CONSTRUCTING ISLAMIC PHILOSOPHY OF EDUCATION: HIZBUT TAHRIR'S PERSPECTICVE

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Abstrak: *Tujuan penulisan makalah ini adalah untuk memberikan gambaran tentang ide filsafat pendidikan Islam yang terkonstruksi dalam buku-buku Hizbut Tahrir, sebuah gerakan Islam trans-nasional yang didirikan oleh seorang ulama al-Azhar, Taqiyyuddin an-Nabhani, pada tahun 1953 di al-Quds Palestina, dan saat ini bekerja di lebih dari 40 negara, termasuk Indonesia. Dari beberapa di antara buku-buku tersebut, yaitu al-Tafkiir, Nidzaam al-Islam, al-Syakhshiyyat al-Islaamiyyat juz 1, al-Fikr al-Islaamy, Mafaahim Hizb al-Tahriir, Usus al-Ta'liim al-Manhajiy fii Dawlat al-Khilaafat, penulis mengambil data. Penulis juga menjadikan buku Mafaahim al-Islaamiyyat, yang ditulis oleh Muhammad Husein Abdullah, salah seorang anggota terkemuka Hizbut Tahrir, sebagai sumber data. Dalam menyajikan hasil penelitian, penulis mengawali dengan pembahasan tentang isu ideologi dan aqidah, lalu pembahasan tentang fitrah dasar manusia, teori tentang alat dan proses berfikir, dan terakhir tentang filsafat pendidikan itu sendiri, yang dibangun berdasarkan ketiga isu sebelumnya.*

تهدف المقالة إلى عرض التصور من فكرة فلسفة التربية الإسلامية المذكورة في كتب حركة حزب التحرير، الحركة العالمية التي أسسها العالم الأزهري الشيخ تقي الدين النبهاني في القدس فلسطين سنة ١٩٥٣م. وتعمل هذه الحركة الآن في أكثر من ٤٠ دولة في العالم ومنها إندونيسيا. ومن هذه الكتب – أخذ الكاتب البيانات – وهي : التفكير، ونظام الإسلام، والشخصية الإسلامية ج ١، والفكر الإسلامي ، ومفاهيم حزب التحرير، وأسس التعليم المنهجي في دولة الخلافة. وهناك كتاب آخر أخذ منه الكاتب البيانات هو كتاب " المفاهيم الإسلامية " لمحمد حسين عبد الله. وفي عرض نتائج البحث بدأ الكاتب بعرض الموضوع عن إيديولوجيا والعقيدة، ثم البحث في الفطرة الأساسية للإنسان، ونظرية عن الجهاز وعملية التفكير، وفي الأخير عن فلسفة التربية نفسها المبنية على الموضوعات الثلاثة قبلها.

Kata Kunci: *Filsafat, pendidikan, Hizbut Tahrir.*

INTRODUCTION

Philosophy deals with a question of how people should live their lives, and why it should be that way; and the great task of education is to lead, guide, and shape the students within that philosophical framework.[1] Different worldviews would have different ideals in educating people. In Nucci and Narvaez's words, when talking about moral education, "[t]his apparent support for moral education, however, masks the considerable forms of practice that would constitute this area of education".[2] Different educational ideologies are present due to the fact that educators, philosophers and politicians, hold different beliefs about its purposes and how it should be put into operation.[3] As also emphasized by Bryk et al., "Public Education is not value neutral; its values mirror those of our larger society"[4]. Althusser,[5] Bourdieu and Passeron,[6] and Bowles and Gintis[7] suggest that educational system does not only provide knowledge and skill but also reproduce certain social structures and repress different voices. Therefore, as stated by Fine,[8] education can silence dissident voices or push them out if they choose to rebel.

To illustrate, Phenix's conception of meanings (symbolics, empirics, esthetics, synnoetics, ethics, synoptics), which he proposed to be what human beings search for in life and hence should be the fundamental substance of education,[9] is contested by for example a Christian philosopher, Paul Tillich[10],

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[1] See Phenix, Philip H., *Realm of Meaning: a Philosophy of the Curriculum for General Education*, (California: Princarft, Inc. 1986), Alwasilah, A. Chaedar. *Filsafat Bahasa dan Pendidikan*, (Bandung: Remaja Rosdakarya, 2008).

[2] Nucci, L.P. & Narvaez, D., *Handbook of Moral and Character Education*, (New York: Routledge, 2008), 1.

[3] Hicks, David. "Radical Education", in Ward, S. (ed). *Education Studies: A Student Guide,* (Routledge Falmer 2004).

[4] Bryk, A. S., Lee, V. E., & Holland, P. B.. *Catholic Schools and the Common Good*, (Cambridge: MA. 1993), 319.

[5] Althusser, Louis.. "Ideology and Ideological State Apparatuses", in L. Althusser *Lenin and Philosophy, and Other Essays*, London: New Left Books, 1971), 127-188.

[6] Bourdieu, P. & Passerson, J.. *Reproduction in Education, Society and Culture*, (R. Nice, Trans.) (London: Sage. 1977).

[7] Bowles, S. & Gintis, H. "Capitalism and Education in the United States", in M. Young & G. Whitty (eds.), *Society, State, and Schooling: Reading on The Possibilities for Radical Education*, (Guilford, Surrey: Falmer, 1977), 192 – 227.

[8] Fine, M., *Framing Dropouts*, (NY: State University of New York. 1991).

[9] Phenix, Philip H., *Realm of Meaning: a Philosophy of the Curriculum for General Education*, (California: Princarft, Inc. 1986

[10] Tillich, Paul, *The Courage to Be,* (New Haven: Yale University Press, 1952).

who sees meaninglessness as essential reality of modern life, suggesting that human beings are haunted by the fact that they will die someday and the death will nullify the meanings of their life. For this kind of worldview, Phenix's realms of meanings are not really the answer of what students should learn at school. Thus, to discuss philosophy of education is not to talk about "universal values" (if any), that all human being can adhere to. Instead, it is about different distinct fundamental points of worldviews. However, regardless what philosophy of education one adheres to, the concern of death Tillich suggests should be dealt with.

In this regard, the researcher is interested in investigating how Islam, at least in the lens of an Islamic group, deals with this very crucial issue. Hizbut Tahrir is a trans-national Islamic movement founded by an al-Azhar scholar, Taqiuddin al-Nabhany in 1953 in al-Quds, Palestine, and now working in more than 40 countries worldwide, including Indonesia. Aiming at resuming what the so-called "Islamic life" trough the reestablishment of Islamic Caliphate, the group produces hundreds of books and leaflets containing their ideas of what "Islamic life" looks like, together with issues on pedagogy from its philosophical base to its practical state-based implementation. This article aims at shedding light on how Islamic philosophy of education is constructed in the literatures published by the group, namely namely *al-Tafkiir, Nidzaam al-Islam, al-Syakhshiyyat al-Islaamiyyat vol 1, al-Fikr al-Islaamy, Mafaahim Hizb al-Tahriir, Usus al-Ta'liim al-Manhajiy fii Dawlat al-Khilaafat, min Muqaawimaat al-Nafsiyyat al-Islaamiyyat, and Muqaddimat al-Dustuur aw al-Asbaab al-Muwajjibat lahu Vol 2* the writer takes the data. The writer also makes use of *Mafaahim al-Islaamiyyat*, written by Muhammad Husein Abdullah, as data source. Although the last book is not officially adopted (non- *mutabanat*) by the group, it is written by a prominent member of Hizbut Tahrir as explanation of the group's ideas.

DISCUSSION

This section is divided into the following topics: ideologies and the issue of *al-'aqiidat*, theory on human innate nature, theory on human thinking process, and finally the discussion on the Islamic philosophy of education.

Ideologies And The Issue Of al-'Aqiidat

Initially, the word ideology has somewhat pejorative connotation. A typical instance was articulated by Talcott Parsons:

"The essential criteria of an ideology [are its] deviations from scientific objectivity […] The problem of ideology arises where there is a discrepancy between what is believed and what can be [established as] scientifically correct".[11]

Moreover, according to Althusser, ideology is defined as a "representation of the imaginary relationship of individuals to their real conditions of existence"[12]. He asserts that ideologies are traditionally thought of as "world outlooks" even though it is also admitted that they are "largely imaginary, i.e. do not 'correspond to reality'" and "constitute an illusion". He argues, as explained by Powers, that ideology is "a process that obscures the fact that unacknowledged value systems are operating in a systematic manner to oppress people".[13]

John Thompson also identifies the negative sense of the word 'ideology' when he states that "[t]o characterise a view as 'ideological' is, it seems, already to criticise it, for the concept ideology seems to convey a negative, critical sense".[14]

Nevertheless, in the twentieth century, although the term 'ideology' has never entirely surmount its pejorative status, but nevertheless, in Knowles' words "the term is much used as a near-synonym for a belief or a set of beliefs and in particular it has been associated with political beliefs".[15] In this regard, Carter and Nash have defined 'ideology' thus:

Ideology has been taken to mean several things but it can be understood in two main senses. The first is that of a classical Marxist conception of ideology as false consciousness, in which ideology is a distorted image of the real network of inequality and asymmetrical power relations which exist in societies. The second sense is that of ideology as a socially and politically dominant set of values and beliefs which are not out there but are constructed in all texts especially in and through language.[16]

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[11] Cited in Beaugrande, Robert de.. "Critical Discourse Analysis: History, Ideology, Methodology", *Studies in Language & Capitalism 1*, 2006, 29-56.

[12] Althusser, Louis, "Ideology and Ideological State Apparatuses", in L. Althusser *Lenin and Philosophy, and Other Essays*, Trans. Ben Brewster, (London: New Left Books, 1971), 162.

[13] Powers, P., "The Philosophical Foundations of Foucaultian Discourse Analysis". *Critical Approaches to Discourse Analysis across Disciplines*, 19.

[14] Thompson, J. *Ideology and Modern Culture*, (Oxford: Polity, 1990), 5.

[15] Knowles, G. M., *Language and Ideology in Children's Literature,* (Birmingham: Unpublished Manuscript, University of Birmingham, 1998), 51.

[16] Carter, R. and Nash, W., *Seeing Through Language: A Guide to Styles of English Writing,* (Oxford: Basil Blackwell, 1990), 20-21.

Later on, the term 'ideology' tends to be understood in that second sense. Pagani for example explains that ideologies are conventional and interlinked ways of thinking and describing the nature of the world-order in a way that makes that world-order appear natural.[17] They are, in Chilton's words, "the ready-made moulds for the thinking of thoughts".[18] In not very different vein, Mooney and friends, define an ideology as "a way to view and describe the world and it exists naturally in every individual or group's worldview. It comes into existence through the use of language, which allows it to become internalized and taken for granted as "common sense".[19]

According to Fairclough, ideology is "meaning in the service of power"[20]. More precisely, he explains ideologies as constructions of meaning that contribute to the production, reproduction, and transformation of relations of domination.[21]

van Dijk defines ideologies as "the fundamental beliefs of a group and its members".[22] He explains that ideologies deal with systems of ideas, and especially with the social, political or religious ideas shared by a social group or movement. Group members who share such ideologies, according to him, accept a number of very general ideas as the basis of their more specific beliefs about the world, guiding their interpretation of events, and monitoring their social practices. Van Dijk then mentions that Communism as well as anti-communism, socialism and liberalism, feminism and sexism, racism and antiracism, pacifism and militarism, are instances of widespread ideologies.

This notion of ideology is to some extent in line with the theory of Hizbut Tahrir when defining *mabda* as

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[17] Pagani, G. "Expressions/Representations of the Relationship between The 'State' and The 'Citizen': Register Analysis of Local Government Discourse". *Critical Approaches to Discourse Analysis Across Disciplines*, 1(1), 1–18. http://cadaad.net/journal. 2007.

[18] Chilton, P. *Analysing Political Discourse: Theory and Practice*, (London: Routledge. 2004), 27.

[19] Mooney, A. *et al. Language, Society, & Power: An Introduction*, (London: Routledge, 2011), 17-18.

[20] Fairclough, N., *Media Discourse,* (London: Edward Arnold 1995), 14.

[21] See Fairclough, N., "Introduction", in N. Fairclough (Ed.), *Critical language Awareness*, (London: Longman; 1992), 87. And Chouliaraki, L. and Fairclough, N. *Discourse in Late Modernity: Rethinking Critical Discourse Analysis*, (Edinburgh: Edinburgh University Press, 1999), 26.

[22] Van Dijk, T.A. *Ideology and discourse: A Multidisciplinary Introduction,* (unpublished article). 2000, 7. Available at http://www.discourses.org/UnpublishedArticles/Ideology%20and%20discourse.pdf, 10/10/2013.

والمبدء عقيدة عقلية ينبثق عنها نظام. اما العقيدة فهي فكرة كلية عن
الكون والحياة والانسان، وعما قبل هذه الحياة الدنيا وعا بعدها، وعن
علاقتها بما قبلها وما بعدها

as "a rational 'aqiidat (doctrine) from which a system emanates", in which "the 'aqiidat (doctrine) is a comprehensive idea about man, life and the universe and what preceded this life, what is to follow it, and the relationship of this life with what preceded it and what is to follow it."[23]

Thus, a fundamental belief becoming the base of more specific ideas in van Dijk's notion of ideology seems to be the *aqiidat* in an-Nabhani's conception, the founder of Hizbut tahrir. Interestingly, an-Nabhani elaborate the nature of this basic belief or *aqiidat* as a comprehensive idea about human being, life, and the universe; and their relationship with what exist before life and after it. An-Nabhani explains that an *aqiidat* answers the three greatest problems in human's life, called *"al-uqdat al-kubra"*:[24] *first*, where do human come from to life? *second*, what for do human live? and *third*, where do they go after life? If the *aqiidat* produces a system of life, then that is an ideology, called *mabda'*. Hence, different from traditional pejorative notion of ideology as an opposition of knowledge, an-Nabhani suggests that ideology even a result of a fundamental way of thinking, it is "a rational *aqiidat* from which a system emanates".

Being consistent with his definition of ideology, an-Nabhani then mentions that up to now, there are only three ideologies in the world, namely socialist-communism, capitalism, and Islam, excluding liberalism, feminism and sexism, racism and antiracism, pacifism and militarism due to the facts that they are not systems of life. As systems of life, for an-Nabhani, socialist-communism is based on the *aqiidat* of materialism, that conclude that material is eternal, and life is a result of material dialectics. Meanwhile, capitalism is based on the *aqiidat* of secularism, believing that although God might exist, human beings are free to rule themselves instead of being subject to God's rules. And lastly, the *aqiidat* of Islam believes that humans are created by God, to worship God in their life, and to return to God after life.

Interestingly, however, although admitting the existence of different world ideologies, Hizbut Tahrir claims that their truth or falsehood can be tested with two criteria when they answer the three most fundamental questions faced by all humankind, i.e *al-uqdat al-kubra*, from which any other concepts of life,

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[23] an-Nabhany, Taqiuddin, *Nidzam al-Islam*, (No City: Hizbut Tahrir, 2001), 25.

[24] an-Nabhany, Taqiuddin, *Nidzam al-Islam*, 6.

including education, emanate. The first criteria is that whether it is compatible with the innate nature of human being ; and secondly, whether the answer convinces human mind.

والقاعدة الفكرية اذا اتفقت مع فطرة الانسان، وكانت مبنية على العقل، فهي قاعدة صحيحة واذا خالفت فطرة الانسان، او لم تكن مبنية على العقل، فهي قاعة باطلة ومعنى اتفاق القاعدة الفكرية مع فطرة الانسان كونها تقرر ما في فطرة الانسان من عجز و احتياج الى الخالق المدبر، وبعبارة اخرى توافق غريزة التدين

if the al-qaidat al-fikriyyat agrees with man's nature, and is built upon al-aql, then it is a correct qaidat. and if it contradicts man's nature, and is not built upon al-aql, then it is false. The compatibility with man's nature means that the 'aqiidat recognises the natural weakness of man and his need for the Creator, the Sovereign, i.e., it agrees with the instinct of tadayyun.[25]

The following section is the elaboration on how Hizbut Tahrir construct a rationale on the Islamic *aqiidat,* based on which a philosophy of education is developed.

Human Innate Nature

Hizbut Tahrir rejects the common assumption that human being is comprised of the material body, and *al-ruh,* the spirit, which are contradictory to each other.[26] *al-ruh* here is not the secret of life (*sirr al-hayaat*) or soul and has nothing to do with it; but instead it is the spiritual aspect of human being. Many people, especially the adherents of Western and, before them, Greek philosophy, according to Muhammad Hussein Abdullah, a prominent figure of Hizbut Tahrir (Abdullah, 1994), believe that to gain spiritual strength, a man should weaken his/her physical body.[27] On the other hand, they believe that those people living with physical pleasure are weak spiritually. Hizbut Tahrir rejects this assumption and states that *al-ruh,* which is clarified by the group as *idraak sillat bi allaah,*[28] awareness of being in relation to Allah, is not component of human innate nature; instead it is gained by a human from outside of their

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[25] an-Nabhany, Taqiuddin, *Nidzam al-Islam,* 28

[26] Tahrir, Hizbut, *Mafaahim Hizb al-Tahriir,* (No City: Hizbut Tahrir, 2001), 16.

[27] Abdullah, Muhammad Husein, *Mafaahim Islaamiyyah,* (Beirut: Daar al-Bayaariq. 1994), 4

[28] Tahrir, Hizbut, *Mafaahim Hizb al-Tahriir,* 16

being.[29] As a proof, Hizbut Tahrir gives examples of atheist people and other disbelievers. They certainly do not have any awareness of being related to Allah, but still they are human beings. Thus, Hizbut Tahrir comes to conclusion that human being is comprised of material body only; and the *ruh* as *idraak sillat bi Allah* is gained later and only by some of them.

وما دامت الروح المبحوث عنها في هذا الباب هي ادراك الصلة بالله ولا علاقة لها بسر الحياة

فانها لا تكون جزئا من تركيب الانسان، لان ادراك الصلة ليس جزئا من تركيبه، بل هو

صفة طارئة، بدليل ان الكافر المنكر لوجود الله لا يدرك صلته بالله ومع ذالك فهو انسان

And as long as the ruh discussed in this topic is idraak al-sillat bi Allah (the state of being aware of relatedness to Allah) and there is no relation with the secret of life, then it is not part of the construction of human being. It is due to the fact that idraak al-sillat is not part of its construction, but instead it is a extraneous character, by the proof that a disbeliever who rejects the existence of Allah is not aware of his relatedness to Allah but still he is a human being.[30]

Meanwhile, for *al-ruh* as the secret of life, of the affair of Allah, as mentioned in al-Isra: 85, Hizbut Tahrir, as stated by Radli, acknowledges it as a part of human being's potentials.[31] In Abdullah' words, when commenting on this issue,

فالروح، سر الحيات، امر من الله الى المادة المكونة لجسم الانسان، لتصبح في هذه المادة قابلية النموى والحركة والتكاثر، وهو وحده الذي يفقد الجسم هذه القابلية باخذ الروح منه

(So, the ruh, the secret of life, is the command of Allah to the material constructed for human body, to form for this material the potential of growing, moving, and breeding; and He, the one and only, who dismisses this potential from the body by removing the ruh from it.[32]

As a material living being, humankind is claimed by Hizbut Tahrir, based on its observation, as being given what the so-called *al-thaaqat al-insaaniyyat* (the

[29] Tahrir, Hizbut, *Mafaahim Hizb al-Tahriir* 17

[30] *Ibid,*

[31] Radli, Muhsin, *Tsaqafah dan Metode Hizbut Tahrir dalam Mendirikan Negara Khilafah Islamiyyah,* (Terj. M. Bajuri dan Romli AW), (Bangil: al-Izzah. 2008), 191.

[32] Abdullah, Muhammad Husein, *Mafaahim Islaamiyyah,* 3

potential of human being).³³ This potential is comprised of *al-'aql*and *al-thaaqat al-hayaawiyyat* (the potential of living). *al-'aql* functions for thinking process as elaborated in the next section; while *al-thaaqat al-hayaawiyyat* serves to support the continuity of human life. The differentiation of *al-'aql*from *al-al-thaaqat al-hayaawiyyat* is in line with the fact that although some of human being lost their *al-'aql*(such as when they are sleeping or getting drunk or those suffering from mental disorder).

The *al-thaaqat al-hayaawiyyat* consists of *al-haajaat al-'udlwiyyah* and *al-gharaaiz*. *al-Haajaat al-'udlwiyyat* means phisycal needs,such eating, drinking, and breathing, the fulfillment of which is a must for any human being in order to keep alive; while *al-gharaaiz* are the basic instincts, the non-fulfillment of which although will not lead to immediate death, it surely creates psychological anxiety. They are comprise of three kinds of insticts, namely *ghariizat al-baqaa* (instinct of survival), *ghariizat al-naw'*, (instinct of species' sustainity) and *ghariizat al-tadayyun* (instinct of religiousity). Feeling of fear, anger, and want of owning goods are examples of manifestation of *ghariizat al-baqaa*. Feeling of love towards children and parents as well as sexual drive are manifestation of *ghariizat al-naw'*. Meanwhile, *ghariizat al-tadayyun* are manifested, for example, through feeling of tranquility during acts of worship and being in need of God's help during difficult time.³⁴

The history of human being is as old as the history of their worshipping of gods. Even an atheist cannot get rid of this instinct. They can only change the object of worship from God into their countries or their prominent figures such as the founder of the ideology or the leader of the state. Thus, being obedient toward the commands and prohibition from the Essence outside oneself is the fulfillment of this last basic instinct of human being.

It is the last instinct, *ghariizat al-tadayyun,* the instinct of religiosity, which is closely related with the issue of *al-'aqiidat*. Hizbut Tahrir therefore, makes it as a criterion of truth and falsehood of an *'aqiidat*³⁵.The group states that both secularism and materialism, the *'aqiidat* of capitalism and communism respectively, are not compatible with the human instinct of *tadayyun*. Secularism, although recognizes the existence of God and life after death, at the same time confines the role of God only within the individual-spiritual aspect of human life, letting the public affairs being ruled by other than God; while materialism rejects the existence let alone the role of God.

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³³ Ismail, Muhammad, *Al-Fikr al-Islaamiy*, (Beirut: Maktabat al-Wai'ie. 1958),13.

³⁴ Abdullah, Muhammad Husein, *Mafaahim Islaamiyyah*,

³⁵ an-Nabhany, Taqiuddin, *Nidzam al-Islaam*,

Islam, on the other hand, is well-suited with this basic nature of human being. This religion suggests that human being is created by Allah, to worship Him in this world by obeying His command and prohibition, and will finally be back to Him to be accounted based on their deeds in the world.

Human Thinking Process

According to Hizbut Tahrir,[36] although believing in God, the Creator, is indeed natural in every human being, such innate belief comes through his emotions, a path that neither leads to trustworthy results nor to stability if left alone. The emotions (*wijdaan*) often add mythical and unfounded ideas to the original belief. These unwarranted elements of belief cause one to further stray from the correct belief and catapults one into *kufr* and infidelity. Idolatry, superstitions, and mythology are but a result of mistakes of using emotions. Therefore, Islam, according to the group, does not leave the emotions as the only way to belief, so as not to ascribe certain attributes contradictory to deity, or to consider Allah incarnated in material substances, or to perceive the possibility of drawing closer to Him through worshipping material objects thus, leading to *kufr* or *shirk* , or to delusions and superstitions all of which are renounced by true *iman*. That is why Islam compels the use of the mind with the emotions and obliges the Muslim to use his mind to believe in Allah and forbids imitation in '*aqiidat*. Therefore, Islam assigned the mind as the arbitrator in iman in Allah and forbids *taqliid* in '*aqiidat*.

In this regard, the issue of mind (*al-aql*) gains a central attention in Hizbut Tahrir literature on the topic of '*aqiidat*.

Although at the same time Hizbut Tahrir praises the communist thinkers' claim that ideas are reflection of material reality into human mind as the only worth-considering definition of *al-'aql* compared to the Greek philosophers, Western intelectuals, and moslem scholars, the group sharply criticizes it as being neglecting the role of previous knowledge in human thinking process due to their disbelief in God, making them failed to come to the right conclusion.[37] Admitting the role of previous knowledge in human thinking process in the last turn means acknowledging the existence of The Ultimate Reality, Allah SWT, who for the first time instilled knowledge into human being, as explained by Abu Rasytah, today's leader of Hizbut Tahrir, in his *tafsiyr* of al-Baqarah: 31.[38]

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[36] *Ibid.,*

[37] an-Nabhany, Taqiuddin, *at-Tafkiir*, (No city: Hizbut Tahrir, 1973), 5.

[38] Abu Rasytah, Atha bin Khalil, *al-Taysiir fii Ushuul al-Tafsiir*, (Beirut: Daar al-Ummat. 1994), 67.

According to Hizbut Tahrir, the process of thinking involves 4 things: a reality (*al-waaqi'*), brain (*al-dimaagh*), senses (*al-hawaas*), and previous knowledge (*al-ma'luumat al-saabiqat*).[39] Through senses –sight, auditory, touch, taste, smell-- human being identifies a reality and send it to their brain to be interpreted based on their background knowledge. A reality outside the coverage of the senses, although probably exist, is consequently unthinkable. A sensed fact is also unthinkable if human being does not have any previous knowledge about it. The debate whether God's essence (*dzaat*) is the same as or separated from God's characteristics (*shifaat*) among *mutakallimuun*, for example, will never reach satisfying conclusion because the reality being discussed is beyond the reach of human senses, i.e. *ghayru mahsuusat*.[40] Meanwhile, a Javanese child cannot understand a book of logics written in English due to his/her lack of previous knowledge of the language as well as the topic. Thus, according to the group, a reality is only thinkable if there is a healthy brain, a working sense(s), and prior information related to it. That is the limit of human ability to think. Any trial to go beyond the limit will lead to vagueness, to uncertainty. In this very point, philosophy is considered sometimes confusing because the thinking area occasionally trespasses the boarder. Confusion is caused by the speculation, as a result of thinking what is unthinkable in its nature.

Hizbut tahrir (an-Nabhaniy, 2001 and 2003) then concludes, based on its observation, that human senses can only reach three things: *al-kawn* (the universe), *al-hayaat* (the life), and *al-insaan* (human being). It is, therefore, the group mentions these three things as the objects of thinking activity when it defines *al-aqiidat* above.

Islamic Aqiidat as A Rational Aqiidat

To answer rationally the three fundamental questions of *al-'uqdat al-kubra*, firstly Hizbut Tahrir argues that deep thinking on *al-kawn*, *al-insaan* and *al-hayaat* leads to the conclusion that each of these three things are *mahduudaat*, limited. *al-Kawn* is comprised of many things each of which is limited, making it as a whole is also limited. Human being suffers from the same limitedness and so does life. Life is confined in individual creatures. Thus, one's life is not shared by others. If one's life ends, which is another proof of its limitedness, it does not mean that other people necessarily die too. This limitedness of all things being the objects of human thinking act are proof, according to the group, that these

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[39] an-Nabhany, Taqiuddin, *at-Tafkiir*,

[40] an-Nabhany, Taqiuddin, *al-Syakhshiyyah al-Islamiyyah*, (Beirut: Daar al-Ummat, 2003).

things are not without beginning. In other words, they are created and dependent to the One that is limitless, who is Allah swt.

The problem is that, how a man should believe in God based on mind, but at the same time human mind cannot reach the essence of God? The following is the explanation of Hizbut Tahrir:

<div dir="rtl">

ولا يقال هنا؛ كيف آمن الانسان بالله عقلا مع ان عقله عاجز عن ادراك

ذات الله؟ لان الايمان انما هو ايمان بوجود الله ووجوده مدرك من وجود

مخلوقاته، وهو الكون والانسان والحياة. وهذه المخلوقات داخلة في

حدود ما يدركه العقل، فادركها، وادرك من ادراكه اياها وجود خالق

لها، وهو الله تعالى. ولذالك كان الايمان بوجود الله عقليا وفي حدود

العقل، بخلاف ادراك ذات الله فانه مستحيل، لان ذاته وراء الكون

والانسان والحياة، فهو وراء العقل.

</div>

It should not be said how does man believe in Allah with his 'aqlwhile his 'aqlcannot comprehend the essence of Allah. This is because iimaan entails iimaan in the existence of Allah, whose existence is comprehended through the existence of His creation, i.e. the universe, man and life. These creations are within the limits of what the mind can comprehend and thus, man comprehended them; and from comprehending them, man comprehended the existence of a creator, who is Allah. Therefore, iimaan in the existence of Allah is rational and within the limits of man's mental capacity. This is in contrast to the essence of Allah, which is impossible since He is beyond man, life and the universe and hence He is beyond the capability of any mind.[41]

Secondly, Hizbut Tahrir proposes three possible scenarios of the Quran. Firstly, it was written by Arabs due to the fact that it is written in Arabic. Secondly, it was written by Muhammad saw because it was he who firstly came with the Quran. The last, it is the words of Allah, as mentioned many times in the Quran. These are the only possible scenarios since the Quran is Arabic both in terms of language and style.

The group states that the first two scenarios are false possibilities. Claims that Arab people wrote the Quran are totally rejected by the fact that they

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[41] an-Nabhany, Taqiuddin, *Nidzam al-Islaam*, (No City: Hizbut Tahrir. 2001), 9-10.

cannot win the Quranic challenge to come up with a single *surah* being equal to that of al-Quran. It is also false to say that it is from Muhammad saw, since he is one of the Arabs, and whatever the height of his genius, he is a human being and a member of his community and nation. Since the Arabs themselves had failed to bring the like of al-Quran, this also applies to Muhammad saw, an Arab, that he could not bring the like of it. Thus, Hizbut Tahrir concludes, al-Quran is not from him. Moreover, the group adds, Muhammad saw has left many *hadiths* categorized as *shaheeh* and *mutawatir*, whose authenticity is beyond doubt. If any of these *hadiths* were to be compared with any verse of the Qur'an, there would be no similarity between them in terms of style. Besides this, as stated by Hizbut Tahrir, none of the Arabs, who were the most versed with the styles of the Arabic speech, alleged that the Qur'an is Muhammad speech, or that it is similar to his speech[42].

Since it is proved that the Qur'an is neither the speech of the Arabs nor the speech of Muhammad, while there are only three possibilities, it is definitely the speech of Allah, and consequently it is a miracle for the one who brought it, being a definite proof that Muhammad saw is beyond doubt the Messenger of Allah.[43]

Besides giving rational argumentation on the existence of Allah SWT and the authenticity of al-Quran as Allah's words, Hizbut Tahrir also provides logical reasons on why human beings need messengers of Allah. Firstly, it has been proven that human being is created by Allah and that *al-tadayyun* is innate in human being, as one of their instincts. Thus, a human being, by his nature, sanctifies his Creator, and this sanctification means worship, which is the relationship between man and his Creator. Leaving this relationship without rules will lead to turmoil and to worshipping other than the Creator. Therefore, it is necessary to rule this relationship with a correct system which cannot emanate from human being, because he cannot comprehend the nature of the Creator in order to set up this relationship between himself and the Creator. Hence, Hizbut Tahrir argues, this system must come from the Creator. Since the Creator has to convey this system to human being, therefore there should be messengers to convey to the people the deen of Allah.[44]

Secondly, further evidence of the peoples need for messengers is that the satisfaction of man's instincts (*al-gharaaizu*) and organic needs (*al-hajaat al-'udlwiyyat*) is a necessity. If this satisfaction were left without a rule it would

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[42] *Ibid*, 12.

[43] *Ibid*,

[44] *Ibid*, 11.

lead to an erroneous and abnormal fulfillment and thus result in man's misery. Therefore, it is necessary to have a system to organize man's instincts and organic needs. This system does not come from human being, because their understanding of the ruling of man's instincts and organic needs is liable to disparity, differences, contradiction and is influenced by the environment in which he lives. Thus if this rule was left to man, the system would be liable to disparity, differences and contradiction and would lead to man's misery. Therefore, this system must come from Allah[45], through the messengers. And as for Islam, Muhammad saw has been proven above as the messenger of Allah.

When the existence of Allah as the Creator of human being, universe, and life, has been proven rationally, as well as the belief that al-Quran is Allah's words and that Muhammad saw is His messenger, then consequently, Hizbut Tahrir argues, one must definitely believe in everything that Allah swt has informed human being of, whether it is mentally comprehended or it is beyond the minds capability, simply because Allah swt informed human being of it. One must believe in the Day of Resurrection (al-*ba'ath*), in paradise (al-*jannah*) and hell (al-*naar*), in reckoning (al-*hisaab*) and punishment (al-*'adzaab*), in angels (al-*malaaikah*), in *jinn*, in *shayaateen* and all others that the Qur'an or a *hadeeth mutawaatir* have mentioned. This *iman*, though it is through narration and hearing it is originally rational, because its origin was proven by the *aql*[46].

Therefore, Hizbut Tahrir continues, there must be *iman* in what is before this life, which is Allah swt, and in what is after it, which is the Day of Resurrection. Since the commands of Allah swt constitute the relationship of the life of this world with what is before it, besides the relationship of creation; and the *hisaab* of one's deeds in this life is the relationship of what is after this life with this life, in addition to the relationship of the Day of Judgement, then there should be a relationship between this life with that which is before it and that which will be after it. And man's state of affairs (al-*ahwaal*) in this life must be restricted to this relationship. In other words, human being must proceed in this life in accordance with Allah's rules, and must believe that He will account them on their deeds on the Day of Judgement.

By this discussion, the rational thought has been established concerning what is beyond man, life and the universe and about what is before this life and what is after it, and that it has a relationship with what is before it and what

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[45] *Ibid*, 11.

[46] *Ibid*, 12.

is after it. Thus, the greatest problem (*al-'uqdat al-kubra*) has been completely solved by the Islamic *'aqiidat*.[47]

Islamic Philosophy of Education

Along with the conclusion that human being is created by Allah swt to live their life based on His commands and prohibitions and will finally be accounted in the Day of Judgment, Hizbut Tahrir then defines happiness (*al-sa'aadat*)[48] and goodness (*al-khayr*)[49] as obtaining *mardlotillah* (Allah's favour), instead of merely getting physical pleasure.

In line with the philosophical base above, the foundation of education, according to Hizbut Tahrir, must be Islamic *Aqiidat,* which means that there is no learning material or learning strategies that goes beyond the border of this foundation[50]. Moreover, the politics of education, is seen by the group as an effort to to shape the students' Islamic personality (*al-Syakhshiyyat al-Islaamiyyat*),[51] based on which the learning materials are set and prepared. Personality, in the lens of Hizbut tahrir does not depend on one's physical appearance, but instead it is comprised of two components called *al-'aqliyyat* and *al-nafsiyyat*.[52] The former is to do with *al-aql,* while the latter is to do with the *thaaqat al-hayaawiyyat* (see the discussion on the human innate nature above). *Al-'aqliyat* is defined as الكيفية التي يجري عليها عقل الشيئ اي ادراكه "the method on which the *'aql* works on something or how it understands it".[53] In other words, it is the method on which a reality (*al-waaqi'*) is tied with background knowledge (*al-ma'luumaat*), or vice versa, based on one certain foundation (*al-qaa'idat*) or more,[54] which is believed by the human being and it fills him with tranquility[55]. If the *qaa'idat* based on which one makes a judgment on a reality is the Islamic *'aqiidat*, then his *'aqliyat* is Islamic. If not, then it is another *'aqliyat*.[56]

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[47] *Ibid*, 13.

[48] *Ibid*, 30.

[49] Tahrir, Hizbut, *Mafaahim Hizb al-Tahriir*, 25

[50] Tahrir, Hizbut, *Muqaddimat al-Dustuur aw al-Asbaab al-Muwajjibat lahu,*(Beirut: Daar al-Ummat, 2009), 158.

[51] *Ibid*, 160.

[52] an-Nabhany, Taqiuddin.. *al-Syakhshiyyah al-Islamiyyah*, 12.

[53] *Ibid*, 14.

[54] *Ibid*, 14

[55] Tahrir, Hizbut, *min Muqaawimaat al-Nafsiyyat al-Islaamiyyat*, (Beirut: Daar al-Ummat, 2004), 7.

[56] *Ibid*, 7.

Meanwhile, *al-nafsiyat* is defined by the group as الكيفية التي يجري عليها اشباع الغرائز والحاجات العضوية "the method on which the organic needs (*al-haajaat al-'udlwiyyat*) and the instincts (*al-gharaaiz*) are satisfied".[57] This means that a man does activities to fulfill his organic needs and instincts based on a *qaaidat* he believes in and feels content with. If the *qaaidat* is the Islamic *aqiidat*, then the *nafsiyyat* is an Islamic one; if it is not, then it is another kind of *nafsiyyat*.[58] Thus, in order to form an Islamic personality, the foundation of thinking as well as acting should be the Islamic *aqiidat*.

ان الامر لا يستقيم الا اذا كانت عقلية المرء اسلامية، عالما بما يلزمه من احكام، مستزيدا من علوم الشرع ما وسعه ذلك، و في الوقت نفسه تكون نفسيته اسلامية فيكون قائما باحكام الشرع لا ان يعلمها فقط، بل يطبقها في كل امره، على الوجه الذي يحبه الله و يرضاه.

The case is not on the right track unless one's aqliyyat is Islamic, knowing the ahkaam (Islamic rules) related to his needs, by constantly improving his knowledge on sharia according to his ability. And at the same time, his nafsiyyat should also be Islamic, so that he conduct the Islamic rules, not only knowing it, but also applies them in all affairs with his Creator, with himself, and with others, according to the way which is favored and blessed by Allah.[59]

Thus, Islamic education, according to Hizbut Tahrir, is aimed at creating the Islamic personality among students. Besides, it is also designed to equip students with skills and knowledge related to their life,[60] such as those of electricity, electronics, engineering, farming, etc[61]. The group makes the Quranic verse of al-Qashshash 77 as the basic argument of the second objective,[62] in which Allah SWT commands Moslem to seek for *al-Akhirat* but not to forget the *dunya*.

In the same tone, in its book, written specifically concerning issues of education, *Usus al-Ta'liim al-Manhajiy fii al-Dawlat al-Khilaafat*, Hizbut tahrir

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[57] an-Nabhany, Taqiuddin, *al-Syakhshiyyah al-Islamiyyah*,14.

[58] Tahrir, Hizbut, *min Muqaawimaat al-Nafsiyyat al-Islaamiyyat*, 7.

[59] *Ibid*, 8

[60] *Ibid*, 160

[61] Tahrir, Hizbut, *Usus al-Ta'liim al-Manhajiy fii al-Dawlat al-Khilaafat*, (Beirut: Daar al-Ummat, 2004), 13.

[62] Tahrir, Hizbut, *Muqaddimat al-Dustuur aw al-Asbaab al-Muwajjibat lahu*, 164.

mentions two primary objectives of education. Firstly, it is to develop the Islamic personality, in terms of both ‘*aqliyat* and *nafsiyyat*, for students, by instilling *thaqafaat* (knowlegdes) of Islam in terms of *aqiidat*, *afkaar* (ideas), and *suluuk* (behavior) both in the ‘*aql* and *nafs* of the students. And secondly, it is to prepare the students to be specialist intellectuals (*al-'ulamaa al-mukhtashshuun*) in all walks of life, either in the area of Islamic sciences such as *fiqh* and *qadla* (judiciary), or in the area of experimental sciences such as chemistry, physics, biology and medical science.[63]

CONCLUSION

While the function of education is to shape human being into what they should be[64] is likely already a consensus, the what-they-should-be is another case. In Graham et al's words, “[w]e all want children to grow into good people, but ideas of this ‘good’ vary considerably”.[65] Although acknowledging different ideas, Hizbut Tahrir suggests that any idea should be based on a certain *aqiidat*. An *Aqiidat* is an answer to three fundamental questions in human life called *al-'uqdat al-kubra*: where do human being come from into this life? What is the life for? And to where they go after life? The group states that the answer to be right should satisfy human mind (al-*aql*) and be compatible with human innate nature. Having theorized on human thinking device and human innate nature, Hizbut Tahrir convincingly proves that *al-aqiidat al-islaamiyyat* fulfils the two criteria. Islam affirms that human being is created by Allah swt, to live based on His commands and prohibitions, and after their death they will certainly be accounted in the Day of Judgment by Allah swt.

Thus, education should shape the students personality with this religion. It means that educators should make their best effort to teach the students how to think and to act based on Islam, in order to live happily in the world and hereafter. This conclusion seems to be ordinary. However, to the best of the writer's knowledge, the reasoning underlying it is novel in the field of educational philosophy. With Hizbut Tahrir's perspective, one can evaluate the theory of human's searching meanings proposed by Philip Phenix and the anxiety about death making human life meaningless mentioned by Paul Tillich discussed in the early section of this article.

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[63] Tahrir, Hizbut, *Usus al-Ta'liim al-Manhajiy fii al-Dawlat al-Khilaafat*, 13.

[64] Phenix, Philip H. *Realm of Meaning: a Philosophy of the Curriculum for General Education*, (California: Princarft, Inc, 1986).

[65] Graham,J., Haidt, J., & Rimm-Kaufman, S.E.. “Ideology and Intuition in Moral Education”, *European Journal of Developmental Science [EJDS]*. Vol. 2, No. 3, 2008. 269–286, 269.

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