

HUMAN EXISTENCE AND MEANING OF LIFE: ALTERNATIVE PHILOSOPHICAL SOLUTIONS TO MULTIDIMENSIONAL EDUCATIONAL PROBLEMS

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Abstract

Humans are an important element in discussing all kinds of aspects and problems. Because humans occupy these positions (conceptors and administrators). In the world of human education as the main actor or actor. All aspects and tasks are carried out by humans. The meaning of life is important to be reviewed in the world of education. So the purpose of writing this paper is to understand and describe human existence and the meaning of life as an alternative philosophical solution to the problems of multidimensional education. This research includes library research, namely research that focuses on the discussion of the literature in the form of books, journals, papers, and other writings related to the object of research. Understanding human existence in education by understanding the position of humans in various educational factors (humans as educators, humans as students and education managers) should be an afterthought. If you look specifically at the existence of humans as educators, a common thread can be drawn that an educator must be able to be a role model (teacher-to be nurtured and imitated) for students and able to protect the situation of the teaching and learning process in order to pour and teach science to humans called learners. On the other hand, humans as students are also required to fulfill a code of ethics in studying. The world of education, apart from being an institution that develops intellectual abilities, also strives for the formation of character qualities that can be seen from the mindset and attitude patterns, students' perceptions of their life experiences, and faith in God which in turn will also affect the meaning of students' lives. Meaning is the most basic thing that distinguishes humans from animals.

Keywords: Human Existence; The Meaning of Life; Multidimensional Education;

INTRODUCTION

Dive into philosophy, indirectly explore human existence. Humans are the only living creatures that live on earth who have a very special position because they have reason. With his mind, humans can control and regulate

every style of life in this world. Humans are creatures who are able to struggle every day to face the destiny of the Almighty Creator to determine the color of his life, design and navigate the life captain who is his goal.

Philosophy is essentially a challenge. Challenges to live are not mechanical, follow-up, treacherous and “flow” without a clear purpose. Socrates once said "the unexamined life is not worth living". Life must be tested, known, planned and understood in its best alternative. This is the core aim of philosophy. The most accurate way to test life, this is the main target of philosophy. As Louis O. Kattsoft stated, “Philosophy leads us to understanding. Meanwhile, understanding leads us to more appropriate actions” (Faiz, 2018).

Philosophy or philosophical thinking is not just thinking but thinking with reference to certain rules in a disciplined and deep manner. Basically humans are homo sapiens, this does not necessarily mean that all humans become philosophers, because philosophical thinking requires continuous practice and habituation in thinking activities so that every problem/substance gets deep scrutiny to reach the truth of the answer in the right way as a manifestation of love. on the truth (Kristiawan, 2016) Research methods should contain detailed information about the research location, number of respondents, techniques for determining and collecting data, and analysis techniques or validity tests. General terms do not need to be written in detail/definitively (eg: a questionnaire is....), just refer As stated by Sudarsono (1993) states that philosophical thinking has the following characteristics: a) methodical: using methods and methods commonly used by philosophers (philosophers) in thinking, b) systematic: thinking in a relationship between elements in a whole so that a pattern of philosophical thought is composed, c) coherent: between the elements that are thought there is nothing contradictory and logically arranged, d) rational: based on the right and logical thinking rules (according to the rules of logic), e) comprehensive: thinking about something from various (multidimensional)

points of view, f) radical: thinking deeply to its roots or to the deepest level of essence, and g) universal: the content of truth is universal, leading to the reality of human life as a whole. whole (multidimensional).

Based on the characteristics of philosophical thinking that have been expressed, of course it can be a solution in overcoming various problems in the world of education. The problems in the world of education are not getting narrower but more branching and more and more things that become the homework of education experts. The multidimensional crisis in the world of education can only be solved by thinking that is multidimensional, and of course also by changing the perspective that is more able to see humans as multidimensional beings as well. This requires a starting point for a more complete understanding of human beings, not just a single dimension. Human nature is not material that can only be met with money. The same is true for spiritual beings, whose needs can be met by prayer and remembrance. Likewise, humans are not only economic beings, political beings, and religious beings, but also multidimensional beings.

Multidimensional thinking to overcome the variety of problems that are multidimensional in nature must depart from the human figure itself as a multidimensional being. Humans do not only consist of physical elements of the body, but also consist of psychological elements of life and spiritual elements of spirit. Humans are not only rational beings with the capacity of reasoning intellectually, but also as spiritual beings with the capacity of their hearts to perceive transcendental reality.

Therefore, the discussion about the multidimensional thinking paradigm must start from a complete understanding of the multidimensional nature of human existence. When we fail to understand the nature of human existence as multidimensional beings, surely we will not be able to overcome the various complex problems that are hanging around human life itself. This view should be the foundation in improving education related to multidimensional problems. Meaningful education will never be obtained if it

has not touched human existence which is multidimensional.to a reference book.

METHODS

This research is included in the literature study. The type of data collected in the form of secondary data in the form of research results from various articles, library sources and appropriate documents. As stated by Zed (2014), in library research, library research is not only for the initial step of preparing a research framework (research design) but at the same time utilizing library resources to obtain research data. The data obtained, then collected, compiled, reviewed, analyzed, and concluded so as to obtain recommendations regarding the study of literature.

RESULT AND DISCUSSION

The discussion contains the results of research and discussion. The discussion should contain an analysis of the research topic problem with the aim of finding the novelty and significance of the research.

A. Human Existence and Educational Philosophy

The problem of existence is one of the topics in philosophy. The issue of existence (existence) and the nature that exists is studied specifically in the ontology. The ontology examines the existence of God, nature and humans. The last study, which is about human existence, has received considerable attention, especially since the emergence of Socratic philosophy. Post-Socrates philosophical attention is more directed to human problems. A phrase from Socrates carved in the temple of Delphi, "Know thyself", explicitly shows the concern of philosophers for human existence. The problem of human existence is specifically studied also in human philosophy or philosophical anthropology which usually contains discussions around who, where and where are humans going? (Hambali & Asiah, 2011).

Humans have differences and similarities with other creatures. The

uniqueness of humans lies in their differences from other creatures. On the one hand, humans are like plants because they need water and air (Adian Husaini et al, 2009). Knowing about human nature, we try to look at some of the views that speak about humans. How humans talk about humans and how the Qur'an as a guide for the life of Muslims in talking about humans.

Western thinkers have provided various answers to human problems. They define humans with various assumptions, namely: animal rationale (creatures who have reason), animal loquens (talking creatures), homo homini lupus (humans to other humans are wolves), homo economicos (economic humans), homo sapientia (human wisdom).), homo religious (religious human) and others. The developing theory about humans recently cannot be separated from the influence of western philosophy, western scientists understand humans according to their worldview which uses ratios and observations as important sources of scientific arguments. Several western scientists have different definitions in understanding human existence. But in general their views reflect materialism which considers humans as material beings that can be formed and denies the existence of a Creator. In the book of Ahmad Tafsir, it was mentioned several opinions of western thinkers about humans, including; Socrates (470-399 BC) an Athenian national who said that human nature is a creature who wants to know, and needs other people to help him treat his disease of ignorance. Meanwhile, Plato, a Greek national, one of his students, Socrates, argued that there are three human natures; namely spirit, pleasure (lust) and ratio (reason). In his operation, he analogizes the spirit as a white horse pulling a chariot with a black horse (lust), which is controlled by a charioteer, namely a ratio that tries to control the speed of the carriage. Rene Descartes (1596-1650) a French philosopher, emphasized the central position of reason (ratio) as the essence of human nature, Rene argued that thinking is very central in humans and humans are aware of their existence or existence because they think (cogito ergo sum). Meanwhile, John Locke (1623-1704) an

English philosopher expressed his opinion by spawning the tabularasa theory, that humans are like clean white paper. Then the paper is written and it is these writings that determine human nature. It can be interpreted that human experience determines the human condition. Immanuel Kant (1724-1804) a German national and a great world philosopher argues that humans are rational beings, humans are free to act according to moral reasons and not just for their personal interests. In contrast to the figures above, Thomas Hobbes (1588-1629) is a figure in the flow of Empiricism who says that human nature lies in the aspect of the social contract. Because humans compose and agree to a kind of social contract which says that every human being (person) must respect and protect the opinions of others. Charles Darwin in his book *On the Origin of Species* declared his theory which parallels the inherent change of one living species into all evolutions of living species. He described that humans and apes had a common ancestor. All humans, no matter how strange, have evolved through a series of gradual steps. The theory of Darwinism has spawned protests from those who argue that humans are creatures that are separate from animals.

Some Islamic figures also have a definition of human nature, including; Fahrudin Ar-Razi who argues that humans have several characteristics that are unique and different from demons, angels and animals. Because humans have reason and wisdom and character and lust. Followed by Ibn Jauzi who also spoke in talking about humans. According to him, humans consist of two elements, namely body and spirit. Spirit change is more important because human essence is a spiritual being or a soul being. Ibn Jauzi postulated the words of the Prophet Muhammad, "Verily Allah does not see your bodies, nor your form, but Allah looks at your hearts and your deeds" (HR Muslim). Along with Ibn Jauzi, Naquib Al-Attas also gave his opinion about humans. According to him, the human condition in this world is equipped with two conditions. Humans are creatures consisting of body and spirit; it means both physical and spiritual beings (Daud, 1998). Humans are neither pure spiritual

beings nor purely physical beings. It is precisely the creature that mysteriously possesses these two elements, which is called the third entity, namely his own identity. As a prominent Muslim thinker who is concerned with the development of Islamic education, Al-Hazimi has the same point of view as other Muslim thinkers regarding understanding of human nature. According to him, humans consist of body, spirit and reason (Syafri, 2012).

Seeing the "disputes" of opinions of various Western and Islamic thinkers about humans, the Qur'an appears as a mediator and clarifies all these opinions. The Qur'an mentions three main terms in discussing human existence, including: al-Insan (الإنسان), this term talks about humans as a whole as human beings. basyar (بشرا), this term talks about one aspect of humans. an-nâs (الناس) this term often talks about human religion (Syafri, 2012). According to Dr. Al Rashidin, M. Ag., the terms refer to the word human include: 1) an-nâs (الناس) with various forms of derivation such as al-Insan, al-Ins, al-Unas, al-Nasiyya and al-Insiiyyah , 2) al-Basyar (البشرا) , 3) Bani Adam (ادم) (Ar-Rashidin, 2008:13). The Qur'an answers firmly and clearly the various opinions of western scientists and Muslim scientists, because the information described in the Qur'an is very perfect and is able to unite all ikhtilaf between them. Many verses in the Qur'an explain about humans, including (Syakban, 2019).

1. The Qur'an describes the nature of human creation.

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾﴾

It means:

Who made the best of everything He created and Who started the creation of man from clay. Then He made his offspring from the humble essence of water. Then He perfected and breathed into it His spirit (creation) and He made for you hearing, sight and hearts; (but) you are

very little grateful. (QS As-Sajadah: 7-9).

2. The Qur'an also explains that humans are given the ability to choose

﴿ وَنَفْسٍ وَمَا سَوَّاهَا ۗ ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ ﴿٨﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۗ ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ۗ ﴿١٠﴾ ﴾

It means:

And for the sake of the soul and its perfection (creation). Then He inspired him (the way) of his evil and piety. How lucky is the one who purifies it (the soul). And what a loss for those who pollute it. (QS As-Sham: 7-10)

3. Humans are glorified creatures, and even then it is explained in the following verse:

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۗ ﴿٧٠﴾ ﴾

It means:

Indeed, We have honored the children and grandchildren of Adam and We carried them on land and by sea. We also gave them sustenance from good things and We preferred them above many creatures that We created with perfect advantages. (QS al-Isra: 70)

4. Humans were created to carry out learning commands from Allah and that command is also stated in the following verse:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۗ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۗ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۗ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ۗ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۗ ﴿٥﴾ ﴾

It means:

Read with (say) the name of your Lord who created! He created man from a clot of blood. Read on! Your Lord is the Most Glorious, Who teaches

(humans) with a pen. He taught man what he did not know. (QS al-Alaq: 1-5)

5. The purpose of humans being created and living in the world has been described in the following verse:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

It means:

I did not create the jinn and mankind except to worship Me. (QS adz-Dzariyat: 56)

Humans are the most important aspect of education. Without humans, the educational process will be totally paralyzed, because it is humans who carry out education. Humans act as educators and humans are the ones who are educated (students). Humans as considered as subjects of education as well as objects of education. On the other hand, humans are also the ones who manage education. Humans are those who compile the curriculum, educational drafters, managerial and do other technical things. The red line from this little thing is that the failure or success of an educational procession depends on the people who work in it (Syakban, 2019).

Philosophy of education is a philosophy that discusses education according to philosophical methods. The philosophy of education wants an understanding of education rationally, critically, radically, and universally. Rationale can be accepted by reason, critical is open to be refuted, radical to the root, and universal truth can be accepted by anyone and anytime.

Philosophy of education is a field of applied philosophy, originally from traditional philosophical fields such as ontology, ethics, epistemology, and approaches (speculative, prescriptive, and/or analytical philosophy) to answer questions about educational policy, human development, and curriculum theory. In other words, the philosophy of education is the philosophical study of the goals, processes, nature and ideals of education.

One of the studies in the philosophy of education is about the nature and existence of humans. Studying the nature and existence of humans can provide theoretical and practical benefits. Theoretically, educational philosophy is useful for knowing various aspects of education, both in terms of understanding, goals, methods, curriculum, and so on. Philosophy of education is also useful for knowing the thoughts of philosophers about education. Practically an understanding of various aspects of education and the thoughts of philosophers can help us to solve various concrete problems about education in society. With the philosophical method, it is also hoped that we can think by considering various aspects (holistic thinking) not to think partially and in the end we can act and act with wisdom (wisdom) in order to build a world with various virtues in order to achieve happiness in this world and the hereafter.

One approach in the philosophy of education is the Ontology/metaphysical approach which emphasizes the nature of the existence of education itself. The existence of education cannot be separated from human existence. In this approach, the existence of students and educators is independent of the meaning of human existence itself. This approach is based on the writings of the philosopher Metaphysics Aristotle in his book *Metaphysics* (Hambali & Asiah, 2011).

According to Al-Ghazali, a teacher who is not selfish is like a rose full of fragrance and spreads it to others as well. Any miserly teacher who gives whatever he has to those who deserve it is an intellectual stingy man. According to him (al-Ghazali) there are several moral responsibilities of an educator (Khan, 2005), including: a) the teacher should cultivate a sense of imagination empathy with the people he teaches, b) in nurturing and teaching his students, the teacher should be like teaching and nurturing his own child, c) a teacher should always take the time to renew, educate and improve students, d) direct his students with love and sympathy, e) while teaching one particular discipline, the teacher should not underestimate

other disciplines, f) the teacher should speak according to the capacity of the student's ability, so that students can master what the teacher says, g) in treating blunt students, it should be in such a way, so that he can mingle well with his friends, and h) the teacher must wise and fair to all his students. Followed by An-Nahlawi, (Ar-Rasyidin, 2008) according to him at the particular level an educator must have characters such as: a) Rabbaniyah character, b) sincere, c) patient, d) honest, e) always equip knowledge with knowledge and skills. willingness to study it, f) applicable in the application of the method, g) being fair and responsive to students' conditions.

B. The Meaningfulness of Life

People who live their lives as meaningful lives show a passionate and optimistic life, their life is purposeful and purposeful, able to adapt. Flexibility in socializing by maintaining self-identity, and when faced with suffering. The person will be steadfast and realize that wisdom is always behind suffering. Because the meaning of life is so important, it is natural for every individual to try to improve it. However, this is not an easy thing since not all individuals can do it. Individuals who have human qualities, feelings of encounter (deep relationships with other individuals), values (creative, experience, and attitude-taking) and faith in religion have a great opportunity to be able to make it happen (Bastaman. 1996). To be able to have these factors, it requires a continuous and systematic learning process and the need to form a conducive environment that supports efforts to develop these factors, for example educational institutions (Soleh, 2001).

The world of education, apart from being an institution that develops intellectual abilities, also strives for the formation of character qualities which can be seen from the mindset and attitude patterns, students' perceptions of their life experiences, as well as faith in God Almighty which in turn will also affect the meaning of students' lives. . As revealed by Faiz (2018), which means life and the value of life, that is the most attractive offer

from a creature whose name is philosophy. This offer should not be underestimated because the meaning of life is very essential for humans. A person can be called a human or not, actually lies in how he can give meaning to his own life and in that meaning. Meaning is the most basic thing that distinguishes humans from animals.

Through the ability to interpret life like this, humans are also expected to be able to free themselves from the entanglement of the mechanization of life and stereotyped perspectives and behaviors about life. Poverty, wealth, oppression, freedom, happiness, and sadness in life are basically questions about the meaning of life - how humans interpret their own lives. To be able to do this philosophy offers as a vehicle (Faiz, 2018).

Humans should not live only by relying on routines, following what people say, feeling that they know but not knowing, and feeling that they can but not necessarily. Humans must be awakened from daily activities that make them complacent or do not like to bother too deeply about everything they do and think. Humans must be awakened from their drowning in worldly activities that make them no longer sensitive to good and bad, right and wrong, and whether or not what they think, do, and dream about. By re-evaluating life like that, humans will find meaning in their lives. Not just being a component in a big machine that has no bargaining value and no choice but to only run according to a certain patented program.

CONCLUSION

As we understand that talking about education is almost certainly talking about humans. To answer the problems in this research, we can find out the existence of humans in education by understanding the position of humans in various educational factors (humans as educators, humans as students). and education management). And there are demands that must be met as an urgent aspect of education.

If you look specifically at the existence of humans as educators, then

from various opinions of educational thinkers, a common thread can be drawn that an educator must be able to become *qudwah hasanah* for students and have good morals to be used as role models and be able to protect the situation of the teaching and learning process in order to express knowledge to humans called students. On the other hand, humans as students are also required to fulfill a code of ethics in studying. Broadly speaking, one must have the intention to gain the pleasure of God Almighty, glorify and respect the educator (teacher), follow all his suggestions and orders while not deviating from the norms that have been set and agreed upon both by human and divine law. As a manager of the educational process, there must also be a code of ethics that must be met by humans. Because this is a very important position for humans. Humans should not be influenced by western epistemology in compiling a concept of education without filtering according to the character and ideology of the nation. The world of education, apart from being an institution that develops intellectual abilities, also strives for the formation of character qualities which can be seen from the mindset and attitude patterns, students' perceptions of their life experiences, as well as faith in God Almighty which in turn will also affect the meaning of students' lives. . The meaning of life and the value of life, that's the most attractive offer from a creature whose name is philosophy. This offer should not be underestimated because the meaning of life is very essential for humans. A person can be called a human or not, actually lies in how he can give meaning to his own life and in that meaning. Meaning is the most basic thing that distinguishes humans from animals.

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