

Ontological Problematics of the Essence of Students in Modern Education: A Critical Analysis of the Perspective of Islamic Education Philosophy

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Abstract

Modern education is increasingly confronted with a fundamental crisis rooted in an ontological misinterpretation of the nature of learners. The dominance of rationalism, positivism, and technocratic paradigms has reduced education to a process focused on knowledge transmission and instrumental competence, thereby marginalizing the moral, spiritual, and human dimensions of learners. This condition has generated various problems, including the dehumanization of education, identity crises, mental health disturbances, and mechanistic teacher-student relationships. This study aims to critically analyze the ontological problems surrounding the nature of learners in modern education and to formulate an alternative ontological framework based on Islamic educational philosophy. Employing a qualitative approach with a library research design, the study draws on primary and secondary sources relevant to educational philosophy. Data were analyzed using content analysis and critical philosophical analysis. The findings reveal that Islamic educational philosophy offers a paradigmatic correction through the concepts of *fitrah*, *tawhid*, and *ta'dib* as the ontological foundations of education. Learners are understood as beings endowed with *fitrah*, integrating physical, intellectual, and spiritual dimensions, while the ultimate goal of education is directed toward the formation of *insān kāmil* through processes of *tazkiyah* and moral cultivation. This study underscores that addressing the crisis of modern education requires a fundamental ontological paradigm shift rather than merely technical or curricular reforms, in order to restore education's humanistic and transformative mission.

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INTRODUCTION

The modern and digital era has generated increasingly complex ethical challenges in the field of education. Advances in information technology have transformed learning processes through expanded access to educational resources, online learning modalities, and the growing use of artificial intelligence (AI). Nevertheless, alongside these advancements, serious moral dilemmas have emerged, including excessive dependence on technology and the misuse of digital media for non-educational purposes. Technology, which should function as a tool to enhance educational quality, may instead generate new problems if it is not accompanied by ethical awareness and moral responsibility (Halim et al., 2025). The dominance of technology in learning environments also risks diminishing personal interaction between teachers and students. Learning interactions increasingly mediated by digital devices tend to weaken empathy, reduce emotional closeness, and distance learners from genuinely human educational experiences. When thinking processes and decision-making are delegated entirely to machines, education risks losing its existential dimension as a process of humanization. In this context, Islamic educational philosophy plays a strategic role in safeguarding humanistic and moral values within contemporary educational practice.

The rapid development of science and technology has fundamentally altered how individuals interact, learn, and internalize moral values. Contemporary educational literature indicates a strong shift toward instrumental orientations that prioritize technological efficiency, academic performance, and technical skills (Azhari et al., 2025). This orientation reflects the dominance of rationalistic and technocratic paradigms that frame learning as a mechanistic activity aimed at producing measurable and efficient outputs. Within this paradigm, education is increasingly understood as a process of knowledge transmission rather than as a holistic space for constructing meaning, values, and human identity. Studies highlight how such an approach aligns education closely with labor market demands, reducing success indicators to graduates' ability to obtain prestigious employment (Fantinelli et al., 2024). Parallel studies also reveal that digital culture intensifies these tendencies, contributing to declining religious awareness, weakened digital ethics, and rising individualistic lifestyles among students (Patimah et al., 2025), which in turn exacerbate character crises among youth (Sari et al., 2025). Collectively, these findings suggest that contemporary education increasingly marginalizes the moral, spiritual, and existential dimensions of learners.

Despite growing scholarly attention to digitalization and educational change, existing studies largely emphasize technical adaptation, curriculum reform, or behavioral outcomes, while neglecting the deeper philosophical foundations of education. The reduction of learners to *homo economicus*, empty

vessels of knowledge, or numerical academic indicators represents an ontological problem that remains insufficiently addressed. Empirical research demonstrates that such ontological reduction has serious implications for identity formation and mental health, particularly during the critical transition from adolescence to early adulthood (Erikson, 1968). High levels of social media use have been shown to correlate with increased stress, anxiety, and depression (Twenge & Martin, 2020), with more than half of students experiencing moderate mental health disorders (Thursina, 2023). These findings indicate that the crisis of modern education is not merely pedagogical or technological but ontological in nature. However, few studies explicitly examine this crisis through an ontological lens, particularly within the framework of Islamic educational philosophy. This study offers novelty by positioning the problem of modern education as an ontological crisis concerning the nature of learners, rather than as a purely technical or curricular issue.

Accordingly, this study aims to critically examine the ontological problems surrounding the nature of learners in modern education and to formulate an alternative conceptual framework grounded in Islamic educational philosophy. By engaging with philosophical analysis, this research seeks to complement existing discussions on digital education by addressing their foundational assumptions about humanity, knowledge, and educational purpose. The study contributes to academic discourse by extending current literature beyond instrumental and technical perspectives, offering a value-oriented and ontologically grounded understanding of education. Practically, the findings are expected to provide conceptual guidance for educators, policymakers, and curriculum developers in responding to ethical, psychological, and moral challenges faced by learners in the digital era.

This study is anchored in the argument that the crises of identity, mental health, and dehumanized educational relations are rooted in a weakened ontological understanding of learners as holistic human beings. When education is reduced to material transmission and academic attainment, its humanistic and meaning-making functions are undermined (Rahmadani et al., 2021). Within Islamic educational philosophy, this condition is conceptualized as *loss of adab*, arising from distorted views of knowledge and reality that confine truth to empirical-material dimensions while neglecting metaphysical foundations (Saleh, 2020). This ontological crisis manifests not only at the individual level but also in mechanistic teacher-student relationships, particularly in Islamic Religious Education contexts where value internalization is increasingly mediated by digital interaction. Although previous studies have examined digital education challenges (gulo et al., 2024; Hazimah Dzikra, 2025; Nurdyianto, 2025), they rarely address these challenges at the ontological level. Therefore, this qualitative, philosophical inquiry focuses on exploring and reconstructing the ontological

foundations of education through Islamic perspectives, providing a conceptual transition toward the methodological approach adopted in this study.

RESEARCH METHOD

This study adopts a qualitative approach employing a library research design, which involves systematic exploration and critical analysis of books, journal articles, and relevant academic documents addressing the nature of learners in modern education and Islamic educational philosophy (Chu, 2015). The qualitative approach is selected because the study does not aim to measure variables empirically but rather to develop an in-depth understanding of meanings, concepts, and philosophical problems related to the ontological foundations of learners in contemporary education.

The research procedure follows a structured library research framework consisting of several stages as shown in Figure 1.

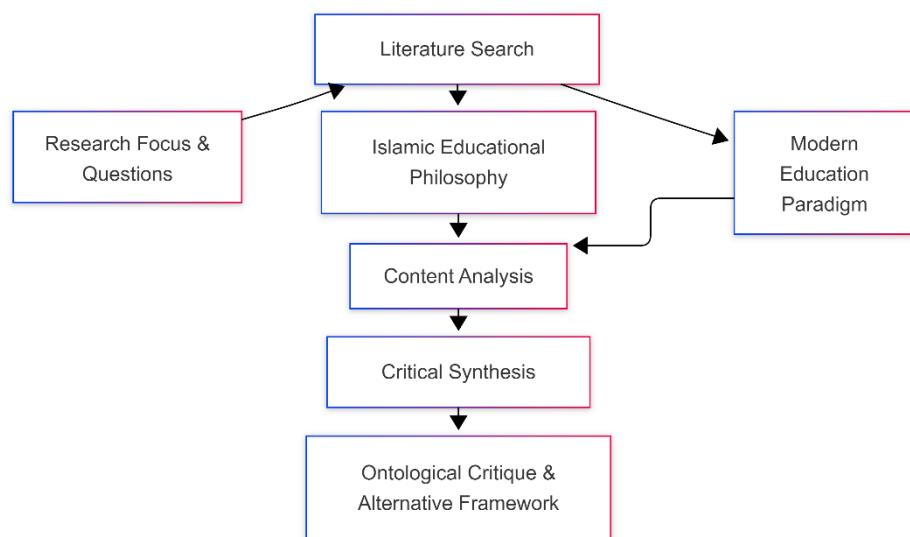


Figure 1. Research Flow

Data analysis was conducted using content analysis, aimed at deconstructing, interpreting, comparing, and synthesizing meanings embedded in the selected literature (Subagiya, 2023). Operationally, the analysis involved several steps: (1) data reduction through the selection of key concepts and argumentative units; (2) conceptual coding; (3) thematic categorization and mapping of relationships among concepts; and (4) critical synthesis, in which critiques of modern educational paradigms were systematically integrated with ontological constructions derived from Islamic educational philosophy.

RESULT AND DISCUSSION

Result

Ontological Problems of the Essence of Students in Modern Education

The results of the literature review show that the main ontological problem in modern education lies in the reductionistic perspective on the essence of students. Students are no longer understood as complete human subjects, but are reduced to functional objects in the education system. The ontology of modern education, influenced by positivistic and technocratic paradigms, tends to view humans as entities that can be measured, controlled, and predicted through empirical instruments.

This finding confirms that the crisis of modern education is not just a problem of methods or curriculum, but is ontological, because it is rooted in the mistake of defining the existence and purpose of students in education. When human beings are partially understood, the resulting educational practices are mechanistic and dehumanistic.

Reductionism, Technocraticism, and Dehumanization

This study found that ontological reductionism in modern education is manifested in the narrowing of students' identities in cognitive aspects and academic performance. Learners are treated as "data", "graduation rates", or "curriculum output", while the spiritual, moral, and spiritual dimensions are marginalized. This condition is in line with Paulo Freire's criticism of the banking system of education, where students are positioned as empty containers filled with one-way knowledge (Ryadi, 2020). This reductionism is strengthened by educational technocraticism, which is an orientation that places efficiency, standards, technology, and managerial control as the main goals of education. In this framework, students are understood as human resources that must be optimized for the needs of the job market. Educational practices such as ranking, number-based evaluation, and standardized tests show the dominance of productivity logic over moral and personality development.

The results of the analysis show that this condition gives birth to ontological alienation and dehumanization symptoms, which appear in several forms, namely: (1) Alienation from religious values, because PAI material is delivered rigidly and non-contextually; The practice of authoritarian teaching, which has the potential to damage the critical capacity of students, was criticized by Ibn Khaldun which has the potential to damage the critical capacity and intellectual autonomy of students. (2) Limited teacher autonomy due to uniform curriculum and rigid evaluation (Duryat, 2021; Ramadhani et al., 2025). The implication is that students experience psychological pressure, feelings of disrespect, and weakened empathy, morality, and life wisdom. These findings reinforce the argument that the dehumanization of education is a direct

consequence of ontological errors in the view of humans.

Manifestations of Ontological Crisis in Students

The results of the study show that the ontological crisis of modern education is concretely manifested in the lives of students, especially in two main aspects, namely the crisis of identity and mental health, and the crisis of the relationship between teachers and students. This study found that ontological reduction in education contributes significantly to the identity crisis of students. Modernization brings about changes in culture, values, technology, and lifestyle that affect the process of identity formation. (Erikson, 1968) Affirms that the transition period from adolescence to early adulthood is a critical phase in psychosocial development, as individuals are required to establish their identity and determine their social roles.

When education fails to provide a solid framework of meaning and values, learners become vulnerable to identity confusion and psychological distress. These findings are reinforced by research (Twenge & Martin, 2020) which suggests that high intensity of social media use correlates with an increased risk of stress, anxiety, and depression in adolescents. (Thursina, 2023) It was also found that 53% of students experienced moderate mental health disorders due to excessive use of social media.

Furthermore, this study shows that the psychological crisis is closely related to the value crisis in education. When education is understood as limited to the transmission of material and academic achievements, the dimensions of the meaning and humanistic function of education are neglected. (Rahmadani et al., 2021) affirms that without an ontological foundation that views human beings as valuable and potential beings, education will develop mechanically and reductionistically.

In the perspective of Islamic educational philosophy, these findings strengthen the concept of loss of adab. (Saleh, 2020) referring to Syed Muhammad Naquib al-Attas, emphasized that the loss of adab is the root of the crisis of humanity and contemporary education. The loss of manners is rooted in the corruption of knowledge and perspectives that limit truth to purely empirical-material aspects and ignore the metaphysical dimension. This condition weakens divine consciousness and encourages deviation of human behavior from its nature.

This study confirms that partial solutions, such as strengthening character technically, have not sufficiently touched the root of the problem. The reconstruction of the Islamic worldview through ta'dib-based education that is oriented towards the hereafter becomes a more fundamental ontological solution. The ontological crisis of loss of manners is then responded to in the realm of education policy through the strengthening of character education,

which is formally accommodated in the Independent Curriculum. Although the Independent Curriculum, especially through the Pancasila Student Profile Strengthening Project (P5), is intended as an effort to overcome the identity crisis of students, its implementation still faces various obstacles, such as lack of student involvement, lack of socialization, and limited resources. This gap shows that the ontological crisis of education cannot be solved solely through curriculum reform without a fundamental change in the view of human nature (Alya Nabila, 2025; Pharisées & Sapphires, 2025).

In addition to having an impact on the personal aspects of students, the ontological crisis of modern education is also manifested in the relationship between teachers and students. The results of the study show that modern education tends to form mechanistic and instructional relationships. Teachers are positioned as knowledge conveyors, while students are passive recipients, so that educational interaction is one-way. This kind of relationship ignores the dimensions of mentorship, example (uswah), and emotional closeness which are the core of education that humanizes humans. This study found that structural pressures, such as the administrative burden of teachers, demands for curriculum achievements, and the dominance of quantitative assessments, further exacerbated these conditions.

Findings (Wafi et al., 2025) It reinforces that the teacher-student relationship is a key element in humanist and transformative education. Carl Rogers emphasizes dialogical relationships based on empathy, freedom of learning, and unconditional appreciation, with the teacher as a facilitator. Meanwhile, KH. Hasyim Asy'ari emphasized the relationship between education based on manners, moral exemplary, and spirituality, with teachers as ethical and spiritual guides. Comparative analysis shows that both perspectives reject mechanistic educational relationships and affirm the importance of ethical, relational, and transformative relationships. The integration of Carl Rogers' humanistic approach and KH's transcendental perspective. Hasyim Asy'ari gave birth to a relevant model of humanistic-transcendental relations as an answer to the ontological crisis of modern education in Indonesia.

The Philosophy of Islamic Education: Paradigmatic Solutions and Alternative Ontological Constructions

The results of the literature review show that the philosophy of Islamic education offers an alternative ontological construction that is more holistic in understanding the essence of students, while providing a fundamental paradigmatic correction to the ontological crisis of modern education. In contrast to the modern paradigm which tends to be reductionistic and technocratic, Islamic philosophy of education views students as whole human beings who have integrated physical, intellectual, moral, and spiritual dimensions. These findings

confirm that the crisis of modern education cannot be overcome only through technical improvements or curricular policies, but rather requires a change in the ontological paradigm about human beings and the purpose of education itself.

The Ontological Essence of Students in Islam: The Concept of Fitrah

The results of the analysis show that the philosophy of Islamic education views humans as beings with nature, that is, they have innate basic potential that includes the integration of body, intellect, and spirit. This concept differs fundamentally from modern educational approaches that tend to separate the cognitive aspects from the spiritual and moral dimensions. (Muhaimin et al., 2001) identify that human nature encompasses several basic potentials as shown in Table 1.

Table. The Dimension of Human Nature in the Perspective of Islamic Education Philosophy

No	Dimensions	Description
1	Religious Traits	Man's innate tendency to acknowledge God and follow the truth. The normative foundation of religious nature is affirmed in QS. Ar-Rūm: 30, which states that man was created according to the nature of Allah and that there is no change in His creation.
2	Reasonableness	The ability of man to think, understand the signs of God's greatness, and solve problems rationally and reflectively.
3	The Virtue of Purity	The human tendency to maintain personal cleanliness, purity of soul, and morality in individual and social behavior.
4	Moral Trait	Human readiness to comply with the values of manners and ethics as a guideline in behaving, acting, and relating to others.

The results of the study show that this nature does not develop automatically, but requires a continuous and directed educational process. Hereditary factors, socio-cultural environment, geographical conditions, the role of educators, and educational goals greatly determine the success of the development of nature. Therefore, Islamic education is holistic-integrative, not fragmentary like modern technocratic education.

These findings are reinforced by (Luthfiyah & Lhobir, 2023), which affirms that monotheism is the main ontological basis in Islamic educational philosophy. Tawhid places man as a dignified subject that cannot be reduced to a mere object of measurement, because he carries the existential, moral, and spiritual potential inherent in his existence.

The Purpose of Education as a Process of Ta'dib and the Formation of Kamil Personnel

The results of the study show that the main goal of education in the perspective of Islamic education philosophy is not just the transfer of knowledge or mastery of technical skills, but the process of tazkiyah al-nafs (self-purification)

and *ta'dīb* (the formation of manners). The concept of *ta'dīb*, as developed by Syed Muhammad Naquib al-Attas, places manners and moral integrity at the core of educational goals. Al-Attas, as quoted in (David, 2003), affirming that the purpose of Islamic education is not to produce good citizens or workers alone, but to form good human beings (*insān kāmil*), that is, human beings who understand the position of themselves, their God, and reality correctly. Education is thus directed to form the right perspective on knowledge, self, others, and God.

Ontologically, these findings show a fundamental difference between modern education and Islamic education. Modern education with a dualistic pattern separates knowledge and values, while Islamic philosophy of education views human beings integrally. This ontological difference explains why students in the modern education system are vulnerable to dehumanization, while the Islamic paradigm encourages the formation of a whole personality. The ontological comparison between the two paradigms can be summarized in Table 2.

Table 2. Ontological comparison

No	Aspects	Modern Education	Philosophy of Islamic Education
1	The Essence of Man	Measurable, rational, social function objects	Creatures with natures with the integration of body-intellect and spirit
2	Educational Objectives	Work competence, efficiency	The formation of <i>kamil</i> people and the development of <i>fitrah</i>
3	Learning Orientation	Cognitive-instrumental	Spiritual-moral-intellectual
4	The Role of Students	System output	Dignified subjects in the process of <i>tazkiyah</i>

These findings are in line with (Fitri et al., 2024) which states that modern education has undergone desubstantialization, namely a shift from an existential function to a mere technical instrument. Therefore, it is necessary to reorient the educational paradigm towards an appreciation of human existence as a whole (Chasanah, 2017; El-yunusi et al., 2023; Divinity, 2025; Rahman et al., 2024). (Purnomo & Mansur, 2024) It also emphasizes that ideal education is a holistic transformation process, not just the transmission of knowledge.

Discussion

Based on a critical analysis of the literature, this study finds that the ontological crisis of modern education can be overcome through a paradigm reorientation towards the ontology of Islamic education. The solutions offered are fundamental and touch the root of the problem, not just technical.

First, the return of the orientation of *fitrah*, which is directing education to help students find their identity, recognize their spiritual potential, and understand the purpose of life that goes beyond the material dimension (Suripto,

2020). Second, the integration of knowledge and manners through the concept of *ta'dīb* as affirmed by Al-Attas (David, 2003). This approach rejects the dichotomy between religious science and general science and overcomes the fragmentation of human potential. Third, the replacement of the pedagogical model towards a holistic relationship, namely replacing authoritarian teaching practices with a transformative teacher-student relationship. In the perspective of Islamic educational philosophy, teachers play the role of not only *mu'allim*, but also as *murabbi* and *mu'addib*, so that educational relations include intellectual, spiritual, social, and moral dimensions. Fourth, monotheism as the main ontological basis, which demands the development of all students' potential in a balanced manner. The principles of monotheism, *tazkiyah*, *'ilm*, charity, and *ukhuwah* are the foundation of effective educational praxis in building the morality and spirituality of the digital generation (Zaiyani, 2025).

The results of the study also show that the application of this holistic paradigm requires a contextual and integrative curriculum design (Asykur et al., 2025), although its implementation still faces obstacles such as limited teacher competence, rigid curriculum structure, and lack of supporting facilities (Mahmudulhassan et al., 2025).

Overall, the results of this study confirm that the philosophy of Islamic education offers a more robust ontological framework to respond to the crisis of modern education. The ontological paradigm of Islam not only restores the understanding of human beings as sentient and moral beings, but also provides a new direction for educational reforms that are more humanistic, transformative, and oriented towards human perfection. These findings suggest that solving the ontological problem of modern education requires a fundamental paradigm shift in who the learner is, what the purpose of their existence is, and how education should facilitate the process of achieving these goals.

CONCLUSION

Modern education in this study is understood to be experiencing a more fundamental crisis than just a question of learning methods, curricula, or tools, because it is rooted in a reductionistic ontological perspective on students. The dominance of rationalism, positivism, and technocraticism has shifted students from a whole human subject to a functional object measured through academic achievement and instrumental competence. This reduction raises the consequences of dehumanization of education, alienation from religious values, teaching practices that tend to mechanize, and psychological pressure that is intertwined with identity crises and mental health disorders in adolescents as reflected in findings related to social media use and psychological well-being. In the context of Islamic Religious Education, this situation shows the limitations of normative approaches and curricular reforms that are not accompanied by a

change in the basic view of human nature.

Islamic philosophy of education offers a paradigmatic correction through an ontological construction that views students as sentient beings with the integration of body, intellect, and spirit, and places monotheism as the ontological basis of education. Education is directed not only to the mastery of knowledge and technical skills, but also to the process of *tazkiyah* and *ta'dib* to form civilized, moral, and whole-personality *kāmil insān*. The main implication of this study is that the solution to the modern education crisis requires a paradigm reorientation towards holistic-integrative education: restoring the orientation of nature, integrating knowledge and manners, reconstructing a humanistic-transcendental teacher-student relationship, and developing a monotheistic-based contextual curriculum. Thus, the contribution of this research lies in the affirmation that effective educational reform must move from technical improvement to ontological transformation of the way education interprets human beings and the purpose of their existence.

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