enter the community. In the historical trajectory of Islamic civilization, the role of this education can really be actualized and applied precisely in the heyday of Islam, which is all a process for so long that Muslims have been in the shade of science. Islam that comes from the Qur'an and Sunnah. We can see this, that Islamic education is able to form a leading civilization that colors throughout the Arabian Peninsula, Africa, West Asia to Eastern Europe (Hidayat, 2016).

At this time, the weaknesses and obstacles faced in the implementation of Islamic education in public schools. From among teachers, complaints that are often raised are the inadequate time allocation and the too- required curriculum content. In addition, school facilities and environment often do not support the implementation of religious education. Also from the parents show less cooperation. Another weakness is that in general, religious teachers are not capable or serious enough to develop the right methodology for religious education subjects (Nisa, 2016). Not only western, Islamic education also has advantages or advantages compared to the west, namely:

First, the basis is Islamic creed (iman/al-aqidah al-islamiyyah), Islam makes creed as the foundation in education. Seeking knowledge is a command of Allah and in order to worship Him. The knowledge that is taught will become useful knowledge, not only in this world, but the reward will flow to the hereafter.

Second, the purpose of education in Islam is to form an Islamic personality and provide skills in life sciences. There are two things to be achieved in Islamic education. The first goal is

the formation of an Islamic personality (syakhshiyyah islamiyyah). This is where students are given the basic abilities of Islamic sciences. The second goal is life science, the life science includes life skills by teaching independence, communication skills, working together in groups, ready to lead and be led, etc.

Third, benchmarks are not just values. As a consequence of the above objectives, the assessment is not only based on values but also obedience to Allah SWT.

Fourth, integrated education. Judging from the material provided, integration means combining Islamic personality, Islamic knowledge (tsaqofah Islamiyah) and life sciences (Sugiono, 2009).

Conclussion

The concept of education is a design or idea that must be realized or implemented apply, related to an educational concept, it means the application of education in an effort to mature humanity with various efforts, both with training on attitudes or also applied studies on morals. So, in accordance with the results of the analysis that has been carried out in this paper, the difference between the paradigms of Western and Islamic education concepts is not only limited to the ontological and epistemological realms, but also to the axiological realm. In this ontological conceptual realm, the differences in education are seen mainly in the scope and nature of education itself. The West limits the scope of education to visible areas (empirical-positivistic), while Islam includes a more holistic scope, apart from the empirical area (al-syahadah) as well as in the area of meaning (al-ghaib).

This is the reason for the emergence of the philosophical roots of conceptual differences about the nature of education between the two. Education in the West limits the source of knowledge to empirical domains, namely human experience, meanwhile Islam makes the source of knowledge based on the values of sacred religious texts as a source of scientific inspiration. The understanding of rationalism that developed in the West was used as the basis for the concepts of Western education. reason rather than emotion, mind and so on. Rationalism is a philosophical school of science which holds that the authority of reason (reason) is the source of all knowledge.

Thus, the criterion of truth is based on intellect. So the strategy of developing science according to rationalism is to explore ideas by using human intellectual abilities. The early pioneer of the flow of rationalism was Heraclitus, who believed that reason surpassed the five senses as a source of knowledge. The weakness of the West is related to the strategy to reach the source of knowledge, many replace the role of subjects who have morals and ethics with subjects

of modern technology that are dry ethics. Meanwhile, Islam still positions the role of the teacher as an intermediary for the transfer of values which are considered substantive in the educational process.

In making this assignment, the writer realizes that there are many shortcomings in terms of content, structure, and writing. Therefore, we expect constructive criticism and suggestions from readers to improve our work in the future. And hopefully the authors and readers can benefit from the studies that we have described in this paper.

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