

Human Relations and Education: The Perspective of Omar Mohammad al-Toumy al-Syaibany: Contribution to the Development of Humanistic-Based Education

Khairul Fata¹, Muzammil²

¹² Universitas Nurul Jadid

* Correspondence e-mail; khairulfata170@gmail.com, zammoel73@unuja.ac.id

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Abstract

This study addresses the dominance of cognitive-instrumental approaches in modern education, which often neglect students' moral, spiritual, and social development. While Western humanistic education seeks to restore human values, it remains limited in integrating spirituality from an Islamic perspective. This study aims to examine Asy-Syaibani's concept of the multidimensional human being, analyze the educator-student relationship within his educational philosophy, and explain the contribution of spiritual-moral integration to an Islamic humanistic education model. Using a qualitative library research approach, the study analyzes Falsafatu at-Tarbiyah al-Islamiyyah by Omar Muhammad at-Toumy Asy-Syaibani as the primary source, supported by relevant scholarly literature. The data were analyzed using the Miles and Huberman interactive model. The findings indicate that Asy-Syaibani conceptualizes humans as integrated physical, intellectual, spiritual, and social beings, providing the philosophical basis for holistic education. His dialogical, student-centered, and exemplary educational relationship reflects core humanistic principles while grounding them in Islamic ethics. Furthermore, the integration of spiritual-moral values throughout objectives, curriculum, and learning processes offers a distinctive Islamic humanistic model that complements secular humanism through theocentric orientation and the pursuit of human beings.

Keywords

Asy-Syaibani, nature of human beings, humanistic education, Islamic humanism, insan kamil



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INTRODUCTION

Education is essentially a humanization process that places humans as the primary subject in developing their full potential. However, in practice, modern education is often trapped in a mechanistic approach that emphasizes cognitive aspects and academic achievement alone (Chen et al., 2024; Labraña & Billi, 2025).

This situation creates a gap between the ideal concept of education that humanizes humans and the reality of educational practice, which tends to be oriented towards standards, numbers, and job market needs (Samsul, 2025). As a result, the emotional, social, moral, and spiritual dimensions of students receive less proportional attention.

Several studies have shown that the dominance of cognitive approaches in education has led to various problems, such as increased academic pressure, low social empathy, and weakened student character (Hasanah et al., 2026). Furthermore, quantification-based evaluation systems and hierarchical educational relationships further reinforce students' position as objects, rather than subjects, of learning (Tong et al., 2021). This phenomenon demonstrates that education has not fully succeeded in developing holistic human beings, necessitating the need for alternative, more humanistic and integrative approaches. In this context, humanistic education emerges as an approach that emphasizes the holistic development of human potential, encompassing intellectual, emotional, social, and spiritual aspects. In the Western tradition, humanistic education is closely associated with the concepts of self-actualization and individual freedom (Carrico, 2021). Meanwhile, in the Islamic tradition, the humanistic concept has deep roots in the thinking of educational figures, one of whom is Omar Mohammad al-Toumy al-Syaibany, who views humans as multidimensional beings who must be developed in a balanced manner through education.

In real-world contexts, educational practices in various institutions still tend to be more outcome-oriented than process-oriented (Chan & Lee, 2023; Rahiem, 2021). Dense curricula, uniform learning methods, and hierarchical teacher-student relationships are indicators that the humanistic approach has not been fully internalized (X. Li, 2025). Fieldwork also shows that students are often positioned as learning objects that must meet certain standards, rather than as subjects with unique potential for development (Tong et al., 2021). Various literature reveals that the modern education system is still heavily influenced by the behaviorist paradigm, which emphasizes quantitative control and measurement of learning outcomes. This results in limited space for students to develop creativity, freedom of thought, and self-awareness (J. Li & Qi, 2025). In addition, the phenomenon of character crisis such as declining empathy, increasing individualism, and weak moral values further strengthens the fact that education has not fully succeeded in developing complete human beings, so that an alternative approach that is more humanistic and contextual is needed (Jia et al., 2025).

Several previous studies have examined humanistic education from various perspectives, both within the context of Western and Islamic thought. Studies in the Western tradition often highlight the importance of self-actualization as an educational goal, while in the Islamic tradition, discussions often focus on the concept of the ideal human being, oriented toward a balance between worldly and hereafter aspects (Gillani & Khan, 2025; Joshanloo & Weijers, 2024). However, studies specifically addressing the thoughts of Omar Mohammad al-Toumy al-Syaibany are still relatively limited, particularly in relation to the development of humanistic-based education relevant to the contemporary context. Existing research is generally descriptive and has not deeply connected the concept of human and its practical implications in the modern education system. Therefore, this study occupies an important position in filling this gap by comprehensively examining the relationship between humans and education from al-Syaibany's perspective, while also linking it to the needs of today's education, which is more oriented toward the holistic development of human potential.

However, these studies still have limitations. Most research tends to be descriptive-conceptual and has not yet deeply examined the relationship between the concept of humanity from al-Syaibany's perspective and its concrete implementation in contemporary educational practice. Furthermore, existing research has not explicitly linked al-Syaibany's thinking to the framework of modern humanistic education, particularly in addressing the problems of dehumanization, character crisis, and the dominance of cognitive approaches in the current education system. Based on this gap, this research occupies a crucial position in developing humanistic-based Islamic education studies. This research not only examines the concept of humankind from al-Syaibany's perspective philosophically but also connects it to educational practice and its relevance in the contemporary educational context.

The novelty of this research lies in its integrative approach, which combines a philosophical analysis of al-Syaibany's concept of humankind with a contextual analysis of modern educational practices. Unlike previous studies, which tended to be descriptive in nature, this study seeks to bridge the gap between concept and practice by examining the relationship between humans and education in a more practical way within a humanistic educational framework. Thus, this research not only provides a theoretical contribution but also offers a relevant conceptual framework for developing a more humanistic, integrative, and holistic education system.

Based on the above description, this study aims to examine in depth the relationship between humans and education from the perspective of Omar Mohammad al-Toumy al-Syaibany and his contribution to the development of humanistic-based education. The questions raised in this study include how al-Syaibany conceptualizes humans, what its implications are for the concept of education, and the extent to which this thinking is relevant in addressing the challenges of contemporary education. The argument put forward is that al-Syaibany's thinking has a strong philosophical foundation in viewing humans as multidimensional beings, so that his concept of education can be an alternative in addressing various problems of modern education. By integrating intellectual, spiritual, and social dimensions, this approach is believed to be able to form a more holistic education system oriented towards the development of the whole person. This argument will then be tested through a critical and systematic analysis of al-Syaibany's thinking in the context of contemporary education.

METHODS

This study uses a qualitative approach with library research. This type was chosen because the object of the study is the ideas of Omar Muhammad al-Toumy al-Syaibani on human relations and education as stated in the original manuscript, so that all the required data is textual and available in written documents, not in the form of behavior or phenomena that must be observed in the field. Therefore, the entire process of data collection and analysis was carried out through library searches, without observation or interviews with specific educational institutions or environments. The data sources for this research consist of primary and secondary data. The primary data is the original Arabic manuscript by al-Syaibani, namely the book *Falsafatu al-Tarbiyah al-Islamiyyah* (فلسفة التربية الإسلامية) (Libya: Dār al-'Arabiyyah lil-Kitāb, 1988), which directly contains al-Syaibani's ideas about the concept of humans and education without the intermediary of a translator. Secondary data consists of: (1) the translated edition of the book into Indonesian, *Falsafah Pendidikan Islam* (translated by Hasan Langgulung, Jakarta: Bulan Bintang, 1979), which functions as a comparative tool for understanding terms and concepts, not as a basis for analysis; and (2) scientific journal articles, books, and previous research results that discuss al-Syaibani's thoughts and the concept of humanistic education.

The data collection technique was carried out through documentation studies by means of reading and taking notes, considering that all data was in text form. The stages were: (1) reading the original Arabic text carefully per chapter/sub-chapter

that discussed the concept of humans and education; (2) noting and interpreting key terms with the help of an Arabic-Indonesian/Arabic-English dictionary (e.g. Al-Munawwir, Hans Wehr), considering that researchers needed tools to understand the vocabulary and structure of Arabic texts thoroughly; (3) comparing the results of the reading and notes with Hasan Langgulung's translated edition as a comparison of meaning, solely to ensure accuracy of understanding, not to replace the original text as a source of quotations; (4) noting relevant concepts, categories, and quotations into a thematic coding worksheet; and (5) tracing and noting data from secondary literature to enrich the context of the analysis.

Data validation was conducted through three techniques. First, increasing diligence, by carefully and consistently rereading the original text and the researcher's translation notes to minimize misinterpretation of key terms. Second, source triangulation, by comparing the researcher's understanding of the original text with Hasan Langgulung's translated edition and with other researchers' interpretations of the same book in related scientific articles; supplemented by theoretical triangulation, by confronting Asy-Syaibani's concept of human relations and education with the framework of humanistic education theory to objectively see the points of intersection and differences. Third, discussions, conducted under guidance with the supervising lecturer to test the accuracy of data interpretation, including verification of the meaning of key terms from the Arabic text.

Data analysis used the Miles and Huberman interactive model, which consists of three stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was carried out by sorting and focusing the reading notes on concepts directly related to human relations and education according to Asy-Syaibani and their relevance to humanistic education. Data presentation was carried out by systematically arranging the findings in the form of a thematic narrative so that Asy-Syaibani's thought patterns and their relationship to humanistic concepts were clearly illustrated. Conclusion drawing/verification was carried out repeatedly throughout the analysis process, by re-examining the temporary conclusions against the existing primary and secondary data, until a credible conclusion was obtained.

FINDINGS AND DISCUSSION

The Multidimensional Nature of Humans in Al-Syaibani's Thought and Its Relevance to the Basic Principles of Humanistic Education

A study of the Asy-Syaibani text found that humans are understood as a unity of three main dimensions that are equal in position: body (body), mind and spirit.

Asy-Syaibani emphasized that progress and perfection of the human personality depends on the harmony and balance of these three dimensions (Asy-Syaibani, 1988). People who develop their minds without nurturing their spirits will become intelligent but lose their morals; conversely, those who develop their spirits without minds can fall into superstition. These three dimensions are presented tabulated in Table 1 below.

Table 1. Three Dimensions of Human Nature according to Asy-Syaibani and their Implications for Education

Dimensions	Conceptual Explanation	Implications for Educational Goals
Physical (body)	The physical aspect that serves as a vessel for human life; Asy-Syaibani places it as a material foundation that must be maintained so that the functions of the mind and spirit can work optimally.	Compulsory education maintains the health and basic physical needs of students as a prerequisite for developing other dimensions.
Reason	The power of reason is a tool for acquiring, reasoning, and processing knowledge; it distinguishes humans from other creatures and is a means of fulfilling their duties as caliphs.	Education must hone critical thinking skills, <i>ijtihad</i> , problem solving, and the development of knowledge as intellectual worship.
Spirit	The inner dimension is the source of faith, divine awareness, and morality; it makes humans aware of their origin, purpose, and responsibility to God.	Education must foster piety, noble morals, and awareness of <i>ubudiyah</i> as the final orientation of the entire learning process.

Asy-Syaibani conceptualizes human beings as an integrated unity of physical, intellectual, spiritual, and social dimensions, each functioning in a complementary relationship to form the complete person (*insan kamil*). Islamic education, therefore, is designed to develop all dimensions of human nature in a balanced manner, enabling individuals to fulfill their roles as servants of Allah and as *caliphs* on earth (Asy-Syaibani, 1988). This holistic perspective provides the philosophical foundation for humanistic education because it rejects educational models that reduce learners to cognitive or technical capacities alone.

This view shares important similarities with Abraham Maslow's concept of holistic human development, which recognizes the fulfillment of multiple human needs as essential for growth (Maslow, 1943). Both perspectives reject educational practices that treat students merely as recipients of information. However, their

ultimate orientations differ significantly. Maslow's hierarchy culminates in self-actualization centered on individual fulfillment, whereas Asy-Syaibani directs the development of human potential toward *ubudiyah* (servitude to Allah), integrating personal growth with spiritual commitment and social responsibility. Asy-Syaibani further emphasizes that human beings are inherently social. Education must therefore cultivate responsibility, justice, cooperation, and *ukhuwwah* alongside intellectual and spiritual growth. This perspective resonates with Erich Fromm's understanding of the human need for meaningful relationships and community, while grounding these values within an Islamic ethical framework. Consequently, Asy-Syaibani's four-dimensional concept of humanity offers a more comprehensive model than Western humanistic theories, which primarily emphasize individual development.

The findings also extend previous studies, particularly Hidayat et al. (2019), by presenting multidimensional human nature as an explicit analytical framework linking Islamic educational philosophy with humanistic educational theory. While earlier research highlighted the moral principles of Asy-Syaibani, this study demonstrates that his conception of human nature provides a broader philosophical basis for holistic education. Theoretically, these findings support the humanistic emphasis on holistic human development while redefining its ultimate orientation through a theocentric framework that integrates intellectual, spiritual, moral, and social dimensions into a unified educational philosophy.

Relation Education of Educators and Students According to al-Syaibani as a Form of Humanistic Educational Practice

A study of Asy-Syaibani's manuscripts found that the relationship between educators and students was built on a foundation of morality and respect for nature. Asy-Syaibani emphasized that morality is a deep inner attitude in the soul (*hay'ah rāsikhah fi al-nafs*), not merely external rules of behavior, and that morality must be in harmony with human nature as God's creation (referring to the principles of Asy-Syaibani's moral philosophy; cf (Hidayat et al., 2019)). The implication is that educators are not positioned as authorities who merely instill rules from the outside, but rather as guides who understand and respect the inner potential of students as the basis for forming their morals (Asy-Syaibani, 1988). The suitability of this concept with Carl Rogers' humanistic theory lies in the principle of respect for individual students. Rogers called this unconditional positive regard, namely unconditional acceptance of students as valuable individuals. (Rogers, 1961). Asy-Syaibani also does the same, he emphasized that human dignity comes from their nature as God's

creation, not from certain achievements or conditions, so that every student deserves to be treated with full respect and patience (Asy-Syaibani, 1988).

NHowever, the difference lies in the epistemological basis of this appreciation: Rogers based it on a belief in the capacity for independent human self-actualization. Asy-Syaibani based it on the innate nature of divine creation, so that respect for students remains within the framework of moral formation toward happiness in this world and the hereafter. The relationship formed is not merely a facilitator-individual relationship, but rather a mentor-student relationship directed toward transcendental values. A crucial aspect that needs to be emphasized is the position of students in the Asy-Syaibani educational system. In contrast to authoritarian educational models that position students as passive objects receiving knowledge from educators, Asy-Syaibani views students as active subjects who inherently have the potential to develop. This potential stems from the natural disposition given by God, so the educator's task is not to create abilities in students from scratch, but rather to guide and facilitate the actualization of existing natural potential (Asy-Syaibani, 1988). This view is substantially aligned with the principles of student-centered learning in the humanistic tradition, where learning centers on the needs, potential, and experiences of students, not solely on curriculum targets unilaterally determined by educators. Students are treated as active agents who construct their own knowledge and understanding, with the guidance of educators filled with empathy and trust.

Furthermore, the educational relationship pattern established by Asy-Syaibani emphasizes dialogue as the primary method in the educational process. Educators do not simply convey information in a one-way manner, but rather build two-way communication that respects students' capacity to think and ask questions. The question-and-answer tradition (*su'al wa jawab*), characteristic of classical Islamic pedagogical methods, reflects respect for students' reasoning abilities and the recognition that the learning process is active, not passive. This clearly aligns with what in humanistic theory is called freedom to learn, a concept popularized by Carl Rogers to describe conditions in which students are given space to explore, ask questions, and discover the meaning of learning authentically. Thus, Al-Syaibani's educational relationship is substantially aligned with humanistic educational values: both recognize the inherent dignity and potential of students, encourage dialogue that respects students' thinking abilities, and reject educational models that reduce students to passive objects in the process of knowledge transfer.

Compared with the study (Mushodiq & Chaudhary, 2025) Regarding the progressive nature of Asy-Syaibani's thought, this study finds similarities in the emphasis on balance (*tawazun*) in educational relations, but this study more specifically addresses the educator-student relationship as a stand-alone unit of analysis. This finding supports the core humanistic idea of educational relations that respects students as active subjects, while also expanding the theory with a transcendental dimension not found in secular humanism.

Integration of Spiritual-Moral Values in the al-Syaibani Education System as a Contribution to the Development of an Islamic Humanistic Education Model

Asy-Syaibani's educational philosophy presents an integrated framework in which worldly knowledge and religious values are inseparable. Education is directed toward the formation of noble character, social responsibility, and happiness in both this world and the hereafter. Spiritual and moral values function as the central foundation of the educational system, shaping its objectives, curriculum, and learning process rather than serving as supplementary elements (Asy-Syaibani, 1988). This perspective shares common ground with humanistic education through its commitment to developing the whole person rather than emphasizing cognitive achievement alone. Similar to Maslow's holistic view of human growth, Asy-Syaibani recognizes the importance of human development beyond intellectual capacity. However, a fundamental distinction lies in the status of spirituality. In Western humanistic thought, spirituality generally appears as an optional dimension associated with peak experiences and personal fulfillment. In contrast, Asy-Syaibani positions spirituality as the essential core that gives meaning and direction to all educational activities. Every aspect of education is ultimately oriented toward *ubudiyah* (servitude to Allah) and the formation of *insan kamil*.

The integration of spiritual-moral values is reflected throughout the educational system. Educational goals emphasize piety and noble character, the curriculum connects scientific and religious knowledge within an Islamic worldview, and learning methods combine intellectual inquiry with moral cultivation through dialogue, reflection, and exemplary conduct. Such integration creates a holistic educational model that extends beyond the simple inclusion of religious subjects in a secular curriculum.

Compared with previous studies emphasizing the relevance of Asy-Syaibani's thought to contemporary Islamic education, this study further demonstrates its explicit relationship with humanistic educational theory. The findings indicate that Asy-Syaibani simultaneously affirms the humanistic concern for human dignity and

holistic development while redefining its philosophical foundation through a theocentric orientation. This synthesis produces an **Islamic Humanistic** model characterized by three defining features: recognition of human dignity as God's creation, spirituality as the central purpose of education, and the balance between individual development and socio-moral responsibility. Consequently, Asy-Syaibani offers a comprehensive educational framework that enriches both Islamic educational philosophy and contemporary humanistic educational discourse.

Table 2. Comparison of Ash-Syaibani Educational Thought with Western Humanistic Theory

Aspect	The Thoughts of Ash-Syaibani	Western Humanism (Maslow/Rogers)
The Nature of Humanity	Body-mind-spirit unity; the multidimensional nature of God's creation.	An organism with the potential to grow towards self-actualization; a hierarchy of needs from physiological to 'peak experience'.
Educational Goals	Forming happy human beings in this world and the hereafter; culminating in ubudiyah to Allah.	The independent actualization of individual potential; happiness and self-fulfillment in the world.
Educator-Student Relationship	Dialogic and respectful of nature; teachers as moral guides who understand the divine potential within their students.	Full of unconditional positive regard; teachers as facilitators of self-actualization.
The Role of Spirituality	Central and obligatory; the spiritual dimension is the core and ultimate goal of education.	Optional and personal; accepted as a highlight of the experience but not mandatory.
Value Orientation	Theocentric: all human potential is directed towards serving God and the benefit of the people.	Anthropocentric: humans are the center and measure; self-development is for the benefit of the individual and society.
Meeting point	Rejection of reductionism; respect for the dignity and potential of students; recognition of the spiritual dimension.	Both reject education that views humans from only one dimension; they support holistic development.

Table 2 above comprehensively summarizes the points of intersection and differences between Asy-Syaibani's thinking and Western humanistic theory. In general, it can be concluded that Asy-Syaibani's thinking makes a real contribution to the development of humanistic-based education by: (1) strengthening the recognition of the multidimensionality of humans as creatures that cannot be reduced only to cognitive aspects; (2) emphasizing the importance of educator-student relationships that respect individual dignity; and (3) providing a transcendental foundation for the spiritual dimension that in Western humanism is only optional. Asy-Syaibani's thinking is not merely in line with humanism, but also expands and deepens the framework with an Islamic perspective.

The Multidimensional Nature of Humans according to Asy-Syaibani

The data presented in the first theme demonstrates that Asy-Syaibani built his concept of humanity on the foundation of integral multidimensionality. Humans are not merely cognitive or biological entities, but rather a unity of four complementary dimensions: the physical (body), the intellect, the spirit, and the social dimension. These four dimensions do not exist in isolation but operate as a unified, organic system.

The physical dimension is the material foundation that serves as a platform for the operation of the intellectual and spiritual dimensions. Asy-Syaibani emphasized that a healthy and well-maintained body is a prerequisite for optimal cognitive and spiritual processes. The intellectual dimension functions as the rational faculty that distinguishes humans from other creatures and enables them to fulfill their role as caliphs. The spiritual dimension is the source of faith, divine awareness, and morality, directing all human capacities toward transcendental goals. Meanwhile, the social dimension positions humans as beings who are naturally connected to the community and have a responsibility towards the common good through the values of brotherhood and 'adalah (Asy-Syaibani, 1988). The direct implication of this concept for education is that an educational system that develops only one or two dimensions, particularly one that emphasizes only the cognitive aspect, is a system that reduces the essence of humankind and thus fails to fulfill its true function. Humanizing education must necessarily address and develop all these dimensions in a proportional and integrated manner, with the ultimate goal of forming a complete person (*insan kamil*).

Educational Relationship between Educators and Students according to Asy-Syaibani

The data in the second theme shows that Asy-Syaibani built a pattern of educator-student relationships on a foundation of respect for students' innate nature and potential. Students are not positioned as passive objects receiving knowledge transfer, but rather as active subjects who inherently carry the potential for development a potential that stems from the divine nature inherent in their creation. Within the Ash-Syaibani framework, educators function as guides (murabbi) tasked with guiding and facilitating the actualization of this innate potential, not as authorities who unilaterally determine what students should learn and how they should develop. This relationship is built on profound morals, namely sincere respect for the human dimension of students, patience in guiding, and dialogue that provides space for students to ask questions and express their understanding.

The question-and-answer method (su'al wa jawab) emphasized in the Islamic pedagogical tradition inherited from Ash-Syaibani reflects a recognition of students' active thinking capacity. The process of asking and answering questions is not only a means of verifying understanding, but also a way to respect and activate the reasoning abilities that are part of the human mind. Thus, this entire pattern of educational relationships is substantially aligned with the values of humanistic education: it recognizes the dignity of students, encourages authentic dialogue, and rejects reductionism that views students as "empty vessels" (tabula rasa passive) waiting to be filled.

Integration of Spiritual-Moral Values in the Ash-Syaibani Education System

The data on the third theme shows that spiritual and moral values in Asy-Syaibani's thought do not serve as additional elements or decorative additions to the education system, but rather as the core and pivot that drives all educational components. This integration occurs at three levels simultaneously. At the objective level, the entire educational process is oriented toward developing individuals who are pious, possess noble character, and are capable of carrying out their mandate as caliphs. Academic and cognitive achievements are understood not as ends in themselves, but as means to these transcendental goals. At the curriculum level, worldly knowledge (science, mathematics, languages, and the arts) is integrated within the framework of an Islamic worldview that views all knowledge as revelations from God that must be studied with gratitude, responsibility, and the intention of worship. The separation between religious and general knowledge is rejected as it contradicts the principle of the unity of sources of knowledge.

At the learning process level, the integration of spiritual-moral values is evident in methods that simultaneously develop reason and shape character: intellectual

discussions that stimulate reasoning power are accompanied by moral examples that instill moral values (Asy-Syaibani, 1988). Teachers are not only sources of information, but also good examples who consistently embody the integration of knowledge and morals in their daily behavior. The data presented on the three themes above are arranged comparatively, highlighting the points of intersection and differences between Asy-Syaibani's thinking and Western humanistic educational theories. This comparison yields a consistent pattern: at the level of structure and recognition of human wholeness, there are significant parallels; however, at the level of ultimate value orientation, there are fundamental differences between Asy-Syaibani's theocentrism and the anthropocentrism of Western humanism.

Synthesis of Findings and Conceptual Contributions

The synthesis of research findings shows that the thoughts of Omar Muhammad at-Toumy Asy-Syaibani build a humanistic educational framework rooted in the Islamic view of human nature, educational relations, and the integration of spiritual and moral values throughout the educational system. The overall findings show a mutually reinforcing relationship between philosophical foundations, pedagogical practices, and educational orientations, thus forming a complete paradigm. This paradigm views humans as multidimensional beings who develop through the unity of physical, intellectual, spiritual, and social dimensions. This view places the development of all human dimensions as the main goal of education so that the educational process is directed towards the formation of a perfect human being who has a balance between thinking ability, moral maturity, spiritual depth, and social responsibility.

The concept of human multidimensionality provides a philosophical foundation that aligns with the humanistic educational idea of holistic human development. This similarity is evident in the rejection of views that limit education to intellectual achievement or technical skills. Education is understood as a process of developing all human potential in an integrated manner. Asy-Syaibani's perspective broadens the scope of humanism by positioning the spiritual dimension as an essential element in human nature. The spiritual dimension serves as the center of integration of all potential, so that intellectual, emotional, and social development finds a direction that aligns with the purpose of human creation. This framework provides a more comprehensive philosophical foundation because all dimensions of humanity develop within a unity of values derived from Islamic teachings.

The educational relationship developed by Asy-Syaibani demonstrates alignment with the principles of humanistic education through respect for the

dignity of students as subjects of education. The learning process is built through two-way dialogue, active student involvement, and the exemplary role of educators as murabbi (leaders) who guide the development of holistic personalities. This educational relationship creates a learning environment that respects the potential of each individual while instilling moral values as the core of character formation. The educator's position develops as a moral and spiritual guide who directs students toward intellectual maturity, emotional maturity, and moral perfection within the framework of devotion to God. The educational relationship acquires broader meaning because the learning process takes place as the development of the whole person that connects the personal, social, and spiritual dimensions.

The integration of spiritual and moral values into educational objectives, curriculum, materials, methods, and educational relationships demonstrates a conceptual contribution that enriches the development of humanistic education. The values of humanity, freedom, respect for individual potential, and social responsibility develop within a theocentric foundation that places God as the source of values and direction for human life. This model presents characteristics that distinguish Islamic humanism from secular humanism through the recognition of human dignity as God's creation, the placement of the spiritual dimension as the core of human formation, and the balance between the development of individual potential and social responsibility based on revelation. The synthesis of all findings shows that Ash-Syaibani's thought presents an Islamic humanistic educational model that brings together universal human values with a spiritual orientation, thus producing an educational framework that is holistic, integrative, and relevant for the development of contemporary Islamic education.

Analysis Synthesis: The Relevance of Ash-Syaibani Thought to Humanistic Education

From the three analytical themes above, this research produces a binding analytical synthesis: Asy-Syaibani's thoughts on humans and education are not merely aligned with, but actively expand, deepen, and correct humanistic educational theory. The expansion occurs in the spiritual and social dimensions that complement the humanistic framework that generally focuses on the psychological-individual dimension. The deepening occurs in the philosophical foundation: recognition of the dignity of students has deeper and more solid roots when based on their ontological status as the most noble creation of God, rather than solely on their psychological capacity for actualization. The correction occurs in the final value orientation: if Western humanism ends in individual self-fulfillment (self-

actualization), Asy-Syaibani ends in devotion to God (ubudiyah) which paradoxically liberates and ennobles humans.

This synthesis has important implications for the development of educational theory. The Islamic Humanistic Model offered by Asy-Syaibani is not a defensive and closed system, but rather a constructive contribution capable of dialogue with the global humanistic tradition. He proves that Islam does not contradict noble humanistic values respect for human beings, development of potential, freedom of thought, and rejection of dehumanization but rather can provide a more complete and comprehensive foundation for those values. In the context of contemporary education facing a crisis of dehumanization, the dominance of cognitive-instrumental approaches, and the erosion of student character, Asy-Syaibani's thinking presents a relevant and substantive alternative.

Methodologically, the data analysis process in this study was consistent with the established design. Data reduction resulted in a sharp thematic focus, data presentation produced clearly illustrated comparative patterns, and iterative conclusion-drawing produced conclusions that were not only descriptive but also interpretative-critical. Source triangulation (comparison of the original text with Langgulong's translation and interpretations of related scientific journals) and theory triangulation (confrontation with the humanistic frameworks of Maslow, Rogers, and Fromm) strengthened the credibility of the findings.

CONCLUSION

This study concludes that Omar Muhammad at-Toumy Asy-Syaibani's educational philosophy demonstrates strong relevance to the principles of humanistic education while offering a distinctive framework referred to as Islamic Humanism. First, his concept of the human being as an integrated unity of physical, intellectual, spiritual, and social dimensions establishes a philosophical foundation for holistic education aimed at developing human beings. This perspective aligns with the humanistic rejection of reductionism advanced by Maslow, Rogers, and Fromm, while extending it through a theocentric orientation that directs human development toward ubudiyah to Allah. Second, Asy-Syaibani's educator–student relationship, characterized by dialogue, recognition of learners as active subjects, and the educator's role as murabbi and moral exemplar, reflects core humanistic values while grounding them in the Islamic concept of fitrah. Third, the integration of spiritual and moral values throughout educational goals, curriculum, and learning processes forms a comprehensive Islamic Humanistic model that enriches contemporary educational discourse. Theoretically, this study contributes an

alternative framework connecting Islamic educational philosophy with humanistic thought. Practically, it supports curriculum reform that integrates spiritual values across all learning activities, promotes dialogical educator–student relationships, and broadens assessment beyond cognitive achievement to include moral character and spiritual development.

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