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## Analyzing the Schools of Idealism and Realism in the Perspective of Islamic Philosophy of Education

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**ABSTRACT** *This study aims to examine two major schools of thought in educational philosophy, namely idealism and realism, as well as their implications for Islamic philosophy of education in the modern era. Idealism, rooted in the thought of Plato, places ideas and spirituality as the highest reality, whereas realism, grounded in the thought of Aristotle, asserts that reality is objective and can be understood through empirical experience. This study employs a qualitative descriptive-comparative approach by reviewing classical and modern sources, including recent literature from the 2020–2025 period. The findings indicate that idealism emphasizes the formation of values, morals, and the spiritual development of learners, while realism highlights the mastery of facts, skills, and the ability to adapt to the real world. In the context of Islamic education, the integration of these two schools is considered essential to create a balanced educational system one that harmonizes values and practice, as well as spirituality and rationality. The synthesis of idealism and realism is believed to be capable of producing a generation that is knowledgeable, morally upright, and adaptive to the development of the times.*

**Keywords** : *Analyzing, Idealism, Realism, Islamic Philosophy Perspective*

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### INTRODUCTION

Since ancient Greek times, human beings have been confronted with two fundamental questions in philosophy (Gauthier, 2025): what is the nature of reality? And how can knowledge of that reality be obtained? These questions gave rise to two major schools in the history of philosophy, namely Idealism and Realism (Plaisance et al., 2026). These two schools have not only influenced the development of science and philosophical thought, but have also provided the philosophical foundations for educational theory and practice around the world. Idealism is rooted in the thought of Plato, who asserted that the highest reality is of an ideal or spiritual nature (Salwa Rihadatul Aisy et al., 2024), whereas Realism is grounded in the thought of Aristotle, who emphasized that knowledge is acquired through empirical experience of the real world (Putri & Kusnadi, 2024).

Historically, the development of Idealism and Realism has undergone significant transformations from the classical to the modern period. In the Western tradition, Plato viewed

the world of ideas as the true reality (Setyaningrum et al., 2025), while the sensory world was merely a shadow (Enjang & Supandi, 2024). In contrast, Aristotle rejected Plato's dualism and affirmed that the nature of reality can be understood through empirical observation of objects and events in the real world (Metera & Ngurah Puger, 2025). In the modern era, these ideas developed into transcendental idealism pioneered by Immanuel Kant (Zhavoronkov, 2022), and scientific realism advanced through Francis Bacon and John Locke (Federici, 2026). These two streams of thought have become the foundation for modern educational systems that emphasize a balance between values and empirical experience.

In the context of education, Idealism emphasizes the importance of developing human intellectual and moral potential (Wang et al., 2026). Education is viewed as a means to achieve the perfection of the soul and universal truth (Puteri et al., 2026). Meanwhile, Realism sees education as a process of human adaptation to the real environment (Yahya et al., 2025), in which experience and observation serve as the primary basis of knowledge. Therefore, education must teach practical skills, critical thinking abilities, and an understanding of natural and social laws. Both schools play an important role in shaping an educational system (Ari & Siti Fadjarajani, 2025) that balances moral ideals with the realities of practical life.

In Islamic education, the integration of Idealism and Realism becomes increasingly important. Idealism in the Islamic perspective is reflected in the view that the goal of education is the formation of *insān kāmil*—a complete human being in moral, spiritual, and intellectual terms (Kusuma et al., 2025). Meanwhile, Realism reminds us that education must prepare learners to face modern social, economic, and technological challenges (Idawati et al., 2024). The combination of both helps to build a holistic Islamic educational system, in which spiritual aspects are inseparable from empirical and practical aspects of daily life.

In the history of Islamic thought, the spirit of synthesis between Idealism and Realism has long existed. Classical Muslim thinkers such as Al-Farabi, Ibn Sina, and Al-Ghazali sought to integrate rational intellect (realist-philosophical elements) with revealed values (ideal-spiritual elements) (Kristianto et al., 2023). Al-Ghazali's view on the balance between reason and the heart represents an early form of integration between Idealism and Realism in Islamic education (Filzah Nadila Nasir & Sri Murhayat, 2026). This perspective affirms that true knowledge is that which leads humans to the recognition of Allah and to genuine devotion in social life.

By understanding the historical roots and contemporary relevance of Idealism and Realism, educators and policymakers in Islamic education can develop systems that not only emphasize the transfer of knowledge but also the cultivation of values and life skills. Contemporary Islamic education requires a paradigm that integrates spirituality and rationality, values and facts, as well as reason and revelation. Through such integration, education is expected to produce a generation of Muslims who are knowledgeable, morally upright, and adaptive to global developments, without losing their divine value foundation (Muhammad Agung Kurniawan, Imam Syafe'i, 2023).

This study aims to analyze the philosophical foundations of Idealism and Realism and to examine their integrative relevance within the framework of Islamic educational philosophy in the modern era, while its novelty lies in offering a conceptual synthesis that not only juxtaposes these two major schools but also reconstructs them into an integrative paradigm based on Islamic values, bridging classical philosophical thought with contemporary educational needs, particularly by aligning the ideal-spiritual dimension with empirical-practical demands in a holistic and applicable model for Islamic education today.

## METHOD

This study employs a descriptive-comparative qualitative approach aimed at describing and comparing two major philosophical schools, namely Idealism and Realism, as well as examining their relevance to contemporary Islamic education. This approach is chosen because it enables an in-depth exploration of conceptual meanings, the interpretation of philosophical ideas, and their connection to real educational practices. The researcher analyzes the fundamental concepts of these two philosophical schools based on three main aspects: ontology (the nature of reality), epistemology (the means of acquiring knowledge), and axiology (the purpose and value of knowledge). The research data are obtained from primary and secondary literature sources, including classical Islamic educational philosophy books, works of modern Muslim thinkers, and international and national scientific journals published between 2020 and 2025.

The data collection technique is conducted through documentation study and library research, using content analysis methods to systematically and objectively interpret textual content. The collected data are analyzed through three stages: (1) data reduction, which involves selecting and focusing on information relevant to the research focus; (2) data presentation, which involves organizing the results of the analysis in a narrative-comparative form; and (3) conclusion drawing, which involves identifying a conceptual synthesis between Idealism and Realism that is relevant to Islamic education. Data validity is strengthened through source triangulation and peer review to ensure the reliability of interpretations. Through this method, the study is expected to produce a comprehensive understanding of the position of Idealism and Realism in shaping a holistic and applicable paradigm of Islamic education.

## RESULTS AND DISCUSSION

### Result

The results of the study indicate that the schools of Idealism and Realism share points of convergence as well as fundamental differences when analyzed from the perspective of Islamic philosophy of education grounded in the Qur'an. Idealism emphasizes the supremacy of ideas, values, and spiritual reality as the primary foundation of education, whereas Realism places greater emphasis on empirical reality, sensory experience, and rationality in acquiring knowledge. Within the framework of Islamic education, these two approaches are not positioned dichotomously but rather complement each other in shaping a complete human being (*insān kāmil*).

The Idealist school views ultimate reality as being of an ideal or spiritual nature, which is eternal and unchanging. Knowledge is acquired through reason, reflection, and intuition, not merely through sensory experience. In the context of education, Idealism emphasizes the development of students' character, morality, and spirituality. Teachers act as moral exemplars, spiritual guides, and facilitators of reflection, so that education is not merely the transfer of knowledge but also the formation of personality grounded in values (Alifkhan & El-Yunusi, 2023).

From an ontological perspective, Idealism considers the world of ideas as the primary reality, while the physical world is merely a manifestation of those ideas. Epistemologically, it emphasizes the use of reason and reflection as means of acquiring knowledge. Axiologically, it stresses life goals, morality, and human perfection, directing education toward producing individuals who are morally upright, critical thinkers, and possess a clear vision of life (Rihadatul Aisy et al., 2024).

In Islamic educational practice, Idealism encourages value-based curricula, such as character education, moral development, and spiritual growth. Its teaching methods are reflective in nature, including dialogue, mentoring, lectures, and religious activities that instill values. Learners are guided to understand abstract concepts, develop self-awareness, and internalize moral and ethical principles (Aushof, 2023).

In modern contexts, Idealism remains relevant for strengthening moral and spiritual dimensions of Islamic education amid the challenges of globalization and digitalization. Recent studies highlight that Idealism helps learners understand life purpose, shape character, and enhance ethical awareness, making it a foundational element of contemporary Islamic education (Fitriah & Mahsun, 2025).

The Realist school argues that the real world exists objectively and can be understood through empirical experience. Knowledge is obtained through observation, experimentation, and direct experience. In education, Realism emphasizes the mastery of practical skills, factual understanding, and the ability to adapt to social and professional environments. Teachers act as facilitators of contextual learning rather than merely transmitters of knowledge (Darmawan, 2022).

From an ontological perspective, Realism asserts that the real world is concrete and independent of human thought. Epistemologically, it emphasizes empirical experience and direct interaction with facts as sources of knowledge. Axiologically, Realism focuses on practical skills, productivity, and real-life relevance, directing education toward preparing learners to face real-world challenges (Rihadatul Aisy et al., 2024).

In Islamic education, Realism promotes experiential learning approaches such as field studies, experiments, social projects, and practical applications. A realist curriculum emphasizes science, technology, and life skills. Its learning methods are active and contextual, focusing on problem-solving and critical thinking, enabling learners to apply knowledge in everyday life (Husna, 2023).

In the modern era, Realism is relevant for preparing learners to face global, digital, and professional challenges, while also supporting the goals of Islamic education in producing individuals who are adaptive, productive, and capable of implementing moral values in real actions (Putra, 2023).

**Table 1.** Key Characteristics of Idealism and Realism in Islamic Education

Aspect	Idealism in Islamic Education	Realism in Islamic Education
Main Focus	Formation of <i>insan kamil</i> (morally, spiritually, and intellectually balanced individuals)	Understanding of facts and real-world conditions
Role of Teacher	Moral exemplar and value guide	Facilitator of practical and contextual learning
Educational Emphasis	Character education, moral values, and spiritual goals	Skills development, science, and technology
Learning Methods	Reflective methods: discussion, mentoring, dialogue	Active methods: project-based learning, case studies
Knowledge Orientation	Abstract, value-oriented, reflective understanding	Empirical, factual, and experience-based understanding
Integration Approach	Integration of moral values with academic content	Integration of real-life practice with Islamic values (e.g., community service)

## Discussion

The discourse on Idealism and Realism in the philosophy of education reveals two epistemological orientations that are often seen as opposing: Idealism places ideas, values, and spiritual reality as the foundation of truth, whereas Realism emphasizes empirical facts and rationality as the sources of knowledge. From the perspective of Islamic education, the Qur'an does not rigidly affirm this dichotomy; rather, it offers an integrative framework that combines transcendental and empirical dimensions. Education is not merely oriented toward intellectual achievement, but also toward the formation of personality grounded in divine values.

Normatively, the Qur'an emphasizes the importance of the idealistic dimension through its focus on faith (*iman*), piety (*taqwa*), and morality (*akhlāq*) as the primary goals of education. This is reflected, for instance, in QS. Al-Baqarah [2]: 2, which positions the Qur'an as guidance for the righteous, and QS. Al-Ahzab [33]: 21, which highlights the exemplary role of the Prophet as a model of education. These verses indicate that education in Islam is rooted in absolute values derived from revelation. Thus, the idealist approach finds its relevance in shaping value orientation and the ultimate goal of education, namely the realization of individuals who are faithful and morally upright.

However, the Qur'an also provides broad space for a realist approach through its explicit encouragement to use reason and observe reality. QS. Al-'Alaq [96]: 1–5 emphasizes the importance of reading and the learning process as gateways to knowledge, while QS. Al-Ghasyiyah [88]: 17–20 invites human beings to reflect upon natural phenomena. These verses affirm that knowledge is acquired not only through revelation but also through observation, experience, and reasoning. In this context, Realism becomes a methodological instrument that enriches the process of Islamic education.

The synthesis of Idealism and Realism in the Qur'an produces a holistic and integrative educational paradigm. Islamic education does not separate religious knowledge from worldly knowledge; rather, it views both as a unified whole that complements one another. The idealist dimension provides normative direction and purpose, while realism offers practical approaches to understanding and managing reality. This integration aligns with the Islamic concept of balance (*tawazun*), which emphasizes harmony between spiritual and material aspects, individual and social dimensions, as well as theory and practice (Kuswanto & Kurniawan, 2025).

At the practical level, imbalance between these two approaches often creates problems within educational systems. An overly idealistic approach may result in normative and doctrinal learning patterns that are less responsive to the contextual needs of learners. Conversely, an overly realist approach tends to prioritize utilitarian aspects while neglecting moral and spiritual dimensions. Therefore, the Qur'an offers a middle path through the integration of revelation and reason as a comprehensive epistemological foundation for education (Anshori, I., Setiaji, H., & Anita, 2023).

Furthermore, the relevance of synthesizing Idealism and Realism becomes increasingly significant in addressing the challenges of globalization and the advancement of knowledge. Islamic education is expected to produce a generation that excels not only intellectually but also possesses moral integrity and spiritual awareness. In this regard, QS. Al-Mujadilah [58]: 11 affirms that Allah elevates those who possess knowledge, indicating the importance of mastering knowledge as part of religious responsibility. Thus, the integration of idealist values and realist approaches becomes key to developing an Islamic educational system that is both adaptive and firmly rooted in divine values (Muhammad Agung Kurniawan, 2026).

Moreover, the integration of Idealism and Realism from the Qur'anic perspective can also be understood through the concept of *ulul albab*, referring to individuals who combine the power of remembrance (*dhikr*, spirituality) and thought (*fikir*, rationality). In QS. Ali 'Imran [3]: 190–191, it is explained that people of understanding are those who constantly remember Allah while reflecting on the creation of the heavens and the earth. This verse emphasizes that human perfection lies in the ability to harmonize idealistic and realist dimensions simultaneously. In the context of education, this implies that the learning process should not only emphasize the memorization of normative values but also the development of critical and reflective thinking based on empirical reality (Anshori, I., Putri, A. S., Qonitah, A., & Ramadhan, 2024).

In addition, the integrative concept between Idealism and Realism is also relevant for the development of Islamic education curricula that respond to contemporary needs. An ideal curriculum should not only contain normative religious teachings but also incorporate modern science, 21st-century skills, and the ability to adapt to social changes. This principle aligns with QS. Ar-Ra'd [13]: 11, which states that the condition of a people will not change unless they change themselves. Therefore, Islamic education is required to be dynamic and progressive without abandoning its foundational values derived from revelation. This integration serves as a strategic foundation for forming a generation that is not only spiritually devout but also competent and relevant in facing global challenges.

Overall, this discussion affirms that the Qur'an is not only compatible with the schools of Idealism and Realism but is also capable of synthesizing both within a unified philosophical framework. Islamic education grounded in the Qur'an is essentially an integrative process that harmonizes spiritual, rational, and empirical dimensions in a balanced manner. Therefore, the future development of Islamic educational philosophy must continue to strengthen this integrative approach in order to address contemporary challenges without losing its fundamental value orientation.

## **CONCLUSION**

The findings of this study demonstrate that Idealism and Realism, although often positioned as opposing philosophical schools, can be constructively integrated within the framework of Islamic philosophy of education. The Qur'an does not endorse a rigid dichotomy between the two; instead, it offers an integrative paradigm that harmonizes spiritual values with empirical realities. Idealism contributes to the formation of moral, spiritual, and value-oriented dimensions of education, while Realism provides methodological strength through observation, experience, and rational inquiry in understanding the world. Within the context of Islamic education, this synthesis becomes essential in shaping a holistic educational system that is not only oriented toward intellectual development but also toward the cultivation of character and spiritual awareness. The integration of revelation and reason, as reflected in the Qur'anic perspective, reinforces the idea that knowledge must be both meaningful and applicable in real life. Therefore, the study concludes that the integration of Idealism and Realism constitutes a strategic foundation for developing Islamic education that is balanced, holistic, and responsive to contemporary challenges. Such an approach enables the formation of individuals who are knowledgeable, morally grounded, spiritually aware, and capable of adapting to the dynamic demands of the modern world without losing their commitment to divine values.

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