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Thema *The View of Human Nature: An Implication for Defining Theories of Education*

The way of viewing and understanding human nature is one of the fundamental grounds on which philosophers of education base their understanding of aims and theories of education. For instance, idealist's philosopher Plato in „The Republic“ and „Doctrine of reminiscence of knowledge“ asserted that the world of ideas are separate from material world and that human soul once had knowledge but lost it being placed in a material body, which changed the knowledge and corrupted it. Hence, since people have the task to remember what they once knew the aim of the education, according to him, should be directed toward the search for true ideas or the truth and away from the material world which is ever changing and changing. Realist's philosopher Aristotle, on the other hand, argued that humans are composed of mind and matter and that the truth is found through a study of matter. However, the study of matter should reach something further than the object itself. Thus, the aim of education is studying the matter that can provide us with something greater than itself (Ozmon, H. and Craver, S. 2008). Similarly, in developing the concept of Islamic education Islamic educational philosophers concerned themselves with two concepts, one of which is the *nature of humans* (fitrah). The underlying philosophy of Islamic education is that a man is composed of body, mind and spirit. Man possesses spiritual and rational organs of cognition such as the heart (*qalb*), soul (*ruh*) and the intellect (*aql*) (Rosnani, 2007). According to human nature as defined above, the aim of Islamic education implies integrating emotional, physical, and intellectual development. In this context, an Islamic education is regarded as a process that aims at developing the whole person, i.e. the physical, intellectual, moral, spiritual and social dimensions of the person (Al-Affendi, 1980). In other words, an education in Islamic settings

is directed toward the "balanced growth of the total personality...through training man's spirit, intellect, rational self, feelings and bodily senses such that faith is infused into the whole of his personality" (Al-Attas, 1979: 158).

The aim of this paper is to analyze and present how the understanding of human nature affects the educational systems in terms of defining its' aim, methods or curriculum, with an emphasis on the Islamic understanding of human nature.

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