



Tsaqofiya : Jurnal Pendidikan Bahasa dan Sastra Arab

Vol. 8 No. 1 Januari 2026, 1-19

P-ISSN : 2685-7022, E-ISSN : 2685-7103

DOI: <https://doi.org/10.21154/4xmfg594>

The Influence of Modern Philosophy on Language Education: An Epistemological Analysis

Muhamad Fuad Hasim¹, Nelly Sakinah², Nurul Amaliyah³, Nur Islamiyah⁴, Emilia Rachmawati⁵

^{1,2,3,4,5}Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

02040924014@student.uinsa.ac.id¹, sakinahnelly.28@gmail.com²,

nurulamaliyah979@gmail.com³, noerislami99@gmail.com⁴,

emilrachma24@gmail.com⁵

Abstract

This study investigates the influence of modern philosophical thought on the development of language education by examining its epistemological, ontological, and axiological foundations. Using a qualitative literature review approach, the study analyzes major works of modern philosophy—particularly empiricism, rationalism, critical philosophy, and positivism—and explores their implications for educational theory and language learning. The analysis demonstrates that modern philosophy has significantly shaped language education by redefining the sources of knowledge, the role of experience and reason, and the function of language as a medium for constructing meaning and understanding human experience. The findings reveal that empiricism emphasizes sensory experience as the basis of knowledge acquisition, rationalism highlights the role of reason, Kantian criticism synthesizes both approaches, and positivism reinforces empirical verification and methodological rigor in educational practice. These philosophical perspectives collectively influence how language education conceptualizes learning, knowledge formation, and pedagogical objectives. This study contributes to the theoretical discourse on language education by clarifying the philosophical assumptions underlying modern educational practices and by reinforcing the relevance of philosophical inquiry in strengthening conceptual clarity and critical thinking within language education.

Keywords: Modern Philosophy, Language Education, Epistemology of Knowledge

Abstrak

Studi ini menyelidiki pengaruh pemikiran filosofis modern terhadap perkembangan pendidikan bahasa dengan memeriksa landasan epistemologis, ontologis, dan aksiologisnya. Dengan menggunakan pendekatan tinjauan pustaka kualitatif, studi ini menganalisis karya-karya utama filsafat modern—khususnya empirisme, rasionalisme, filsafat kritis, dan positivisme—dan mengeksplorasi implikasinya terhadap teori pendidikan dan pembelajaran bahasa. Analisis menunjukkan bahwa filsafat modern telah secara signifikan membentuk pendidikan bahasa dengan mendefinisikan ulang sumber pengetahuan, peran pengalaman dan akal, serta fungsi bahasa sebagai media untuk membangun makna dan memahami pengalaman manusia. Temuan menunjukkan bahwa empirisme menekankan

pengalaman indrawi sebagai dasar perolehan pengetahuan, rasionalisme menyoroti peran akal, kritik Kantian mensintesis kedua pendekatan tersebut, dan positivisme memperkuat verifikasi empiris dan ketelitian metodologis dalam praktik pendidikan. Perspektif filosofis ini secara kolektif memengaruhi bagaimana pendidikan bahasa mengkonseptualisasikan pembelajaran, pembentukan pengetahuan, dan tujuan pedagogis. Studi ini berkontribusi pada wacana teoretis tentang pendidikan bahasa dengan mengklarifikasi asumsi filosofis yang mendasari praktik pendidikan modern dan dengan memperkuat relevansi penyelidikan filosofis dalam memperkuat kejelasan konseptual dan pemikiran kritis dalam pendidikan bahasa.

Kata Kunci: Filsafat Modern, Pendidikan Bahasa, Epistemologi Pengetahuan

INTRODUCTION

Education is an issue that is always interesting to study, as long as there is human life on this planet earth. All nations in the world are certainly interested in education, because with education humans can develop their culture and pass it on to their next generation, so education is often referred to as an agent of culture.¹ Because with education, humans can determine attitudes and behaviors and the steps forward that must be taken. Changes experienced through the education process are always regular and measurable, not because of the emotions and haste experienced by humans.²

Philosophy is prescriptive, meaning that educational philosophy specifies its goals, namely that education should follow those goals and general methods should be used to achieve those goals.³ Educational philosophy is analytical when educational philosophy attempts to explain speculative and prescriptive statements, testing the rationality of educational ideas, both their consistency with other ideas and the ways in which they relate to the existence of thought distortions. Educational concepts are tested critically and also examined whether these concepts are adequate or not when faced with actual facts.⁴

Philosophy is the basis or foundation of human thought in the academic world as reasoning in research and discovery of a science. Philosophy and science continue

¹ Myta Widyastuti, "Peran kebudayaan dalam dunia pendidikan the role of culture in the world of education," *JAGADDHITA: Jurnal Kebhinekaan dan Wawasan Kebangsaan* 1, no. 1 (2021), <https://journal.unindra.ac.id/index.php/jagaddhita/article/view/810>.

² Fatkhul Mubin, *Filafat Modern: Ditinjau Dari Aspek Ontologis, Epistemologis dan Aksiologis*, OSF, 2021, <https://osf.io/preprints/x6hgq/>.

³ Iksan, Muhammad dkk., "Konsep Pendidikan Nilai dalam Prespektif Filsafat Pendidikan menurut John Dewey dan Al-Ghazali," *INSANI: Jurnal Ilmu Agama dan Pendidikan* 2, no. 2 (2024): 139–52.

⁴ Ali Anwar Yusuf, *Filsafat Pendidikan Kontemporer* (Runzune Publisher, 2023).

to experience changes to solve problems faced by the evolution of time. Since its birth and development, philosophy and science have played a major role in the academic world. In the 17th century, marked by the eruption of the Industrial Revolution which gave birth to modern society, it has created various idealistic thoughts and views that have great practical and impact on the lives of people at that time. Humans have a tendency to get something they want without trying their best which has become the culture today.⁵

The strengthening of this stream became more complete when liberalism, which gave birth to capitalism, used positivism as a tool to legitimize its existence in all elements of the joints of modern society, so that indirectly the basic goal of philosophy gradually shifted from its substantive goal.⁶ Ernst Cassirer, a German philosopher, said that humans are animal symbolicum. For Cassirer, the uniqueness of humans lies in their ability to speak.⁷ In fact, according to Gadamer, humans will not be able to do anything without language. The relationship between philosophy and language has been a discussion that began since the Greek era. Philosophers at that time were able to identify that language, through an analysis or study of language, could solve problems in philosophy.⁸

Language in the gate of educational philosophy can position language and culture through an ontological perspective as a vital part that humans face throughout their lives. The philosophy of language is increasingly developing because language has a subjective function that describes human life experiences. Therefore, the philosophy of language in this sense discusses language as a material object of philosophy, so that the philosophy of language discusses the nature of language itself.⁹ In this case the task of philosophy is the diligent analysis of language and that means avoiding the Category Fallacy. Therefore, language is very important in the development of Education.

⁵ Muhammad Rijal Fadli, "Hubungan filsafat dengan ilmu pengetahuan dan relevansinya di era revolusi industri 4.0 (Society 5.0)," *Jurnal filsafat* 31, no. 1 (2021): 130–61.

⁶ Alfiani Damayanti dan Abdullah Sinring, "Hubungan Filsafat dengan Ilmu Pengetahuan dan Relevansinya di Era Revolusi Industri 4.0 (Society 5.0)," *Jurnal Metafora Pendidikan (JMP)* 3, no. 1 (2025): 32–47.

⁷ Petrus Riyant dan Tabita Melania, "Konsep Manusia Menurut Suku Dayak Jalai Dalam Cahaya Filsafat Ernst Cassirer," *Sosial Horizon: Jurnal Pendidikan Sosial* 11, no. 2 (2024): 160–85.

⁸ Dina Syarifah Nasution, "Filsafat Bahasa dan Pembelajaran Bahasa," *Mauizhah: Jurnal Kajian Keislaman* 13, no. 2 (2023): 209–20.

⁹ Eva Mizkat dkk., "Urgensi Filsafat Pendidikan Dalam Pembelajaran Bahasa," *Jurnal Bahasa Indonesia Prima (BIP)* 6, no. 1 (2024): 113–18.

The philosophy of education attempts to explain the many different meanings associated with terms widely used in the field of education such as freedom, adjustment, growth, need experience, and knowledge.¹⁰ Clarification of terms will arrive at essential things, so the study of philosophy on education will be studied by a branch of philosophy called metaphysics or ontology. Ontology is one of the foundations in the philosophy of education. In addition, the study of education philosophically also requires an epistemological foundation and an axiological foundation.

Therefore, the philosophy of education has a relationship with modern education between each other. Thus this study was made to discuss the philosophy of modern education.

METHOD

This study employs a qualitative research design using a literature review approach. Relevant data were collected from academic books and peer-reviewed journal articles that discuss modern philosophical thought, particularly empiricism, critical philosophy, and positivism, as well as their implications for education and language learning. The selected literature was analyzed through thematic and conceptual analysis to identify key philosophical assumptions, epistemological frameworks, and educational implications. The analysis focused on synthesizing major arguments and comparing philosophical perspectives to construct a coherent understanding of how modern philosophy has influenced the foundations of language education.

DISCUSSION

John Locke's Thoughts on Empiricism

One of the various educational theories is the Empiricism School. This school says that a child's development depends on the environment, while the child's innate qualities are not considered important. This school was put forward by several philosophers, including John Locke.¹¹ John Locke was born on 28 August 1632 in Wrington, Somerset. His family was middle class and his father owned several houses

¹⁰ Muhammad Riko Yohansyah Zulfahmi dan Wedra Aprison, "Pendidikan Nasional Berbasis Aksiologi," *Sukma: Jurnal Pendidikan* 7, no. 1 (2023): 65–77.

¹¹ Abdul Hafiz, "Teori Pendidikan Empirisme Behaviorisme (John Locke) dalam Perspektif Pendidikan Islam," *Rayah Al-Islam* 8, no. 1 (2024): 143–60.

and land around Pensford, a small town south of Bristol. In addition to working as a landowner, Locke's father also worked as a lawyer and did administrative work in local government.¹²

In 1647, Locke studied at Westminster School, which at that time was a famous school in England. Education there was centered on the study of Chinese languages, namely first Latin, then Greek, and also Hebrew. After that, in 1652, Locke received a scholarship to study at the School to get a degree up to a master's degree. He spent more time reading literary works, such as drama, romance, and so on. After that, Locke began to enjoy the medical field, as written in some of Locke's personal notes written in the late 1650s. He made many notes on matters related to health and medicine. Through his interest in medicine, Locke began to be interested in natural philosophy in 1658. In early 1660, he met Robert Boyle who would greatly influence him later. Since 1660, Locke has increased his interest by reading the newly emerging mechanical philosophy, which began by reading Boyle's work. In addition, he also began to read Descartes' works. Locke's attention at this time was not limited to the fields of medicine and natural philosophy, but also to politics. The political situation in England at that time was indeed turbulent. The theory of empiricism-behaviorism education associated with John Locke's thoughts in the context of Islamic education can be seen from various perspectives. John Locke, an empirical philosopher in the 17th century, stated that the human mind was initially like a blank sheet of paper (tabula rasa) which was then shaped through empirical experience. This theory later developed into behaviorism, which emphasizes the formation of behavior through external stimuli and learning experiences. The theories of empiricism and behaviorism put forward by John Locke have had a significant impact on the world of education. In the context of Islamic education, this view can be analyzed and interpreted by considering the values, principles, and goals of Islamic education.¹³

Locke's philosophy can be said to be antimetaphysics. He accepts the temporary doubt taught by Descartes, but he rejects the *intuitions* used by Descartes. He also rejects Descartes' deductive method and replaces it with generalization based on

¹² Daya Negri Wijaya, *John Locke & Pembangunan Karakter Pemimpin Bangsa* (Suluah Kato Khatulistiwa, 2025).

¹³ Wijaya, *John Locke & Pembangunan Karakter Pemimpin Bangsa*.

experience, so induction. Locke even rejects reason. He only accepts thinking, definite mathematics and the method of withdrawal with the induction method.¹⁴

As he said in John Locke's book entitled "Essa Concerning Human Understanding" that knowledge is obtained from sensory experience Without eyes there is no color, without ears there is no sound, and so on. The theory of empiricism comes from John Locke's "Tabularasa" view which is a famous epistemological concept Tabularasa (blank, tablet, blank note paper). described as a state of the soul, The soul is like a blank paper. Empty and also there are no ideas in it. It contains something if you have gained experience in that experience we get all knowledge and that is where all knowledge comes from.¹⁵ In this theory, John Locke uses 3 terms Sensation, which modern empiricists often call sense-data. Ideas, not ideas in Plato's teachings, but rather sudden perceptions or thoughts or understandings about an object and quality such as red, round, and heavy.¹⁶

Empiricism comes from the Greek word "empeirikos" which comes from the word empeiria, meaning experience. According to this school of thought, humans gain knowledge through their experiences. And if we return to the Greek word, the experience in question is sensory experience. Humans know that ice is cold because they touch it, sugar is sweet because they taste it.¹⁷

An empiricist usually argues that we can gain knowledge through experience. The salient feature of this answer can be seen when we look at a question like, "How do people know that ice freezes?", our answer would be, "because I see it that way", or "because a scientist sees it that way". Thus, two kinds of elements can be distinguished, first, the element that knows and second, the element that is known. The person who knows is the subject who gains knowledge and is known by words that indicate a person or an ability.¹⁸

¹⁴ Musakkir Musakkir, "Filsafat Modern dan Perkembangannya (Renaissance: Rasionalisme dan Emperisme)," *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan* 5, no. 1 (2021): 1–12.

¹⁵ Saupi Hasbi dkk., "PEMIKIR LIBERALISME DAN TEORI POLITIK DALAM KONTEKSMODERN OLEH JOHN LOCKE," *Quantum Juris: Jurnal Hukum Modern* 7, no. 1 (2025), <https://journalpedia.com/1/index.php/jhm/article/view/4012>.

¹⁶ Wafiq Zahira Mardatilah dkk., "Aliran Aliran dalam Pendidikan," *Jurnal Bintang Pendidikan Indonesia* 3, no. 1 (2025): 230–44.

¹⁷ Abidin Nurdin dan Sri Astuti, "Filsafat Ilmu dan Agama: Paradigma Sains, Sosial dan Budaya," Zahir Publishing, 2024, <https://repository.ar-raniry.ac.id/id/eprint/38869/>.

¹⁸ Muhamad Fuad Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa," *Prosiding Konferensi Nasional Mahasiswa Bahasa dan Sastra Arab* 1, no. 1 (2024): 1305–23.

The third element that we can distinguish in the answer to the question "How do people know that ice is frozen?" is our state of being concerned with seeing or hearing or some other sensory experience. "How do we know that fire is hot?", by touching something or having an experience that we call heat. "How do we know what heat is?", the answer is: we know it with the sense organs of touch.¹⁹

Next, the question: "How do you know or acquire knowledge?" is answered by pointing to appropriate sensory experiences. "Knowledge is acquired through the senses," say empiricists.²⁰ John Locke, the father of this school in modern times put forward the theory of tabula rasa which literally means a blank slate. What he meant was that humans were initially empty of knowledge, then their knowledge filled the empty soul, then they had knowledge. At first the incoming sensory perception was simple, over time it became complicated, then meaningful knowledge was formed. This means that no matter how complex (complicated) human knowledge is, it can always be found at the end in sensory experience. Something that cannot be observed with the senses is not true knowledge. So, sensory experience is the source of true knowledge. That is why the research method that is the mainstay of this school is the experimental method.²¹

There are two main characteristics of empiricism, namely the theory of meaning and the theory of knowledge.

The theory of meaning in the empiricist school is usually stated as a theory about the origin of knowledge, namely the origin of ideas or concepts. In the Middle Ages this theory was summarized in the formula *Nihil est in intellectu quod non prius fuerit in sensu* (there is nothing in our minds except preceded by experience). Actually this statement is Locke's thesis in his book, *An Essay Concerning Human Understanding*, which he issued when he opposed the teaching of innate ideas in rationalists. The soul (mind), when a person is born, is empty, like a white paper or *tabula rasa*, which has no writing on it, and every idea that is obtained must come through experience, what is meant by experience here is sensory experience. Or knowledge comes from observations that we make on our own soul (mind)²²

¹⁹ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

²⁰ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

²¹ Erik Novianto, "Konsep Filsafat Ilmu Barat," *Jurnal An-Nur: Kajian Ilmu-Ilmu Pendidikan dan Keislaman* 7, no. 02 (2021): 161–83.

²² Dila Rukmi Octaviana dan Reza Aditya Ramadhani, "HAKIKAT MANUSIA: Pengetahuan (Knowledge), Ilmu Pengetahuan (Sains), Filsafat Dan Agama," *Jurnal Tawadhu* 5, no. 2 (2021): 143–59.

The second theory, namely the theory of knowledge, can be summarized as follows: According to rationalists there are some general truths, such as "every event must have a cause", the foundations of mathematics, and some basic principles of ethics, and these truths are true in themselves which are known as a priori truths obtained through rational intuition. Empiricism rejects this opinion. There is no such ability as rational intuition.²³

According to John Lock, the relationship between knowledge and thinking is definite and inseparable. We know because we think. Thinking is the work of the mind which is a container for ideas. Lock defines knowledge as understanding the existence of conformity, or differences between ideas. So, if an understanding like this is found, it means there is knowledge, if not, then there is no knowledge.²⁴

Locke stated that there are two kinds of human experience, namely external experience (sense or external sensation) and internal experience (internal sense or reflection). External experience is an experience that captures sensory activity, namely all material activities related to the five human senses. Then, internal experience occurs when humans have awareness of their own activities by 'remembering', 'willing', 'believing', and so on. These two forms of human experience are what will form knowledge through the next process.²⁵

Based on the essays written by Locke, it can be concluded that there are four types of knowledge:

1. Intuitive knowledge
2. Demonstrative knowledge
3. Sensible knowledge
4. Faithful knowledge²⁶

Intuitive knowledge is knowledge that is obtained by the ratio of understanding the suitability or inconsistency between ideas directly without being

²³ Aditya Pratama Puja Kesuma, *Filsafat Ilmu*, t.t., diakses 28 April 2025, https://www.academia.edu/download/112902421/Tugas_2_Ekstensi_Tabel.pdf.

²⁴ Hasbi dkk., "PEMIKIR LIBERALISME DAN TEORI POLITIK DALAM KONTEKSMODERN OLEH JOHN LOCKE."

²⁵ Qotrun Nada Annuri, "HUḌŪRI (INNATE IDEA) SEBAGAI BASIS PENGETAHUAN: STUDI KRITIK ATAS TEORI TABULARASA JOHN LOCKE BERSADARKAN PRINSIP EPISTEMOLOGI ṬABAṬABA'Ī," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 7, no. 2 (2021): 237-54.

²⁶ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

influenced by other elements. Such as white is not black, a circle is not a triangle, three is greater than two, and so on.²⁷

It should be noted that intuition as meant by Locke is the power that exists in reason that can know the relationship between ideas that we get through sensation or contemplation. Although sensation is the power of reason, its object is concrete, thus, intuition according to Locke does not contradict the philosophy of empiricism.

Demonstrative knowledge is knowledge that is obtained by reason from its understanding of the suitability or inconsistency between ideas indirectly, but through the intermediary of other ideas. This means not issuing a law on a problem before being able to prove it. This requires analysis of reason to arrive at a law, such as mathematical arguments, and proof of the existence of God.²⁸

Sensible knowledge is knowledge of the existence of nature outside of us. Thus it relies on sensing. According to Locke, although this knowledge does not reach the level of belief and proof, it is more convincing than hypothetical knowledge, because this kind of knowledge helps us establish the existence of the outside world. As proof, reason can distinguish between sleep and wakefulness. Locke said that we can believe in the existence of nature outside of us that is in accordance with our perceptions. Indeed, reason cannot know something concrete directly, but through our perceptions of something. From there our knowledge is formed to what extent there is a correspondence between the perceptions of reason and external matters.²⁹

Faithful knowledge is knowledge that humans obtain through religious belief. This knowledge cannot be proven because it is beyond the limits of our rational and sensory abilities, but we strongly believe in it because it is the secret of faith (mystery of faith). This kind of knowledge is obtained from religion and holy books revealed by God.³⁰ Locke accepted this knowledge completely because of his inability to prove it, because reason is unable to reach the essence of religious beliefs, among which is the

²⁷ Iqbal M Iqbal, "STUDI TERHADAP EPISTEMOLOGI ILMU PERSPEKTIF SYED MUHAMMAD NAQUIB AL-ATTAS" (PhD Thesis, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024), <http://repository.uin-suska.ac.id/78645/>.

²⁸ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

²⁹ Rahmat Hidayat dan Syamsul Rijal, "Konstruksi Ilmu Dan Metodologi Pengetahuan Di Barat Serta Pengaruhnya Dalam Pendidikan Islam Di Indonesia," *JUMPER: Journal of Educational Multidisciplinary Research* 3, no. 1 (2024): 99–116.

³⁰ Muslihudin Muslihudin, "Moral-Spiritual Artikulatif: Muara Pendidikan Agama Islam dalam Kurikulum Merdeka," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 8, no. 1 (2023), <https://www.syekhnurjati.ac.id/jurnal/index.php/tarbawi/article/view/14164>.

essence of God himself. According to John Locke, humans have limitations in knowledge. Among them are the following:

1. Our knowledge cannot possibly exceed our ideas.
2. Our knowledge cannot go beyond our understanding of the correspondence or inconsistency between ideas formed through intuition, argumentation, and perception.
3. We cannot possibly achieve intuitive knowledge that encompasses all our ideas, or everything we want to know. Because we cannot know all the relationships between these ideas either by arranging or comparing them.
4. Demonstrative knowledge also cannot possibly cover all our ideas. Because we do not always find a mediating idea that connects two ideas in an argument. In this condition we cannot produce knowledge or argumentation.
5. Sensible knowledge does not go further than the existence of similar things before us in reality, so it is narrower than the two previous types of knowledge.³¹

Immanuel Kant's Philosophy and Rationalism

Rationalism according to Kant has a problem in connecting its logical certainty with reality. The statements produced by rationalism according to Kant are analytical statements. While rationalist knowledge is a priori knowledge, Knowledge of nature and morality according to rationalism is based on anti-origin laws, namely laws that existed before sensory experience. Different from rationalism, empiricism is a belief that emphasizes the belief that all ideas and knowledge are only secondary and can be said to be true if they are based on sensory experience, empiricist thinking, which believes that the basis of the truth of knowledge is the result of sensory observation. Empiricism believes that all knowledge comes from experience and there are no innate ideas.³²

Kant argued that rationalism and empiricism have their own weaknesses, therefore according to Kant rationalism and empiricism must be combined, For Kant, Knowledge comes from a synthesis of experience and concept. Without the senses, humans will not be aware of any object, without understanding humans will not form an understanding of it. The process of gaining knowledge is a unity that involves perception, unajinasi, sensibility, and understanding interacting. Immanuel Kant's

³¹ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

³² Maria Roswita Boe, "Ruang Dan Waktu Sebagai Bentuk Presentasi Dari Intuisi A Priori Perspektif Immanuel Kant," *Pedagogi: Jurnal Ilmiah Pendidikan* 9, no. 2 (2023): 54–61.

philosophical thinking (criticism) includes the critical school of thought. Criticism of pure tasio, knowledge at the level of the senses.³³

1. Kant's Critical School

This school of thought emerged in the 18th century. This was a new era in which an intelligent thinker tried to resolve the conflict between rationalism and empiricism. This new era was called the Age of Enlightenment (Aufklärung). This Age of Enlightenment emerged when humans were born immature (in their philosophical thinking). Isaac Newton (1642-1727) provided the basis for thinking with induction, namely thinking that starts from symptoms and returns to general principles. For this, analysis is needed. In Germany, the conflict between rationalism and empiricism continued. Each fought for autonomy. Then the problem arose of who is actually said to be the source of knowledge? Is true knowledge through reason or empiricism?

Kant tried to solve the above problem. At first, Kant followed rationalism, but was later influenced by Hume's empiricism. However, Kant did not accept it so easily because he knew that empiricism contained skepticism. For that, he still acknowledged the truth of science and with reason. humans will be able to achieve the truth. Finally. Kant acknowledged the role of reason and experience of smritis, then tried to make a synthesis. According to Kant, although all knowledge comes from reason (rationalism), but the existence of understanding arises from objects (empiricism). Like a flying bird must have wings (ratio) and air (empirical). So his method of thinking is called a critical method. Although he based his dizi on the high value of reason. but he did not deny the existence of problems that go beyond reason. So that reason knows its limits because of that the irrationality aspect of life can be accepted in reality.

2. Critique of Pure Ratio

Kant's criticism can be considered as a giant effort to reconcile rationalism and empiricism. Rationalism emphasizes the a priori elements in cognition, meaning elements that are independent of all experience such as "innate ideas" a la Descartes. Empiricism emphasizes the a posteriori elements, meaning elements that come from experience such as Locke who considers tasio as a blank sheet. According to Kant, both rationalism and empiricism are both biased. He

³³ Adha Santri Madani dkk., "Immanuel Kant dan Pemikiran Filsafatnya," *no. June*, 2022, 1–10.

tried to explain that human cognition is a combination of *simests a priori* elements. However, unlike other medieval thinkers, Kant's basis is more epistemological than metaphysical. With the aim of criticizing the validity of science, testing its operationality and determining the limits of science itself. Knowledge at the Sense Level.

3. The a priori element plays the role of form and the *a posteriori* element plays the role of matter. According to Kant, the a priori element already exists at the sensory level. He argued that in sensory knowledge there are always two *a priori* forms, namely empty space, where objects are placed; space is not a "space in itself" (*space an sich*). Time is not a constant flow, where the senses can be placed. Both are rooted in the structure of the subject itself. This stance on sensory recognition has important implications. There is indeed a reality, independent of the subject. Kant said that there is indeed a *das ding an sich* (thing in itself) but, *das ding an sich* always remains an unknown X. We only know the phenomena of motion, which are always a synthesis between things that come from outside with the forms of space and time. After, the sensory objects are classified according to categories, then the observed objects become objects in the true sense. Now we can talk about "cars", people who sing, and so on.³⁴

The philosophy of criticism is a combination of rationalism and empiricism. This stream of criticism is also known as Kantian criticism, because Kant was the first to criticize and analyze both sources of knowledge and combine them. In essence, criticism here is a bridge between rationalism and empiricism. In the 18th century, Kant tried to resolve the problem between rationalism and empiricism, at first. Kant followed rationalism. but was influenced by empiricism.

Kant views rationalism and empiricism as always biased in assessing reason and experience as sources of knowledge. He said that human knowledge is a synthesis between *a priori* elements and *a posteriori* elements. The philosophy of criticism created by Immanuel Kant is, the relationship between reason and experience becomes harmonious, so that true knowledge is not only *a priori* but also *a posteriori*, not only the reason but also the results of the senses. The main content of criticism is Immanuel Kant's ideas about the theory of knowledge, ethics, and aesthetics.

³⁴ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

Then Immanuel Kant said that humans have three levels of knowledge, namely:

1. The Sense Level This stance on sensory recognition has important implications. There is indeed a reality, independent of the subject. Immanuel Kant said that there is indeed a thing in itself, but there is always an unknown X. We only know the symptoms, which are always a synthesis between things that come from outside with the forms of space and time.
2. The level of reason. The task of reason is to create intermediate order, sensory data. In other words, reason creates decisions. The introduction of reason is also a synthesis between form and matter. Matter is sensory data and form is a priori, which is found in the mind. The mind has such a structure that it is forced to think of sensory data as substance or according to causal relationships. In this way, Immanuel Kant has explained the validity of natural science.
3. The Level of Rationality The task of rationality is to draw conclusions from decisions. In other words, rationality makes arguments. Like the Jackal, reason combines sensory data to make decisions. Immanuel Kant showed that rationality forms these arguments. Because the categories of reason only apply to experience, they cannot be applied to ideas. But that is precisely what metaphysics attempts to do.³⁵

Positivism in Education according to Auguste Comte

Auguste Comte defined the terminology positive with several meanings, including the following:

1. As opposed to something imaginary. So positive is something real: the positivist teaching states that the object of research must be something that is based on the ability of reason, if it cannot be reached by reason, then it is not the object of research.
2. As opposed to something that is not useful, positivism always emphasizes optimism towards progress that comes from the usefulness of something.
3. The opposite of something that is doubtful, Positivism is the identification of something that is certain, which has logical balance.

³⁵ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

4. The opposite of something that is vague. Positive is a trait for something that is clear and precise. Positivist thinking teaches us to always think clearly and precisely about the symptoms of something.
5. The opposite of something negative, positivism is always directed towards arrangement and regulation in a better direction. The characteristics of positivism are:
 - a. Value-free objectivity Positivism teaches a clear dichotomy between facts and values. This requires researchers to distance themselves from their objects of study. Only in this way will research find results that are recognized and objective.
 - b. Ecnomenaliame, which states that reality consists of impressions, and science speaks of reality in terms of these impressions. The metaphysical substance behind these phenomena is rejected.
 - c. Nominalism, which places emphasis on general concepts that transcend particular realities, d. Reductionism, which means that reality is reduced to observable facts.
 - d. Naturalism, the thesis about the regularity of events occurring in the universe, negates supernatural forces. The universe has its own structure.
 - e. Mechanism, the thesis that all phenomena can be explained by principles that can be used to explain the machine of the universe, likened to the giant clockwork.³⁶.

Comte found his philosophical foundation from the empiricism supported by Locke, Berkeley, and Hume. He believed that certain and useful knowledge is that which relates to real things. The benchmark used for this is the five senses: as long as something can be accessed and verified using the five senses, then it is considered something real and certain.

Comte has divided the stages of human thought development. This theory is then known as the law of three stages. This law is actually not a new law, but has been put forward by Saint Simon, Comte's teacher, previously in 1813. However, Auguste Comte was the first to systematically and consistently describe it in a philosophical framework, which he later named the philosophy of positivism. These three stages are seen as moving forward, from childhood to adulthood from a nuance of old to

³⁶ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

modernity, Comte indeed analogized the three stages of historical development with childhood, adolescence, and adulthood. In the meantime, it is the point of maturity that he created, the advanced and beneficial positivistic era that has left behind the theological and metaphysical eras. The stages are as follows:

1. Theological is the first stage At this stage, humans understand natural phenomena as the result of actions originating from divine power. Humans believe that there is another power beyond the physical human and that other power is the reality that controls everything that happens in this world. This first stage is further divided by Comte into three parts: animism, polytheism, and monotheism. Animism is a way of thinking of humans that considers everything to have a soul, especially objects that are considered sacred and holy. At the polytheistic stage, humans believe that there are many gods behind the events that occur on this earth, so that the wind god, the sea god, the ani god, and so on are known. Finally, the monotheistic stage is the last stage in the theological era. At this stage, humans believe that there is a single extraordinary power behind all natural phenomena.
2. metaphysics. At this stage, the personal behavior of God, a single substance that has the power to control all phenomena that occur in the world, is replaced by metaphysical principles in the form of abstract powers, such as 'nature.'
3. scientific positivity, is the ideal stage aspired to by Comte in science. At this stage, humans stop looking for absolute causes and the true final goal of reality. The only thing that is important for humans at this stage is to concentrate on observing the social world and looking for general books that can bring them progress. This stage is depicted by a world full of technology.³⁷

With this development theory, Comte seemed to be trying to formulate social change for his environment. Medieval European life marked by the hegemony of the Church in all areas of life is a representation of the first stage, the theological phase. In the theological mindset, humans believe in the existence of supernatural powers that control the grjalagciala that occurs in the world. Humans face nature with fear of graves, ghosts, wind, large rocks or trees, spirits and other sacred objects. For the

³⁷ Ali Anwar Yusuf, *Filsafat Pendidikan Kontemporer* (Runzune Publisher, 2023), <https://books.google.com/books?hl=id&lr=&id=TkfPEAAAQBAJ&oi=fnd&pg=PA217&dq=Filsafat+pendidikan+bersifat+analitik+menguji+orisinalitas+ide+pendidikan&ots=FnLqPNUp0j&sig=noEGlNRqnjTmMi1aAncylSp45cY>.

aspect of science, truth is the right of religious authority and religious leaders. The pattern of government is feudalism which believes that the king is God's representative in the world, who controls life, society. As a result, humans do not appear as subjects to themselves, they are under the superiority of Gersia and the power of the Kingdom which is deterministic. Humans live under the dogmatic truth of the Church, which in its development gets resistance from the developing natural sciences. As one of the few scientists who emerged When the courage to challenge the Church's determination emerged, Comte's positivism became the peak of its development with this development theory. This positivist paradigm puts forward the following scientific criteria:

1. Value-free observers must be free from the emotional value interests of those observing their objects in order to obtain objective knowledge.
2. Science must use empirical verification methods.
3. The language used must be analytical (can be justified and refuted logically) and can be verified empirically.
4. Explanatory in nature. General knowledge is only allowed to explain the regularities that exist in the universe. Science only answers the question how, not why.³⁸

To some extent, positivism has succeeded in creating a modern, optimal life with the development of science and technology. Its influence in the paradigm of science ultimately made positivism a new dogma, or called by Lan Hacking as a modern humanist religion. The dogma runs in the form of institutionalization of objectivist views in the doctrine of unified science. In its development, positivism did not develop without criticism. Both theoretical criticisms such as those put forward by Saussure with linguistic structuralism, Derrida with deconstruction. or Giddens and Huston Smith who highlighted the failure of scientism in creating a safe and comfortable life for humans. However, this paper will not present their complicated criticisms, but only highlight some of the main points in positivism.

These criticisms are based on the character of positivism which is free of values and uses instrumental reasoning. As positivism views science must be free of values, science must be free from human subjectivism, science must stand alone without bias. Science only serves to explain the impressions of reality. Anthony

³⁸ Hasim, "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa."

Giddens describes in his collection of essays themes surrounding the failure of modernity. According to him, areas that have escaped positivistic attention include ecology, military, world wars, industrialization, war. Meanwhile, according to Huston Smith, modernity appears more as a desire to climb the ladder than a careful attitude in controlling the situation.

CONCLUSION

This study concludes that modern philosophical traditions have played a significant role in shaping contemporary educational thought. John Locke's empiricism emphasizes sensory experience as the primary source of knowledge and positions education as a process largely influenced by environmental factors, although this perspective tends to underestimate the role of innate potential. Immanuel Kant addresses the limitations of both empiricism and rationalism by proposing a synthetic epistemology in which knowledge arises from the interaction between experience and conceptual understanding, integrating perception, sensibility, imagination, and reason. Meanwhile, Auguste Comte's positivism reinforces empirical verification through the law of three stages and affirms that scientific knowledge must be grounded in observable and verifiable facts. Together, these philosophical perspectives highlight that modern education is founded upon interconnected epistemological assumptions that continue to influence educational theory, methodology, and practice, underscoring the enduring relevance of philosophy in the development of educational thought.

BIBLIOGRAPHY

- Annuri, Qotrun Nada. "HUḌŪRI (INNATE IDEA) SEBAGAI BASIS PENGETAHUAN: STUDI KRITIK ATAS TEORI TABULARASA JOHN LOCKE BERSADARKAN PRINSIP EPISTEMOLOGI ṬABAṬABA'Ī." *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 7, no. 2 (2021): 237–54.
- Boe, Maria Roswita. "Ruang Dan Waktu Sebagai Bentuk Presentasi Dari Intuisi A Priori Perspektif Immanuel Kant." *Pedagogi: Jurnal Ilmiah Pendidikan* 9, no. 2 (2023): 54–61.
- Damayanti, Alfiani, dan Abdullah Sinring. "Hubungan Filsafat dengan Ilmu Pengetahuan dan Relevansinya di Era Revolusi Industri 4.0 (Society 5.0)." *Jurnal Metafora Pendidikan (JMP)* 3, no. 1 (2025): 32–47.

- Fadli, Muhammad Rijal. "Hubungan filsafat dengan ilmu pengetahuan dan relevansinya di era revolusi industri 4.0 (Society 5.0)." *Jurnal filsafat* 31, no. 1 (2021): 130–61.
- Hafiz, Abdul. "Teori Pendidikan Empirisme Behaviorisme (John Locke) dalam Perspektif Pendidikan Islam." *Rayah Al-Islam* 8, no. 1 (2024): 143–60.
- Hasbi, Saupi, Mario Marco, Taufiqurrohman Syahuri, dan Wicipto Setiadi. "PEMIKIR LIBERALISME DAN TEORI POLITIK DALAM KONTEKSMODERN OLEH JOHN LOCKE." *Quantum Juris: Jurnal Hukum Modern* 7, no. 1 (2025). <https://journalpedia.com/1/index.php/jhm/article/view/4012>.
- Hasim, Muhamad Fuad. "Analisis Pengaruh Filsafat Modern Terhadap Pendidikan Bahasa." *Prosiding Konferensi Nasional Mahasiswa Bahasa dan Sastra Arab* 1, no. 1 (2024): 1305–23.
- Hidayat, Rahmat, dan Syamsul Rijal. "Konstruksi Ilmu Dan Metodologi Pengetahuan Di Barat Serta Pengaruhnya Dalam Pendidikan Islam Di Indonesia." *JUMPER: Journal of Educational Multidisciplinary Research* 3, no. 1 (2024): 99–116.
- Iksan, Muhammad, Mukhsin Nursikin, dan Fajar Syarif. "Konsep Pendidikan Nilai dalam Prespektif Filsafat Pendidikan menurut John Dewey dan Al-Ghazali." *INSANI: Jurnal Ilmu Agama dan Pendidikan* 2, no. 2 (2024): 139–52.
- Kesuma, Aditya Pratama Puja. *Filsafat Ilmu*. t.t. Diakses 28 April 2025. https://www.academia.edu/download/112902421/Tugas_2_Ekstensi_Tabel.pdf.
- M Iqbal, Iqbal. "STUDI TERHADAP EPISTEMOLOGI ILMU PERSPEKTIF SYED MUHAMMAD NAQUIB AL-ATTAS." PhD Thesis, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024. <http://repository.uin-suska.ac.id/78645/>.
- Madani, Adha Santri, Fakhri Putra Tanoto, dan Nisa Halwati. "Immanuel Kant dan Pemikiran Filsafatnya." *no. June*, 2022, 1–10.
- Mardatilah, Wafiq Zahira, Rivo Kurnia Ilahi, dan Rahmi Putri. "Aliran Aliran dalam Pendidikan." *Jurnal Bintang Pendidikan Indonesia* 3, no. 1 (2025): 230–44.
- Mizkat, Eva, M. Zaim, dan Harris Effendi Thahar. "Urgensi Filsafat Pendidikan Dalam Pembelajaran Bahasa." *Jurnal Bahasa Indonesia Prima (BIP)* 6, no. 1 (2024): 113–18.
- Mubin, Fatkhul. *Filfafat Modern: Ditinjau Dari Aspek Ontologis, Epistemologis dan Aksiologis*. OSF, 2021. <https://osf.io/preprints/x6hgq/>.
- Musakkir, Musakkir. "Filsafat Modern dan Perkembangannya (Renaissance: Rasionalisme dan Emperisme)." *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan* 5, no. 1 (2021): 1–12.
- Muslihudin, Muslihudin. "Moral-Spiritual Artikulatif: Muara Pendidikan Agama Islam dalam Kurikulum Merdeka." *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 8,

- no. 1 (2023).
<https://www.syekhnurjati.ac.id/jurnal/index.php/tarbawi/article/view/14164>.
- Nasution, Dina Syarifah. "Filsafat Bahasa dan Pembelajaran Bahasa." *Mauizhah: Jurnal Kajian Keislaman* 13, no. 2 (2023): 209–20.
- Novianto, Erik. "Konsep Filsafat Ilmu Barat." *Jurnal An-Nur: Kajian Ilmu-Ilmu Pendidikan dan Keislaman* 7, no. 02 (2021): 161–83.
- Nurdin, Abidin, dan Sri Astuti. "Filsafat Ilmu dan Agama: Paradigma Sains, Sosial dan Budaya." Zahir Publishing, 2024. <https://repository.ar-raniry.ac.id/id/eprint/38869/>.
- Octaviana, Dila Rukmi, dan Reza Aditya Ramadhani. "HAKIKAT MANUSIA: Pengetahuan (Knowladge), Ilmu Pengetahuan (Sains), Filsafat Dan Agama." *Jurnal Tawadhu* 5, no. 2 (2021): 143–59.
- Riyant, Petrus, dan Tabita Melania. "Konsep Manusia Menurut Suku Dayak Jalai Dalam Cahaya Filsafat Ernst Cassirer." *Sosial Horizon: Jurnal Pendidikan Sosial* 11, no. 2 (2024): 160–85.
- Widyastuti, Myta. "Peran kebudayaan dalam dunia pendidikan the role of culture in the world of education." *JAGADDHITA: Jurnal Kebhinnekaan dan Wawasan Kebangsaan* 1, no. 1 (2021). <https://journal.unindra.ac.id/index.php/jagaddhita/article/view/810>.
- Wijaya, Daya Negri. *John Locke & Pembangunan Karakter Pemimpin Bangsa*. Suluah Kato Khatulistiwa, 2025.
- Yusuf, Ali Anwar. *Filsafat Pendidikan Kontemporer*. Runzune Publisher, 2023.
- Yusuf, Ali Anwar. *Filsafat Pendidikan Kontemporer*. Runzune Publisher, 2023. <https://books.google.com/books?hl=id&lr=&id=TkfPEAAAQBAJ&oi=fnd&pg=PA217&dq=Filsafat+pendidikan+bersifat+analitik+menguji+orisinalitas+ide-ide+pendidikan&ots=FnLqPNUp0j&sig=noEGlNRqnjTmMi1aAncySp45cY>.
- Zulfahmi, Muhammad Riko Yohansyah, dan Wedra Aprison. "Pendidikan Nasional Berbasis Aksiologi." *Sukma: Jurnal Pendidikan* 7, no. 1 (2023): 65–77.