
THE RELEVANCE OF MUHAMMAD 'ABID AL-JABIRI JOHN LOCKE'S THOUGHTS ABOUT ISLAMIC EDUCATION

Ahmad Syaifuddin

STIT Nurussalam Oku Timur

syaifuddinahmad@stitnurussalam.ac.id

Irfan Hania

UIN Sunan Kalijaga Yogyakarta

irfanhania0@gmail.com

Abstrak

The purpose of this study is to examine the relevance of the concept of Islamic education from al-Jabiri's thought which has characteristics with its Islamic style and John Locke with its empiricism. This research is literature-based research with a qualitative approach. The data obtained in this study come from books, research in the form of scientific articles, as well as studies that have been conducted by previous researchers related to the thoughts of al-Jabiri and John Locke on Education. The results of this study show that Islamic Education in the intellectual aspect, the aspect of faith development, and the skill aspect, both from the Al-Jabiri concept with its Islamic style or John Locke with its empiricism both require that children be given guidance and direction to be able to achieve learning goals because student are still easily influenced by the environment around them. The concept of Islamic Education desired by al-Jabiri and John Locke is not only to give the material in the form of mere memorization but must also be guided and directed as humans in general so that they are not affected by the environment and associations that exist around student.

Keywords: *Relevance, Islamic Education, Al-Jabiri, John Locke.*

Introduction

The presence of the concept of Islamic education at this time is expected to be able to provide solutions for Muslims who are trying hard to maintain their identity amid the rapid globalization initiated by the West. (Suteja, 2016). Recently, the impact of Western hegemony has been felt in shifting values in all aspects of life, including the Islamic education system (Hania & Suteja, 2021). Muslim students have changed the orientation of learning which is very thick with spiritual and religious values to become learning that is only worldly oriented. Learning outcomes prioritize the development and mastery of knowledge that is far from moral and human values. On the other hand, school education institutions (schools and madrasas) are more concerned about making their graduates skilled labour, who are ready to carry out robotic-mechanical activities in the world of work. Globalization has produced a masterpiece called dehumanization in the world of Muslim education (Marzuki, Miftahuddin, & Murdiono, 2020). Shifting reorientations like the one above, should be

reviewed by looking at the various thoughts of both western figures and Muslim figures themselves, including John Locke and al-Jabiri.

Western figures such as John Locke are known as empiricism education figures who combine knowledge with experience and balance the body with the mental-spiritual. This can be seen in his works such as *Essay Concerning Human Understanding* (1689-1690 M), *Thought Concerning Education* (1693), *Conduct to Understanding*, and *Thought on Education* (1695) (Ahmadi, 2013). Locke wants education that can provide ideas, wisdom, an environment, and experiences for children. As an educational figure, Locke is also known as an educator who prioritizes natural and social environmental factors in the framework of forming a child's personality. According to him, the reform of school institutions must be directed towards the creation of institutions that can provide an environment, realities, practical situations, and employment opportunities. Locke proclaimed that schools and educational institutions, in general, must be able to adapt to the interests of children as members of society who live in a reality that is always changing and developing. (Rahmat, 2011). Education according to Locke must pay attention to four main things, namely, virtue, wisdom, decency, and knowledge. Virtue is the ability to choose good from bad and can control passions and can follow the instructions of reason. Wisdom and decency are something that must be achieved in creating individuals who can take part in society. Whereas knowledge is formulated as a means to be able to find identity and is loaded in determining attitudes to religious life (Puspitasari, 2012).

Meanwhile, al-Jabiri, whose full name is Muhammad 'Abid al-Jabiri, is a thinker from Morocco who is famous for discussing the integration of science and its solutions to education, especially Islamic education. Al-Jabiri expressed his thoughts in his works entitled *Adhwa' „Ala Musykilah al-Ta'lim bi al-Maghrib* (1973) and *Min Ajli Ru'yah Taqaddumiyyah li Ba'dhi Musykalatina al-Fikriyah wa al-Tarbiyyah* (1977). Meanwhile, al-Jabiri, whose full name is Muhammad 'Abid al-Jabiri, is a thinker from Morocco who is famous for discussing the integration of science and its solutions to education, especially Islamic education. Al-Jabiri expressed his thoughts in his works entitled (Lahmi & Ayu, 2019).

Education according to al-Jabiri is a specific goal, suggestion, and perception for children. In other words, it is an inseparable unity, interrelated between philosophy, art, and science. The goals mean knowledge will be different in different societies and are dynamic according to the dynamics of the society itself. The variations correspond to different levels or levels, interests, and abilities. In addition, related to the curriculum which is considered a system of education is interpreted as a theory and method inspired by a particular ideology, and must serve that ideology. That is, education as a system has two sides, namely ideological and scientific (Al-Jabiri, 1997).

At first glance, the contents of the al-Jabiri and Locke Education curriculum appear to be an ideal educational curriculum that contains three main contents, namely, philosophy, knowledge, and skills which can be broadly summarized from two sides; ideological and scientific. Concept of education of the two figures in their time had the same will, both of which recognized the role and influence of the environment as a factor in forming personality. However, on the other hand, al-Jabiri is more oriented towards a life that is beneficial to the environment around him, innovative and progressive. Meanwhile, Locke plays more of Education as a process that helps create generations who live in society every day with special provisions and skills. At least, it is this orientation that raises the question of the truth of the two concepts, because the two have essentially different orientations..

Several previous studies on al-Jabiri's thought have been widely studied, including Wahyudi who examines the epistemological aspects of al-Jabiri's perspective which are integrated into learning the Aqidah. The results of his research stated that the logical design taught should be based on the reasoning of the Arab community, which scientifically has been categorized by Abid Al-Jabiri through Islamic epistemological trichotomy, namely *bayani*, *irfani*, and *burhani*. This intellectual base is important to be adopted as learning software which in the next stage is packaged through a more factual and cooperative teaching model (Wahyudi, 2017). Other research on al-Jabiri and his thoughts was carried out by Lahmi and Ayu, who in their research stated that the relevance of the concept offered by al-Jabiri prompted the need to improve the Islamic education referential system which refers to how the Islamic education system is able to base its pattern of knowledge based on empirical and research (Lahmi & Ayu, 2019).

Regarding education according to Locke, Muttakhidah's research states that the human mind initiated by Locke is closely related to experience. Experience plays an important role in the formation of human knowledge (Muttakhidah, 2016). In addition, in Septi and Kuswanto's research, in the current millennial era, the *tabula rasa* paradigm initiated by Locke can be a stimulus for children's character development, because like a *tabula rasa*, children are like white paper, therefore children need guidance and direction from more mature people (Triandini & Kuswanto, 2020).

Based on the studies above, the authors found differences with the research that the authors will examine, namely that there has not been a comparison between the two thinkers and no one has yet integrated their thoughts into the concept of Islamic education. Therefore, it is important to conduct this study to find out each of the thoughts between al-Jabiri as an Islamic thinker and John Locke who incidentally as a western thinker can be studied to find their relevance to Islamic education, especially al-Jabiri himself. Of course, this is interesting to study further, because the two thinkers have very different backgrounds.

Methods

The research method used in this study is qualitative, and the data presentation method is descriptive analysis, and is designed with a literature approach that explores several discussions about the thoughts of al-Jabiri and John Locke. The main sources used as references are books, journals, and similar literature related to the theme of the study. The analysis in this study uses content analysis and discourse analysis. The author conducts an analysis by reviewing the contents of various literature that is in accordance with the theme of the study. As for the validity of the data, the researcher used source triangulation, namely cross-checking back against literary sources that discussed the thoughts of Muhammad 'Abid al-Jabiri and John Locke.

Results and Discussion

Definition of Education According to Al-Jabiri

The definition of education according to al-Jabiri is formulated based on ideology. According to him, education with its theories, both contemporary and classical, is an ideology, in which the reality of the ideology is related to society with all its aspirations, both past and future-oriented. In addition, al-Jabiri also tried to conclude the views of Emile Durkheim and Hubert by mentioning that education is a certain goal, means, and perception for children. In other words, it is an inseparable unit. Furthermore, education in al-Jabiri's eyes is defined as a social activity, and every social activity is a wheel of education that is colored in terms of goals, means, and knowledge of children with the color of its society, and the color of its era. Neither educational theories, pedagogical methods, nor educators' knowledge about children, nothing goes beyond society, for its contradictions and conflicts. On the contrary, everything that has to do with these contradictions and conflicts is inextricably linked (Al-Jabiri, 1997).

In other words, in defining education, Al-Jabiri sees this definition from various points of view. It can be concluded that education is an ideology, philosophy, art, science and social activity.

Al-Jabiri narrates at length about educational theories from the two great poles of world ideology, namely capitalism, and socialism. The education system used by each country is different according to their respective ideologies. He concluded that education as a theory and method must be inspired by a particular ideology, and must also serve that ideology. As a different country, to get out of underdevelopment, we only have one choice, namely to link liberation with education, and education with liberation, within the framework of democracy and a socialist direction. It is a socialist trend that gives educational methods new content and purpose, it gives education a true liberating meaning. New education has two sides: ideological and scientific. The theory of education that we are looking for must work to convey this scientific aspect, guarantee a progressive vision, and guarantee

a socialist ideology that is rooted in the person and the foundation of the nation's civilization. (Al-Jabiri, 1997).

Al-Jabiri's view is in line with what was said by Michael Apple as quoted by Edi Subkhan that there is a link between ideology and curriculum, ideology influences economic and social reproduction practices, for example, the hidden curriculum in schools (Subkhan, 2018). Through this curriculum, certain ideologies are manifested in certain worldviews, as well as certain values, traditions, and political attitudes that are passed down for students to learn.

Educational Goals

In terms of goals, according to Al-Jabiri education today must be oriented towards the future not connecting to the past. The ultimate goal is no longer to preserve the past, but to build and prepare a world for the future. Although he did not specifically explain the purpose of education, Al-Jabiri emphasized that Muslims should think innovatively and progressively. This thought is relevant to his renewal ideas in several of the works he has written. For him, to understand a text, a deep understanding is needed so that he is able to respond to challenges according to the context of his time. His version of hermeneutics is often said, namely: *"Ja"lu al-turāts mu"āshiran li nafsibi wa mu"āshiran lanā"* (making turats relevant in their time and also relevant in our time) (Al-Jabiri, 1997). Thus the task of Muslims is how to build and prepare for future educational goals and catch up.

Educational Method

Regarding educational methods, Al-Jabiri criticized the classical method that survived in Morocco in particular and Arabic in general, namely the rote method. And it's just a repetition of the legacy of tradition. He says that the result of all this is that what we have, the various repetitions of old information, in methods of indoctrination that depend on rote and tradition (Al-Jabiri, 1997). This method has long survived in Morocco, Roger Le Tourneau commented that this method is very strange in education, moreover it is very contradictory to the modern principles that we know so far. However, it cannot be denied that it exists and has survived to this day. It is characterized by its enduring effectiveness to date. It is characterized by its effectiveness.

Al-Jabiri is of the view that the most effective method is the exemplary method. He states: "Educationally it is known that the teacher influences his students through his behavior, personality, and the way he works, more than he influences them by the information he gives them or the verbal advice he gives them. For the models and examples. We must therefore compel the teacher to constantly review himself and to establish this model, which he represents, the subject of constant criticism and observation. He would not do that with exhortations and instructions, nor with rebukes and punishments. No, he will not subject his work to review and criticism, and he will not be interested in

developing his methods and improving the way he does his work, except within the framework of directed discussion, cooperation, and ongoing training. (Al-Jabiri, 1997).

Educational Materials

Talking about educational material in Morocco, he is more famous for religious material, especially hadith and fiqh, but there is very little theory about philosophy and all its branches. (Amīn, 1946). Meanwhile, chemistry education materials are hardly taught in educational institutions, and this is not because of fanaticism of thought or religion, but because of the weakness of general ideas about chemistry in Morocco, and a lack of confidence in its goals and means. (Al-Azīz, 1978). Al-Jabiri appreciates classical sciences and modern sciences. However, he emphasized the integration of science to become more scientific. Therefore, the Islamic world should not be trapped by the beauty of the past by only maintaining the classical curriculum. He said that educational materials and methods, it is very unfortunate if we have to say that our current educational materials are underdeveloped, and can even deepen this backwardness. Classical materials - in their archaic form - occupy the lion's share of our educational programs and curricula, and what is worse is that these materials still retain the old content acquired during the era of decadence, which is regressive in character.

In general, the educational materials that he emphasized in order to realize the integration between knowledge, which is described as follows (Al-Jabiri, 1997):

a. Natural Sciences and Humanities

According to Al-Jabiri, the material that is nothing less than religious knowledge is natural science and human science. He argues that scientific and technical activity is an activity that absolutely must be attached to education. Its activities must be based on research results from science and knowledge, including natural sciences (physiology and biology) and human sciences (psychology, sociology, and various branches of its derivatives). This is because past education only filled the mind with their information. Meanwhile, current or contemporary education focuses on the future by exploring thoughts, ideas, and ideas, as well as realizing development for the preparation of individual students..

b. Applied Material (Practice/Apprenticeship)

In addition to material that is cognitive and affective, he strongly supports that applied materials must be mastered in order to be able to face the world of work. He narrated that the first is that theoretical education needs to be carried out. This means that education is based on indoctrination, material dictation must be in line with the demands of the times and focuses on development on the basis of contemporary educational research. Education with its

institutions, especially schools, needs to collaborate directly with the industrial world. Thus, students can receive all theoretical and practical information or scientific data (Al-Jabiri, 1997).

This applied material according to al-Jabiri is called practicum, which is a series of activities that provide opportunities for students to be able to apply skills or put them into practice. Supported by Bloom's taxonomy theory that needs to be achieved by students, namely cognitive, affective, and psychomotor needs to be balanced. Al-Jabiri criticized the Arab world in particular and Islam in general so that they should not only focus on the cognitive and affective domains. However, it is no less important for students or students to hone their psychomotor abilities so that one day they will be able to practice them in the world of work through apprenticeship programs.

c. Philosophy, Economics, and Social

In order to think logically, students are also expected to master sciences outside their field. According to Al-Jabiri, those who are or are studying in the field of medicine need to study philosophy, economics, and social affairs in order to complement their knowledge from various sides. The same goes for the theoretical faculty of "Literature and Law." Broad scientific, philosophical, and social insights are required (for law students), and political economy, law, and science lessons are required (for students of the Faculty of Letters).

The aim of all this is to provide an opportunity for a minimum level of intellectual encounter between students from different colleges and institutes, and to end the artificial estrangement between specialists in science and specialists in literature, resulting in the separation of each team into its own world and neglect and even ignorance. about the other world, almost absolute ignorance, which leads to the formation of two types of mentality: the "scientific" mentality, and the "literate" mentality. Therefore, we must take into account the complementarity and overlap between all subjects, both scientific and literary, so that we can form an open personality that is able to communicate, understand and work together.

d. Arabic

According to Al-Jabiri, the use of Fushah (formal) Arabic in Morocco (including other Arab countries) is only found in books, it is not used in everyday life. The threat to Arabic is not caused by the presence of foreign languages, but from their own internal. Al-Jabiri revealed that the problem faced was that classical Arabic was not the language of the house and the street, but only the language of books. Therefore, we see that the real solution to our problem of double standards is the systematic and massive use of (formal) Arabic in schools,

streets, public life, and all media for this purpose. If these efforts are taken seriously and planned, in a short time we can develop the Arabic language and make it fully integrated into people's lives.

This similar phenomenon occurs on average in Arab countries, for example Egypt. An Egyptian thinker, Thaha Husein, also has the same opinion as Al-Jabiri. He emphasized that Arabs practice the Arabic language fushah in everyday life. In addition, in learning Arabic, the science of nahwu used is in accordance with the structure of the language in order to understand the text.

e. Foreign language

In Morocco, apart from Arabic, there are two foreign languages that are emphasized, namely English and French. For this reason, foreign languages should be taught from an early age. He said that teaching foreign languages at various stages of education had to be implemented, because the world today is an era of globalization that allows interacting with people from all over the world. Of course, the need for foreign language mastery is very necessary where the student's environment must support this (teaching).

Evaluation and Solutions in Educational Development

Evaluation is very important in curriculum components. However, sometimes the results of the evaluation are not directly proportional to the expected results, especially in the world of work. According to Al-Jabri there are 2 factors in the evaluation. He explained that the factors lacking in educational evaluation in many countries are first, the increasing number of children faced by schools has implications for educational equity and compulsion. Second, the majority of alumni from schools and universities leave educational careers, because these careers do not meet their material needs, while they can get their material needs from other jobs, both in the public and private sectors.

Evaluation according to Al-Jabiri is a teacher's creative effort. Teachers in evaluating are not limited to formality and monotony. There is more to the task than that. He stated that even though the context expressed by Al-Jabiri was a problem that occurred in Morocco, these problems occurred in the average Arab country and Muslims in general, starting from facilities to human resources. Al-Jabiri argues that there are 7 solutions in the development of education.

According to him, there needs to be some kind of decentralization that will allow local groups and municipalities (which are elected and work in a true democracy) to make the efforts that are most needed for educational equity. As an example, but not limited to, we refer to the following tasks that local communities must perform, or contribute: (1) Prepare school buildings and necessary

equipment; (2) Providing books and school supplies to be distributed free of charge to students; (3) Provide lunch for students in the desert and solve transportation problems; (4) Providing adequate housing for teachers and professors; (5) Providing compensation to educators who work in remote and isolated areas; (6) Contribute to cover the cost of studies and necessary accommodation to follow up their development for their university studies; and (7) Accepting students from other areas during study and exploration trips and others.

John Locke's Thoughts About Intellectual Education

John Locke, in the world of education, is classified as the first modern empiricist expert and figure. His idea, which is very timeless, is about the human soul, which at birth is still clean like a white sheet, the *tabula rasa* (Juhansar, 2021). Soul knowledge is knowledge gained through experience through sensing the empirical world. Because of that, he wants education that requires people to be able to adapt to the needs and realities of children's lives as students. Education must be built on the basis of reality, and reality is something real and changing, dynamic. Reality and developing reality are the character and characteristics of Locke's education. Education must touch directly on the life experiences and needs of children. In other words, the empirical environment is a very decisive source and teaching material. The statement above gives a strong impression that learning resources in the form of the environment are the center of Locke's great attention (Juhansar, 2021).

In addition to the environment and everyday social realities, the family and social environment receive the same attention from Locke. Locke wants children to be accustomed to being in a home and family atmosphere that is conducive to the birth of an atmosphere of mutual understanding, mutual respect and mutual understanding among family members (Puspitasari, 2012). This is intended so that children grow as individuals who are used to thinking critically and rationally towards rules and norms, and are active in using reason when facing and observing the realities of their lives. Parents and educators are tasked with creating an environment that can be a source of inspiration and learning materials. Locke wants the acquisition of empirical knowledge and knowledge that interacts actively with the world of children (introspective experiences). Internal experience and external experience is a source of knowledge that can shape personality (Binmore, 2020).

Basis and Learning Objectives

Locke is an empirical educational figure who recognizes the basic human potential and dynamic empirical environmental influences. The basic human potential in the form of memory and observation, if properly trained, is expected to be able to produce trained abilities and inductive work. Observation of objects of knowledge and nature empirically can help the success of the memory training process and the hard work of these ratios. He firmly believes that science and knowledge is

something empirical, and the result of inductive work (Chumbita, 2019b). Therefore, basically humans come from the results of experience and are a reflection of the experience itself. These exercises are aimed at creating harmonization of empirical experience and potential in children. Learning and education of children's intellect with the aim of increasing awareness of children's potential, is expected to further increase the maturity of thinking and insight, and can prevent the birth of verbalistic children's understanding.

Learning Materials and Methods

Science and knowledge in Locke's view are the results of experience and reflection of experience itself. It is empirical and dynamic from the work of inductive reason. Like humans in general, the development of reason and the intellectual work of children develops naturally through certain stages. For this reason, Locke wants an exercise in the proper working of reason (Hossain, 2014). This establishment certainly provides logical consequences for the selection of learning materials. The selection of learning materials on the intellectual aspect is actually focused on its consistency with the basic formulation and educational goals of Locke's perspective.

Locke paid great attention to the empirical world. Natural phenomena or the empirical world is one of the objects of science. Pieces of training on observation and sensing in general should present material that is closely related to nature (Hossain, 2014). However, basically reason can interpret or give meaning to natural objects and the outside world, and knowledge is the consistency of conformity between ideas (Chumbita, 2019a). Based on this, Locke suggested that the training process be carried out carefully, in addition to correct and appropriate guidance. Locke realized that children are not always able to find and express their ideas or thoughts properly without intensive guidance and training. In the context of forming students who are able to know, realize and realize the limits of the ability to reason and think, Locke basically instills the importance of methodology rather than material (Puspitasari, 2012).

Sebagai seorang tokoh Pendidikan yang sangat konsen terhadap penguasaan metodologi, Locke menghendaki aktivitas membaca tidak hanya sebatas kemampuan verbalistic. Membaca membutuhkan keahlian pendidik dalam membimbing dan mengarahkan Teknik membaca secara tepat. Bimbingan tersebut bertujuan dapat membanu menjauhkan pemahaman yang sebatas pada verbalis dalam kerangka pelatihan daya pikir (Dumitrescu, 2020). To help broaden children's horizons, apart from emphasizing material on natural science, mathematics as the basis for the methodology of thinking and reading, Locke also emphasized learning grammar and language. The learning aims to increase intellect and maturity of thought (Juhansar, 2021).

Teacher

Educators in Locke's view have the concept of education in favor of the environment and the empirical world can provide clarity on the position and function of the educator himself in the learning process. Apart from being an environment for children or students, educators are also tasked with creating environmental conditions that can be used as sources and or learning materials. Educators are required to be able to make realistic and dynamic adjustments to children's lives (Ahmadi, 2013). The environment and the empirical world are an integral part of the child. In the learning process, educators are assigned and implied to be able to create compatibility between the environment and students, as well as compatibility between life experiences and children's needs (Juhansar, 2021). In relation to the learning process, natural science teaching materials, mathematics and reading activities, for example, Locke requires mastery of technique and methodology for understanding material, in addition to the ability requirement to make students proficient in that field. In accordance with the learning objectives to train thinking power and increase the maturity of reasoning, an educator needs to emphasize himself as a guide who can properly and correctly conduct training carefully. The child's ability to theory or ideas must be supported by empirical experience. Therefore, educators are tasked with harmoniously combining these two elements.

As Locke wanted about the importance of the family environment, educators should start from themselves to create social traditions based on affection and an atmosphere of mutual understanding, mutual respect, and mutual respect. Traditions and atmosphere are expected to help accelerate the development of maturity and maturity of children. The tradition of rational and critical thinking and active use is needed by educators in their duties to help accelerate the maturity and maturity of children in the midst of always dynamic empirical reality.

Concepts About Religious and Moral Education

Locke is a devout Christian and truly believes in his religion as something rational, and needs to be approached rationally as well. Scholars recognize him as a puritan Christian, morally firm, compassionate and gentle in his neighbors and society. However, his empiricism shaped his courage to correct and criticize the teachings of the Bible which he believed were filled with dogmas and were irrational. Locke wants a rational understanding and practice of religion, not an understanding and practice of religion that is only formed out of compulsion and fear (Walmsley & Waldmann, 2019). Understanding and practicing religious teachings, according to him, must be born in children based on rational needs. The practice of religious teachings must be avoided from a sense of obligation or obligation. Children must be avoided from teachings that are only dogmatic and normative. Because of this, Locke wants an awareness of simplicity in the process of religious education in the sense that it is far from dogmatism and normatism (Saldaña, 2019).

Closely related to religious education, Locke pays attention to moral issues. However, as a figure of empiricism, he remains consistent and bound by empirical experience. Moral education must be given to children from an early age. According to him, ideal moral education is a process that can fulfill the achievement of human ideals. The ideal man is a man who always controls himself and has self-respect, honor and obedience. Realistically, Locke refers to his society as a fact that cannot be denied (Chumbita, 2019a). Parents and educators in schools cannot fully guide and supervise the behavior of each student. Because of this, the main aspects of education are neglected while they do not have the initiative to learn from experience. Schools, other educational institutions, and the community must help promote education on the moral aspect as the foundation for the degradation of values that damage religion.

The Concept of Student Skills

Locke views the reality of life as having a close relationship with the child's soul (Puspitasari, 2012). To anticipate and help children's future, Education is tasked with preparing future generations to become citizens and useful members of society, live and survive with their abilities and professionalism. Therefore, from an early age, children must be accustomed to good daily patterns. Instilling discipline must start with daily activities in terms of dressing, eating patterns, and resting. The habit of choosing and wearing clothes is intended so that children can take care of themselves by adjusting the type and type of clothing according to the weather and climate. The diet is intended as an effort to maintain the health and stamina of the body as well as the development of reason in the future. So, children need to apply rules that support physical-physical growth. It is intended that children can act appropriately in taking advantage of rest and study time. As an adherent and advocate of freedom, Locke wants the enactment of freedom in children in terms of choosing and acting. The freedom given to children aims to make children accustomed from an early age to being creative and have creative characteristics in the care and development of their physical bodies (Batubara, Siregar, & Siregar, 2021). Educators and parents are required to be able to create an environment and means of playing as a whole and not to restrain the nature of children. For him, children's physical movements are very important and much needed for the growth and development of children to grow healthy, strong, immune and agile.

The Relevance of Al-Jabiri and Locke's Thoughts on Islamic Education

Aspects of Intellectual Education

Both al-Jabiri and John Locke were very concerned about the environment. Both of them were born and lived in two different social environments and times. However, in general, both of them have a clear concept of science and knowledge that can be applied to the concept of Islamic

Education. Both position science and knowledge as learning materials and tools to achieve goals. In the learning process, the two figures do not want to burden students. Learning must be able to adapt to the tendencies, interests, talents, and natural development of the learner. Giving material must also be given in stages and allow children to gain understanding easily and quickly.

The two figures wanted selection and priority choices for giving teaching materials. For al-Jabiri, the move was made based on consideration of the child's time, ability, and daily experience (Al-Jabiri, 1997). Whereas for Locke, selection and alternatives are intended to prevent verbalistic understanding and aim to help the application of a number of theories and ideas that the child has (Puspitasari, 2012).

The process of learning and intellectual development fundamentally in the view of the two figures must consistently pay attention to the individuality of children. Al-Jabiri wants the adaptation of learning material to the level and development of the mind (Sugiana, 2019). Locke, as a figure of progressive empiricism and realism, demands the adaptation of science to the needs and everyday empirical realities around children. Learning comes from the empirical reality of children (Binmore, 2020). Parents and teachers as educators are tasked with creating ease for the growth and development of the child with a tradition of critical and rational thinking, and accuracy in making observations of the reality of the world around them. Material mastery must be supported by applicable abilities in everyday life. Educators are responsible for creating a conducive environment that allows the birth of traditions of mutual respect, mutual respect, and mutual understanding with the aim that children can think independently.

Aspects of Religious Moral Education

Faith or religious education formulated by al-Jabiri (Al-Jabiri, 1997) and Locke (Pert et al., 2014) Locke leads to the general goal of education, namely the formation of a person who obeys and loves his God. For this reason, a conducive environment is required in the form of habits and exemplary parents and teachers. The ideal human being wanted by both of them is a human being who obeys and loves God with full awareness and responsibility, without being based on fear or compulsion. The practice of religious teachings must be based on a sense of sincerity (al-Jabiri's term) and born from a sense of need, not the obligation to carry out obligations (Locke's term).

As al-Jabiri prioritized the method of prevention, Locke also wanted to make efforts to prevent humans (in this case the child) from being damaged by religious values. Therefore, education, especially religious education, must be given from an early age as a foundation. Al-Jabiri and Locke formulated that from an early age children must be accustomed to practically being able to control negative tendencies. Then, in daily life one must get used to doing worship activities and good and

commendable deeds. Thus, both of them attach importance to methods of prevention and habituation in fostering the child's religious life. Both maintain the existence and function of the environment, both as prerequisites for the creation of religious moral development that can form pious, obedient and loving God individuals and turn praiseworthy qualities into spiritual wealth that needs to be maintained, fostered and developed. The understanding of religious values and the empirical world are interrelated and influence each other in the effort to form an ideal human being.

Skill Aspect

Al-Jabiri and Locke's attention to physical aspects and physical skills is a logical idea from their recognition of the integrity of human life. Both of them want the development of physical aspects and skills as an instrument to prevent boredom and unexcitement. The approach is taken by creating daily habits by following a healthy lifestyle, discipline and adherence to the system that applies in the family and community environment. Compliance must be instilled from an early age through modeling and a comfortable environment. The pattern of daily life must be created in such a way starting from the habits of eating, drinking, resting and playing, and dressing.

The environment needed for the development of this aspect is not only in the form of a purely physical environment, or merely a natural natural environment. The non-physical environment is also very much needed as an effort to develop children's skills and abilities as well as creativity in general. Both al-Jabiri and Locke greatly disliked an uncomfortable and inhospitable environment.

Conclusion

Both al-Jabiri and Locke were very concerned about the environment. However, in general both of them have a clear concept of science and knowledge to be applied to the concept of Children's Education. The two figures wanted selection and priority alternative choices for giving teaching materials. Whereas for Locke, selection and alternatives are intended to prevent verbalistic understanding and aim to help the application of a number of theories and ideas that the child has. In the view of the two figures, the process of learning and intellectual development, development on religious aspects, and basic skills must consistently pay attention to the individuality of children. Material mastery must be supported by applicable abilities in everyday life. Educators are responsible for creating a conducive environment that allows the birth of traditions of mutual respect, mutual respect, and mutual understanding with the aim that children can think independently.

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