

ISLAMIC EDUCATION: HARMONIZING POWER AND KNOWLEDGE TO CREATE AN IDEAL WORLD ORDER

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Abstract

The increasingly complex advancements of the modern world demand a close synergy between power and knowledge. Power, encompassing the ability to lead, manage, and make decisions, must align with knowledge grounded in moral and religious values. Islamic education provides a strong foundation for integrating these two aspects, resulting in individuals who excel intellectually while also possessing moral and spiritual responsibility. This article aims to explore how Islamic education can serve as an effective means of uniting power and knowledge to create an ideal world order. The researcher employs a descriptive qualitative approach. The data sources consist of primary and secondary data. Data collection techniques are conducted through literature review by examining literature relevant to the research topic. Power is defined as the ability to influence, lead, manage, and make decisions. Ultimate and absolute power belongs to Allah SWT. Knowledge must be rooted in Islamic teachings, encompassing various aspects of worldly and spiritual life based on the Qur'an and Sunnah. Power and knowledge must be interconnected: power shapes knowledge, and knowledge strengthens power. The concept of an ideal world order emphasizes justice, prosperity, and harmony. Islamic education fosters a harmonious and civilized society, contributing positively to the development of insan kamil—individuals who are not only intellectually intelligent but also possess noble character.

Keywords: Islamic Education, Power, Knowledge, Ideal World Order.

مستخلص البحث

تتطلب التطورات المتزايدة التعقيد في العالم الحديث تآزرا وثيقا بين السلطة والمعرفة. فالسلطة، التي تشمل القدرة على القيادة والإدارة واتخاذ القرارات، يجب أن تتماشى مع المعرفة المستندة إلى القيم الأخلاقية والدينية. وتوفر التربية الإسلامية أساسا قويا لدمج هذين الجانبين، مما ينتج عنه أفراد متفوقون فكريا مع تحليهم بالمسؤولية الأخلاقية والروحية. هدف هذا المقال إلى استكشاف كيف يمكن للتربية الإسلامية أن تكون وسيلة فعالة لتوحيد القوة والمعرفة لخلق نظام عالمي مثالي. استخدم الباحث منهجا كفييا وصفييا. وتتكون مصادر البيانات من بيانات أولية وثانوية. تم إجراء تقنية جمع البيانات من خلال مراجعة الأدبيات من خلال فحص الأدبيات ذات الصلة بموضوع البحث. تعرّف السلطة بأنها القدرة على التأثير والقيادة والإدارة واتخاذ القرارات. والسلطة المطلقة والمطلقة هي لله سبحانه وتعالى. ويجب أن تكون المعرفة متجذرة في التعاليم الإسلامية، وتشمل مختلف جوانب الحياة الدنيوية والروحية استنادا إلى القرآن والسنة. ويجب أن تكون القوة والمعرفة مترابطين: فالقوة تشكل المعرفة، والمعرفة تعزز القوة. أكد مفهوم النظام العالمي المثالي على العدالة والرخاء والانسجام. إن التربية الإسلامية تعزز مجتمعا متناغما ومتحضرا، وتسهم بشكل إيجابي في تنمية الإنسان الكامل، أي الأفراد الذين لا يتمتعون بالذكاء الفكري فحسب، بل يمتلكون أيضا شخصية نبيلة.



الكلمات المفتاحية: التربية الإسلامية والقوة والمعرفة والنظام العالمي المثالي.

INTRODUCTION

In the context of an increasingly complex modern world, the relationship between power and knowledge has become a critical issue. Power without knowledge can lead to misguided authoritarian actions, while knowledge without power may lose its influence in transforming social realities. Therefore, harmonizing these two elements is essential to creating a just and sustainable order.

Harmonizing power and knowledge is crucial because both are interconnected and influence the shaping of social structures and decision-making processes. Power that is not grounded in accurate knowledge can lead to ineffective or even harmful policies. Conversely, knowledge without power may lack tangible impact in its implementation. Therefore, a balance between power and knowledge is necessary to ensure that decisions are based on valid information and can be effectively applied within society.

Education is one of the key pillars in building quality individuals and a prosperous society. As stated in the goals of national education, it aims to develop the potential of learners to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and capable of being democratic and responsible citizens.¹ In the context of Islamic education, the goal of Islamic education is to instill Islamic values in students through processes conducted by Muslim educators, with a focus on achieving the outcome of individuals with an Islamic personality. Students are expected to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and capable of being democratic and responsible citizens. Furthermore, they are guided to develop themselves as obedient servants of Allah, with a balanced understanding of both worldly and spiritual knowledge, thereby shaping a complete Muslim individual who fully surrenders to Allah SWT.² The goals of Islamic education play a vital role in shaping an ideal world order by emphasizing the development of individuals with an Islamic personality and broad knowledge, focusing not only on worldly aspects but also on instilling profound spiritual values.

¹ Presiden RI, *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, (Jakarta: Sekretaris Negara Republik Indonesia, 2003).

² Muhammad Rusmin B., "Konsep dan Tujuan Pendidikan Islam", *Inspiratif Pendidikan* 6, no. 1 SE- (June 1, 2017): 72–80. <https://doi.org/10.24252/ip.v6i1.4390>

The increasingly complex development of the modern world demands a strengthening of the relationship between power and knowledge. For example, technology influences human lifestyles and socio-cultural structures. Technological advancements not only bring benefits but also pose challenges in social interactions and the distribution of knowledge.³ Power, which includes the ability to lead, organize, and make decisions, must go hand in hand with knowledge grounded in moral and religious values. Islamic education provides a solid framework to unify these two elements, resulting in individuals who are not only intellectually intelligent but also morally and spiritually responsible.

Thus, Islamic education plays a role in creating an ideal world order based on the balance between power used wisely and knowledge combined with ethical values and faith. This focus is crucial in facing complex global challenges, where individuals and societies are expected to actively contribute to creating social harmony and balance in managing resources, as well as exercising leadership that is just and beneficial for humanity.

METHOD

In this study, the researcher applies a descriptive qualitative approach. This approach was chosen based on several key considerations. First, the qualitative method offers greater flexibility to adapt to the situation being studied. Second, this method is more responsive and capable of adapting to changes in the values present in the research object. Furthermore, the research object is described according to its real conditions. This study uses two types of data sources, namely primary data and secondary data, which are obtained from scholarly articles based on previous research. Data collection techniques are conducted through a literature review by examining relevant literature related to the research topic.

RESULTS AND DISCUSSION

The Concept of Power in Islam

In the *Kamus Besar Bahasa Indonesia* (KBBI), the word “kuasa” has several meanings depending on the context in which it is used, namely: Ability or Capacity: Refers to a person’s capacity to do something. Power or Strength: Refers to physical or mental power. Authority or Power: Refers to the rights or authority granted to someone to decide, command, represent, or manage something. Influence or Prestige: Refers to the influence someone has due to their position or dignity. Granting

³ Muhamad Ngafifi, “Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya”, *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 2, no. 1 (June 1, 2014). <https://doi.org/10.21831/jppfa.v2i1.2616>

of Power in Law: In the legal realm, granting power is an agreement in which someone gives authority to another person to manage affairs on their behalf.⁴

In the context of Islamic education, power refers to the authority or power held by individuals or institutions in directing and managing the educational process in accordance with Islamic principles. Terminologically, power in Islamic education can be understood through the following aspects:

Power as Authority: Power is understood as the authority of an individual or group that possesses the strength to represent, regulate, govern, and influence something. In Islamic education, this includes the authority of teachers, educational institutions, and educational leaders in guiding students according to Islamic values.⁵

Power Relations in Teaching: Power is also evident in the relationship between teacher and student. The teacher, with their knowledge and authority, plays a crucial role in shaping the behaviour and understanding of students. However, it is important for teachers to use this power wisely to avoid oppression or restrictions on students' creativity and critical thinking.⁶

Power in the Interpretation of Education: In the Qur'an, there are various terms related to education, such as *tarbiyah*, *ta'lim*, *ta'dib*, *darasa*, and *taẓkiyah*. Each of these terms reflects different aspects of the educational process and demonstrates how power is used in educating individuals according to Islamic teachings.⁷

In his book, Ibn Taymiyyah quotes Jien Bodein, a Western philosopher, who defines power as the highest, eternal force that cannot be represented or delegated, without limitations or conditions, and cannot be revoked or fully expressed. Since power is the source of law, the law cannot limit this power.⁸ George Sabine comments on this view by stating that Bodein's concept of power is controlled by law and subject to certain constitutional legal rules that do not originate from Bodein's own thinking, and cannot be altered.⁹

Unlike previous theories of power, several theories regarding power have been proposed among Islamic intellectuals. Among them are the theory of divinity, the theory of strength, and the

⁴ Badan Pengembangan dan Pembinaan Bahasa, *KBBI VI Daring* (Jakarta: Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2016). <https://kbbi.kemdikbud.go.id/entri/kuasa> (diakses pada hari Sabtu, 18 Januari 2025, pukul 23.18 WIB)

⁵ Rofik Aksan, "Kekuasaan Dan Politik Lembaga Pendidikan Islam", *Al-Hiwar Jurnal Ilmu Dan Teknik Dakwah* 10, no. 1 (2022): pp. 17–27.

⁶ Faiz Muhammad Ilham, "Relasi Kuasa Guru Dalam Pengajaran Pendidikan Agama Islam", *Paradigma* 9, no. 2 (2020).

⁷ Milahtul Latifah, "Terminologi Pendidikan Dalam Al-Qur'an", *Rayah Al-Islam* 8, no. 1 (2024): pp. 211–37.

⁸ Ibnu Taimiyah, *Majmu'at Al-Raʿāʾil Al-Kubra, Jilid 2* (Kairo: Mutba'at Muhammad Ali Subayh, 1966), p. 94.

⁹ George Sabine, *A History of Political Theory, disunting oleh Thomas Thorson* (Hindsale: Dryden Press, 1973), p. 377.

theory of social contract. The theory of divinity, for example, states that power originates from God, where the ruler holds power by the will of God, who grants that power to them.¹⁰ Meanwhile, the theory of strength states that political power is obtained through force in the competition between groups. The state is formed by the victors, where power determines authority and lawmaking.¹¹

This theory was also proposed by Ibn Khaldun. According to Khaldun, humans in society need an *al-wazî'* (leader) to exercise power, improve social life, and prevent acts of injustice among individuals. A leader is followed because they possess power and influence over their society. Social relations within society are based on a kinship bond called *'ashabiyyah*, which refers to group solidarity as the cohesive force. Thus, a *dawlah* (government) can be established if a group within society is able to defeat another group, and through this victory, they gain political power.¹²

Unlike the social contract theory, this theory argues that power is obtained through a mutual agreement within society. Thus, political power originates from the people, and its legitimacy is obtained through a social contract. In this case, there is a process of transferring power from society to a specific individual or institution.¹³

Meanwhile, Ibn Abi Rabi' focuses more on the theory of divinity. He argues that Allah appoints leaders to govern society. These leaders are chosen based on divine will and are given their position through His grace.¹⁴ This is because Ibn Abi Rabi' does not explain whether a ruler who receives divine grace is chosen through election or appointment. Therefore, according to Rabi's view, the source of power does not come from the people, but from God, who grants this power to a select few individuals.

Al-Ghazali presents his view based on verse 59 of Surah al-Nisa, which instructs the believers to obey Allah, His Messenger, and the leaders, and verse 26 of Surah Ali Imran, which states that Allah grants power to whom He wills. Therefore, Al-Ghazali supports the view that the head of state or sultan is 'the shadow of Allah on earth.' Thus, the people are required to obey and not oppose their leaders. According to him, God selects among the descendants of Adam to be prophets and leaders. The prophets are tasked with guiding society to the right path, while the

¹⁰ Sabaruddin, *Ilmu Negara Umum* (Jakarta: Pradya Paramita, 1986), p. 9.

¹¹ F. Isywara, *Pengantar Ilmu Politik* (Bandung: Angkasa, 1982), p. 153.

¹² Ibnu Khaldun, *Muqaddimat* (Beirut: Dar al Fikr, n.d.), p. 139.

¹³ Deliar Noer, *Pemikiran Politik Di Negeri Barat* (Nizan Pustaka, 1996), p. 79.

¹⁴ Munawir Sjadzali, *Islam Dan Tata Negara Ajaran, Sejarah Dan Pemikiran* (UI press, 1990), p. 76.

leaders ensure that the people do not fight each other and, through their wisdom, create collective welfare.¹⁵

Al-Ghazali's view above shows that the power of the head of state is considered sacred (*muqaddas*), thus the people are required to obey every command. Meanwhile, Ibn Taymiyyah held a different view, as he rejected the Shia doctrine that designates Ali as the imam after the Prophet. On the contrary, Ibn Taymiyyah supported the system of election, where the source of power comes from the people. However, he also stated that all creatures are servants of Allah, the leaders are representatives of Allah over His servants, and they themselves remain servants of Allah in exercising their leadership.¹⁶ By supporting the statement that the sultan or head of state is the shadow of Allah on earth,¹⁷ this can be interpreted as meaning that, according to him, the source of power comes from God.

In the Islamic perspective, power or authority is understood as the ability to influence, lead, organize, and make decisions in accordance with the will of the authority holder. However, in Islam, true and absolute power belongs solely to Allah SWT. This is reflected in various terms used in the Qur'an to describe Allah's sovereignty, such as "*al-Mulk*", which means kingdom or authority, and "*al-Qabbar*", which means The All-Compelling.¹⁸

To broaden our understanding, it is important to note that the concept of power possesses characteristics such as "absoluteness," "limitlessness", and "unity." Therefore, Islamic theories on power are expected to provide further clarity in this study. Upon comparison, it becomes evident that the concept of power in Islam, including its essence and the laws it produces, differs from Western theories of power. The Qur'an contains numerous references that clearly explain the source of power in Islam. These sources of power can be found in the Qur'an in Surah Ali Imran (3): 26 and 189, as well as in Surah Sad (38): 26.

Islamic Education as a Pillar of Knowledge

Etymologically, the term "knowledge" originates from the English language. In the "Encyclopedia of Philosophy", knowledge is defined as justified true belief.¹⁹ In Arabic, knowledge

¹⁵ Abû Hâmid Muhammad Al-Ghazâlî, *Al-Tibr Al-Masbûk Fî-Nasîbat Al-Mulûk* (Al-Mu'assasa Al-Jâmi'iyya Lil-Dirâsât Wa-L-Nachr Wa-L-Tawzî', 1987), p. 40-41.

¹⁶ Taimiyah, *Majmu'at Al-Razâil Al-Kubra*, Jilid 2, p. 14.

¹⁷ Taimiyah, p. 139.

¹⁸ Baharuddin Che Pa, "Kedudukan Kuasa Allah Dan Kuasa Manusia: Menurut Perspektif Al-Qur'an," *Jurnal Usluuddin* 19, no. 0 SE-Articles (June 30, 2004): pp. 1-20. <https://juku.um.edu.my/index.php/JUD/article/view/4132>.

¹⁹ Abdul Mukti and Kemas Imron Rosadi, "Faktor Yang Mempengaruhi Pendidikan Islam: Sistem Berfikir Kebenaran, Pengetahuan, Nilai Dan Moralitas (Literature Review Manajemen Pendidikan Islam)", *Jurnal Ilmu Hukum, Humaniora Dan Politik* 2, no. 1 (2021): pp. 1-12.

or *ilm* comes from the word *'ilm* (derived from the root word *'alima-ya'lamu-'ilm*), which means knowledge (*al-ma'rifa*).²⁰ Furthermore, it evolves into a deep understanding of the essence of something.²¹ In the Islamic perspective, knowledge (*'ilm*) is the result of deep understanding obtained through earnest effort (*ijtihad*) by Muslim scholars (*'ulamā'* or *mujtahid*), who address worldly and spiritual matters based on the guidance of Allah's revelation.²²

Terminologically, there are several definitions of knowledge. According to Sidi Gazalba, knowledge is everything that is known or the result of the process of knowing. This process includes activities such as recognizing, being aware, understanding, and possessing the ability to comprehend thoroughly.²³ Bagus states that knowledge is everything that exists in the mind or becomes part of the content of human thought. Therefore, knowledge is the result of the human effort to understand or know something.²⁴ According to Burhanudin Salam, humans possess four types of knowledge, namely:²⁵

1. Ordinary knowledge, which in philosophy is known as *common sense* and often interpreted as good sense, is the type of knowledge that is accepted naturally and understandably by an individual. For example, a person calls an object red because it appears red, or says an object is hot because they feel its heat, and so on.
2. Scientific knowledge, which is the translation of *science*, in its narrow sense refers to natural science that is quantitative and objective. In principle, science is the effort to organize and systematize common sense, which is knowledge gained from everyday experience and observation. This knowledge is further developed through careful and thorough thinking, using various scientific methods.
3. Philosophical knowledge is knowledge that is produced through contemplative and speculative thinking. Philosophy emphasizes a universal and profound study of a subject. Unlike science, which focuses on a specific, narrow, and structured area of knowledge, philosophy examines topics with a broader and deeper scope.
4. Religious knowledge is knowledge given by God through His messengers. This knowledge is absolute and must be believed by the followers of the religion. The main content of

²⁰ A.W. Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, 14th ed. (Surabaya: Pustaka Progressif, 1997), p. 1.037.

²¹ Louwis Ma'luf Al-yassu'i, *Al-Munjid Fi Al-Lughab Wa Al-Alam* (Beirut: Dār al-Masyriq, 1986), 527.

²² Ahmad Qodri Abdullah Azizy, *Pengembangan Ilmu-Ilmu Keislaman* (Direktorat Perguruan Tinggi Agama Islam, Departemen Agama RI, 2003), p. 13.

²³ Sidi Gazalba, *Sistematika Filsafat* (Jakarta: Bulan Bintang, 1992).

²⁴ Loren Bagus, "Kamus Filsafat (Jakarta: PT. Gramedia Pustaka Utama 2005)," *Bakhtiar, Amsal. Filsafat Ilmu*, (Jakarta: Rajawali Press, 2012), 2015.

²⁵ H Burhanuddin Salam, *Logika Materiil: Filsafat Ilmu Pengetahuan* (PT Rineka, 1997).

religious knowledge includes teachings on how to establish a relationship with God, known as the vertical relationship, as well as how to relate to fellow human beings, which is called the horizontal relationship.

Based on the division of knowledge above, which includes ordinary knowledge (common sense), scientific knowledge (science), philosophical knowledge, and religious knowledge, it shows that Islamic education is closely related to knowledge, especially religious knowledge. In order for Islamic education to remain connected to its main source, which is Islam, it must be based on deep and comprehensive religious knowledge.²⁶

The values of Islam play a role as a pillar of knowledge by emphasizing the importance of knowledge in the life of a Muslim. Islam encourages its followers to seek and develop knowledge as a form of obedience to Allah. Islamic religious education also teaches universal values such as respecting and appreciating others, as well as preserving the environment. These values serve as a foundation in shaping individuals with noble character and broad knowledge.²⁷

Knowledge in Islamic education refers to the understanding gained through an educational process grounded in Islamic teachings. The goal of Islamic education is to shape individuals who are not only intellectually intelligent but also possess noble character and high spirituality. Knowledge in this context encompasses various aspects of life, both worldly and spiritual, with the primary sources being the Qur'an and the Sunnah.²⁸

In Islam, the sources of knowledge include the physical realm, which can be perceived through the senses, and the metaphysical realm, which cannot be sensed, such as God, angels, the grave, and the afterlife. Both the physical and non-physical realms are equally valuable as sources of knowledge in Islam.²⁹ Knowledge is not only acquired through the senses and reason, but also through the heart or intuition. This indicates that the method of acquiring knowledge in Islam is holistic, encompassing empirical, rational, and spiritual aspects. Thus, knowledge in Islamic education has distinctive characteristics, fundamentally different from the science developed in the West, in terms of its foundation, sources, means, and methodology.³⁰

²⁶ Salis Masruhin, Hapzi Ali, and Kemas Imron Rosadi, "Faktor yang Mempengaruhi Pendidikan Islam: Sistem Berfikir Kebenaran, Pengetahuan, Nilai (Moralitas)," *Jurnal Manajemen Pendidikan dan Ilmu Sosial* 2, no. 2 SE-Articles (September 13, 2021): pp. 844–57. <https://doi.org/10.38035/jmpis.v2i2.679>.

²⁷ Sitti Romlah and Rusdi Rusdi, "Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika," *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam* 8, no. 1 (2023): pp. 67–85.

²⁸ Mohammad Kosim, "Ilmu Pengetahuan dalam Islam (Perspektif Filosofis-Historis)," *TADRIS: Jurnal Pendidikan Islam* 3, no. 2 SE-Articles (July 5, 2008). <https://doi.org/10.19105/tipi.v3i2.232>.

²⁹ Kosim.

³⁰ Kosim.

The main goal of knowledge in Islamic education is to draw closer to Allah SWT and achieve happiness in both this world and the hereafter. Knowledge is regarded as a means to enhance faith and piety, as well as to shape noble character.³¹ Therefore, Islamic education seeks to integrate faith and knowledge within the curriculum and the learning process.³²

Thus, knowledge in Islamic education encompasses broad and deep aspects, with the ultimate goal of shaping individuals who are knowledgeable, faithful, and of noble character.

Harmonization of Power and Knowledge

An ideal world order is a state where the global community lives in harmony, justice, and well-being, prioritizing human values and sustainability. To achieve this condition, the harmonization of power and knowledge becomes a fundamental element. Power without knowledge tends to give rise to authoritarianism or ineffective policies, while knowledge without power remains a discourse that is difficult to implement. The synergy between the two is the key to building a just, progressive, and balanced society.

The relationship between power and knowledge is a concept that is interconnected and influences one another. Philosopher Michel Foucault explains that power and knowledge cannot be separated; power shapes knowledge, and knowledge produces power. This means that knowledge deemed true in a society is often determined by the existing power structures, and conversely, that knowledge can be used to maintain or strengthen that power.³³ In an ideal world order, power must function as a tool to implement knowledge aimed at improving the quality of life for the global community. Conversely, knowledge should be a resource that supports power to generate data-driven, ethical, and inclusive policies.

Power and knowledge must be used to protect human rights, promote peace, and prevent exploitation. Justice, transparency, and integrity must be the core principles in decision-making. In a multicultural and interconnected world, the knowledge used must reflect the diversity of cultures, religions, and values. Power should not be concentrated in the hands of a few actors, but should involve cross-border and community participation. An ideal world order requires a harmonious approach between the management of natural resources and human needs. Scientific knowledge must be applied in policies to protect the environment, while power must ensure compliance with these regulations.

³¹ Rahmat Hidayat, "Pendidikan Islam Sebagai Ilmu: Tinjauan Ontologi, Epistemologi Dan Aksiologi," *SABILARRASYAD: Jurnal Pendidikan Dan Ilmu Kependidikan* 1, no. 1 (2016).

³² Isna Mutiara Nur Hikmah and Maryono Maryono, "Integrasi Iman Serta Ilmu Pengetahuan Dalam Pendidikan Islam (Kajian Al-Qur'an Surat Al-Isra' Ayat 36)," *JASNA: Journal For Aswaja Studies* 2, no. 1 (2022): pp. 15–26.

³³ Joko Priyanto, "Wacana, Kuasa Dan Agama Dalam Kontestasi PILGUB Jakarta Tinjauan Relasi Kuasa Dan Pengetahuan Foucault," *Thaqafiyat: Jurnal Bahasa, Peradaban Dan Informasi Islam* 18, no. 2 (2017): pp. 186–200.

That is why the harmonization of power and knowledge is essential as a foundation to create an ideal world order based on justice, sustainability, and the well-being of all. Through collaboration, education, and value-based policies, power can be used to apply knowledge effectively for the benefit of humanity. An ideal world order is not just a utopia, but a shared goal that can be achieved through a commitment to the principles of harmony between power and knowledge.

The Role of Islamic Education in the Ideal World Order

The concept of an ideal world order has been a subject of reflection for philosophers and thinkers throughout history, with various perspectives reflecting the values and context of their time. Al-Farabi, a prominent Muslim philosopher, introduced the concept of *Al-Madinah Al-Fadbilah* or the “Virtuous City”. In his view, the ideal state is one where its citizens are aware of the purpose of the state and cooperate to achieve a common goal, which is to attain happiness in both this world and the hereafter. Economic activities in this state are based on the abilities of each individual, grounded in Islamic law, ensuring that the economic needs of society are met fairly and equitably.³⁴

Plato, the ancient Greek philosopher, in his work “The Republic”, described the ideal state as an order in which each individual performs their role according to their abilities and expertise. He emphasized the importance of justice and harmony within society, with wise and knowledgeable leaders guiding the state towards the common good.³⁵

Confucius, the Chinese philosopher, emphasized ethics and morality in building an ideal government and society. He taught the importance of harmonious human relationships according to each individual’s status, as well as upholding values such as courtesy, virtue, and justice as guiding principles in societal life.³⁶

In the perspective of Islamic education, the ideal world order refers to a condition where individuals and society live according to Islamic values that promote spiritual, moral, and social well-being. Islamic education plays a crucial role in realizing this order by shaping individuals with noble character and broad knowledge.

³⁴ Nur Alisa, Siradjuddin, and Misbahuddin, “Konsep Negara Dan Masyarakat Ideal Menurut Al-Farabi dalam Sudut Pandang Ekonomi,” *Syarikat: Jurnal Rumpun Ekonomi Syariah* 6, no. 2 (December 31, 2023): pp. 493–506. [https://doi.org/10.25299/syarikat.2023.vol6\(2\).13338](https://doi.org/10.25299/syarikat.2023.vol6(2).13338).

³⁵ Efatha Filomeno Borromeu Duarte, “Visi Negara Ideal Menurut Plato: Sebuah Analisis Filsafat Sosial-Politik,” n.d.

³⁶ Muhammad Zulus, “Etika-Moral Konfusius: Membangun Pemerintahan Dan Masyarakat Ideal,” Kementerian Agama Republik Indonesia, 2023. https://kemenag.go.id/hikmah/etika-moral-konfusius-membangun-pemerintahan-dan-masyarakat-ideal-aUqwy?audio=1&utm_source=chatgpt.com. (Diakses hari Selasa, 21 Januari 2025 pukul 20.31 WIB)

Islamic education aims to shape the ideal human who has a balance between spiritual, intellectual, and moral aspects. This ideal person is capable of understanding the purpose of their life, upholding the principle of *tawhid*, and using the potential given by Allah SWT for the benefit of humanity. According to Seyyed Hossein Nasr, the ideal human is an individual who maintains faith in God and upholds the principle of *tawhid*, using their talents for the sustainability of nature and the well-being of humanity.³⁷

Al-Madani presented a definition of the ideal society. This society is built or established based on ideal principles, in harmony with the laws and provisions of nature that have been set in this world, without arbitrary actions, contradictions, or conflicts.³⁸ The Qur'an describes the ideal society as a just, prosperous, and harmonious community. Surah An-Nisa' emphasizes the importance of equality between men and women in social functions, as well as the objectification of knowledge that benefits all of humanity. Sheikh Muhammad Al-Madani, in his book *Al-Mujtama' Al-Mitsali Kama Tunazhzhimuhu Surat An-Nisaa'*, states that the ideal society according to the Qur'an is characterized by equality between men and women (QS. An-Nisa': 1); obedience to Allah's law (QS. An-Nisa': 59-70); justice (QS. An-Nisa': 36, 10, 3, 11, 59, 135); and social security (QS. An-Nisa': 36-42).³⁹

Although the concept of the ideal world order varies, there is a common thread emphasizing justice, well-being, and harmony within society. Realizing such an order requires collective efforts in upholding moral and ethical values, as well as cooperation between individuals, society, and the government. The application of these principles in a modern context can be a step toward creating a more just and prosperous society.

Islamic education plays a strategic role in building an ideal world order, where justice, humanity, and peace are the foundations of communal life. As a system rooted in divine values, Islamic education is not only focused on the mastery of knowledge but also on the formation of character and morals in individuals, thus creating a harmonious and civilized society.

Islamic education is based on the principle of *tawhid* (divine unity), which views all aspects of life as interconnected with the will of God. Within this framework, knowledge is understood as a means to know Allah, improve oneself, and contribute positively to society. Therefore, Islamic

³⁷ Ananda Trikarrina Virgantari and Krisbowo Laksono, "Manusia Ideal dalam Prespektif Seyyed Hossein Nasr dan Ki Ageng Suryomentaram" (UIN Raden Mas Said Surakarta, 2023).

³⁸ Syaikh Muhammad Al Madani, *Masyarakat Ideal Dalam Perspektif Surah An-Nisaa'* (Jakarta: Pustaka Azzam, 2020), p. 146.

³⁹ Al-Faiz Muhammad Rabbany Tarman, Arifah Cahyo Andini Suparmun, and Aulif Angga Zakariya, "Masyarakat Ideal Dalam Al-Mujtama' Al-Mitsali Kama Tunazhzhimuhu Surat An-Nisaa' Karya Syaikh Muhammad Al-Madani", *Jurnal Studi Islam Dan Sosial* 7, no. 1 (2024): pp. 105–19.

education aims to produce *insan kamil* (the perfect person), an individual who is not only intellectually capable but also possesses noble character.

The ideal world order, in the Islamic perspective, is realized when individuals and society prioritize the values of truth (*al-haq*), justice (*al- 'adl*), and compassion (*rahmah*). Islamic education plays a key role as the primary medium for instilling these values, starting from the formation of individual awareness to social transformation.

Thus, Islamic education plays a central role in realizing the ideal world order. By instilling spiritual, intellectual, and moral values in a balanced way, Islamic education is able to create individuals who contribute positively to the development of a peaceful, just, and sustainable global society. Through the strengthening of educational institutions and international collaboration, the ideals of the ideal world order in the Islamic perspective can be realized.

The ideal world order refers to a state where individuals and society live according to Islamic values that support well-being spiritually, morally, and socially. In achieving this goal, Islamic education plays an important role by shaping individuals with noble character and deep insight.

CONCLUSION

In the Islamic perspective, power is defined as the ability to influence, lead, manage, and make decisions in accordance with the desires of those in authority. However, Islam emphasizes that true and absolute power belongs solely to Allah SWT.

Knowledge in Islamic education refers to the knowledge acquired through the educational process based on the principles of Islamic teachings. The goal of Islamic education is to shape individuals who are not only intellectually outstanding but also possess noble morals and strong spirituality. Knowledge in this context encompasses various aspects of life, both worldly and hereafter, with the Qur'an and Sunnah as its primary sources.

Power and knowledge are closely intertwined; power influences the formation of knowledge, while knowledge creates and strengthens power. In other words, what is considered truth in a society is often determined by the existing power structure, and this knowledge can also be used to maintain or reinforce that power position.

The emphasis of the concept of an ideal world order is on justice, welfare, and harmony within society. Islamic education is not only focused on the mastery of knowledge but also on the formation of character and morals of individuals, thus creating a harmonious and civilized society. Islamic education is based on the principle of *tawhid* (divine unity), which views all aspects of life as interconnected with God's will. Within this framework, knowledge is understood as a means to

know Allah, improve oneself, and contribute positively to society. Therefore, Islamic education aims to produce *insan kamil*, individuals who are not only intellectually competent but also possess noble character.

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