

Revitalization of the Concept of Educational Axiology: Perspectives of Islamic Philosophy

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Abstract: The axiology of primary Islamic education is a discourse that is still very meaningful and relevant today. All Islamic education processes, whether in linking curricula, educators, educational staff, students, institutions, and so on, have one typical estuary, namely supporting axiology in primary Islamic education. This exposure is needed to explain the axiology of education from various points of view, the axiology in Islam, the urgency and function of axiology of primary Islamic teaching, the branch of axiology called ethics and aesthetics, and the essence of axiology in Islamic primary education. The author uses qualitative research methods literature review to summarize, analyze, and synthesize various references to complete writing. The research results reveal that Islamic primary education's axiology talks about the value or benefits of Islamic education at the primary level. The concept of axiology in Islam is taken from the word *qoyyimah*, which means straight, straight in the interpretation of the path leading to God, a straight forward way with the provisions of the Qur'an and Hadith. The urgency of primary Islamic education's axiology to straighten the education system elements to stay on the right path. The axiology function of primary Islamic education includes speculative, normative, criticism, and theory. Ethics is the study of values and moral and aesthetic attitudes, which is part of the philosophy of values and evaluation that views human work from a beautiful and unfavorable perspective. The essence of axiology in primary Islamic education is to form human beings in the human person.

Keywords: Axiology; Basic education; Islam.

Abstrak: Aksiologi pendidikan dasar Islam ialah diskursus yang masih sangat berarti serta relevan sampai kini. Segala proses kependidikan Islam, baik yang di dalamnya mengaitkan kurikulum, pendidik, tenaga kependidikan, peserta didik, kelembagaan, dan lain sebagainya memiliki satu muara yang sama, yaitu mendukung ketercapaian aksiologi dalam pendidikan dasar Islam. Paparan ini diperlukan untuk menjelaskan tentang aksiologi pendidikan dari berbagai sudut pandang, konsep aksiologi dalam Islam, urgensi dan fungsi aksiologi pendidikan dasar Islam, cabang aksiologi bernama etika dan estetika, serta esensi aksiologi dalam pendidikan dasar Islam. Penulis menggunakan metode penelitian kualitatif tipe kajian pustaka untuk merangkum, menganalisis, dan mensintesis berbagai referensi sehingga menjadi satu tulisan yang lebih komprehensif. Adapun hasil penelitian mengungkap bahwa aksiologi pendidikan dasar Islam berbicara tentang nilai atau manfaat dari adanya pendidikan Islam dalam tingkat dasar. Konsep aksiologi dalam Islam mengambil dari kata *qoyyimah* yang berarti lurus, lurus dalam penafsiran jalur mengarah Tuhan, jalur yang lurus dengan ketentuan-ketentuan Alquran serta Hadits. Urgensi aksiologi pendidikan dasar Islam untuk meluruskan elemen-elemen yang berada dalam sistem pendidikan agar tetap pada jalan yang benar. Fungsi

aksiologi pendidikan dasar Islam meliputi spekulatif, normatif, kritik, serta teori. Etika ialah kajian tentang nilai-nilai serta sikap moral dan estetika merupakan bagian filsafat tentang nilai serta evaluasi yang memandang karya manusia dari sudut indah serta kurang baik. Esensi aksiologi dalam pendidikan dasar Islam yaitu membentuk insan kamil dalam pribadi manusia.

Kata Kunci: Aksiologi; Pendidikan Dasar; Islam

INTRODUCTION

Axiology is part of a trilogy of famous philosophies. Philosophy suggests that axiology is a science that investigates the nature of value from the point of view of hypocrisy.¹ Axiology is a matter of value. Value in the sense of value is not a result. If it is likened to five hundred million, the value is not based on the nominal, but why is the five hundred million money used? That's what we mean by value in axiology. In other words, axiology is a philosophy of efficacy or benefit. Five hundred million used to buy a residential house or used for a business house of value can be different. It was buying a house to live in means the primary thing. When buying a house for a place to live, it can create a harmonious residential house. Different from buying a house to contract, its efficacy is secondary. Secondary needs can be likened to the language of fiqh as sunnah, whereas the primary with the obligatory.

Axiology is not only related to matters of value but must also be associated with moral rules. When connected with the example above, the page of getting five hundred million money is mandatory in question. It also matches the meaning of value derived from the word *keboir* means good in general. It has to do with morals and ethics. People who earn five hundred million above by corrupt methods are axiologically not good even though they buy houses or contracts. A good must both process of obtaining it and reasonable use.²

Efforts to comprehensively explore primary Islamic education cannot be completed in a single study; moreover, learning problems related to humans are the main subject. Man is an educated being, and educating, seeking, and implementing science is an integral part. Man is claimed to exceed other creatures of Allah SWT because he has the mind and mind to acquire knowledge through reading.³ However, education becomes a big problem for humans when they have penetrated the realm of philosophical thinking.

¹ Kebung Konrad, *Filsafat Ilmu Pengetahuan* (Jakarta: PT Prestasi Pustaka raya, 2011). 13.

² Sehat Sultoni Dalimunth, *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies* (Yogyakarta: Deepublish, 2018). 140.

³ Muh Syauqi Malik dan Maemunah Maemunah, "Kemampuan Literasi Baca Tulis Anak Usia Dasar (Studi Analisis Perkembangan Bahasa Anak Usia 7-12 Tahun di Madrasah Ibtidaiyah (MI) Salafiyah Tajungsari Kecamatan Tlogowungu Kabupaten Pati)," *JIP (Jurnal Ilmiah PGMI)* 6, no. 2 (2020): 195–214.

Nature thinks philosophy is very complex because the objects studied by philosophy are abstract objects using rational paradigms that sometimes cannot be proven empirically. The question, "why mangoes always bear mango fruit" cannot be done empirically because the answer is not empiric oranges but abstract thinking. No one can create mangoes except Allah SWT. Humans only mistook based on the habit that occurs that the natural law states that "mangoes always bear mango fruit". Whether or not rational and strong arguments determine a philosophical theory because philosophy cannot be empirically proven.⁴

When divided universally in the philosophy of God, Man, and Nature, philosophy found the values of divinity, human values, and nature. When knowledge is broken down into philosophy, science, and mysticism, there are philosophical values, scientific values, and mystical values. The perspective of the value can be said to be more than one argument used, but all values must not go out of the way of the Qur'an and Hadith.

Many studies discuss the axiology of Islamic primary education. Still, most of the research is less comprehensive because it only reveals axiology as one part of ontology and epistemology, such as research conducted by Mahfud.⁵ Likewise, the research was undertaken by Chasanah in ontology, epistemology, and educational axiology. Khojir's study also examines the three subchapters, but attention to the field of axiology, in particular, is minimal.⁶ And Hadi's research which mentions the review of obtaining the right to education from the perspective of the three domains focuses more on the right to education.⁷ Based on the review of previous research, the author tries to present a more comprehensive discussion of the axiology of primary Islamic education to the reader. It is more precise and more complete. Comprehensive in this case is thoroughly discussing paradigms, concepts, urgency, and functions in one paper. The hope is that this paper can complete a complete solution for readers.

RESEARCH METHODS

The author uses a qualitative approach to literature study to summarize, analyze, and synthesize various references to become complete writing. The

⁴ Ahmad Tafsir, *Filsafat Pendidikan Islami* (Bandung: Remaja Rosda Karya, 2012).4.

⁵ Mahfud, "Mengenal Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Islam," *CENDEKIA: Jurnal Studi Keislaman* 4, no. 1 (2018).

⁶ Khojir, "Membangun Paradigma Ilmu Pendidikan Islam: Kajian Ontologi, Epistemologi dan Aksiologi," *Dinamika Ilmu* 11, no. 1 (2011).

⁷ Samsul Hadi, "Hak Mendapatkan Pendidikan Tinjauan Epistimologi dan Aksiologi Filsafat Pendidikan Islam," *Palapa* 5, no. 2 (2017): 78–91.

research source is taken from scientific journal, articles indexed by SINTA and strengthened by relevant ISBN-based books. Data analysis compares various reference sources obtained through library study techniques and processed through data reduction techniques, data interpretation, and conclusion withdrawal. This paper explains the concept of Islamic education, the purpose of Islamic education, and the urgency of axiology in realizing the objectives of Islamic education.

RESULTS AND DISCUSSION

Concept of Islamic Education

Axiology is taken from the Greek term *Axios* which means fit or normal. *Logos* means science, but axiology is a theory of value. Axiology is a philosophy of science with a discussion of what the purpose of science is and how humans use that knowledge. Nature and efficacy are what axiology wants to achieve because axiology discusses the issue of the value and benefits of science.⁸

Axiology describes the benefits of philosophical knowledge and philosophical ways of solving problems. Axiology contains parameter values for what is said with truth or reality. Axiology also displays several rules that must be considered in carrying out science practically. In the axiological approach, science must be used for the good of humans by looking at various aspects of life around them.⁹ The axiology of primary Islamic education seeks to comprehensively view the values in Islamic learning to create answers about the values inherent in the scope of primary Islamic education.¹⁰ Axiology is a branch of philosophy that examines good and bad values, beautiful and not beautiful. This matter is closely related to education because values are always considered or will be the basis for determining learning objectives. Usually, the values measured in education include the value of independence, the value of discipline, the value of cooperation, the value of curiosity, the value of responsibility, and the value of creativity.¹¹

⁸ Tim Penyusun MKD IAIN Sunan Ampel, *Pengantar Filsafat* (Surabaya: IAIN Sunan Ampel Press, 2011).92.

⁹ Endang Komara, *Filsafat Ilmu dan Metodologi Penelitian* (Bandung: Refika Aditama, 2011).14.

¹⁰ Mahfud, "Mengenal Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Islam."

¹¹ Dyah Ayu Putri Utami, "Tinjauan Ontologi, Epistemologi, dan Aksiologi dalam Penelitian Implementasi Kebijakan Gerakan Literasi Sekolah (GLS) di SMP NEGERI 9 YOGYAKARTA," *Jurnal Filsafat Indonesia* 3, no. 2 (30 Juni 2020): 63–71, <https://doi.org/10.23887/jfi.v3i2.22695>.

Learning efforts in the concept of Islam is essentially a mandate from Allah SWT. Therefore, human beings must strive with all efforts to use their lives for *tholabul 'ilmi*. Therefore, every learning effort is the result of reflection from personal experience. Exploring the values of monotheism and values that come from God, must also be used as guidelines in assessing the learning process and determining which deals are good and which are not good in learning.¹²

Axiology integrates all the values mentioned above in human life and maintains and fosters them in students' character. Axiology is not an exaggeration if it is a branch of philosophy concerned with values or norms towards science. These values can also be found in life, such as; fair and unfair, honest and fraudulent matters. Value is something inherent in humans to carry out various considerations about what is given an assessment.¹³

Axiology or value in Arabic is not interpreted using the word *natijah* but *qoyyimah*, which discusses abstract things. The values discussed are not visible but tangible and can be understood. *Qoyyimah* means straight, straight in the interpretation of the path leading to God, the straight path with the provisions of the Qur'an and Hadith. This value must be in a straight line with the Qur'an and Hadith. What is not straight with the lines of the Qur'an and Hadith can be called a "crooked line" whose value is wrong or at least not good or not good.¹⁴

Axiology is often referred to as the science of values. When we explore what values are contained in the Koran, it can be seen broadly. Religion, if divided, can be divided into Shari'a, creed, and morals, so that it can be said that there are Shari'a, creed, and moral values, or universally referred to as religious values. When dividing life into the world and the hereafter, it can be called worldly and hereafter values.

Values or benefits must be related to the concept or argument of good and must not be contrary to the concepts of the Qur'an and Hadith. The magnitude of an advantage in Islam is directly proportional to how much a position is closer to Allah or how significant the investment is for the benefit of the hereafter. As a long-term goal, the hereafter investment in the concept continues to be significant if it is carried out according to the guidance of Allah

¹² Rahmat Hidayat, "Pendidikan Islam Sebagai Ilmu: Tinjauan Ontologi, Epistemologi Dan Aksiologi," *SABILARRASYAD: Jurnal Pendidikan dan Ilmu Kependidikan* 1, no. 1 (2016).

¹³ Fithriani Fithriani, "Implikasi Aksiologi dalam Filsafat Pendidikan," *Intelektualita* 5, no. 1 (2019).

¹⁴ Dalimunth, *Filsafat Pendidikan Islam Sebuah Bangunan Ilmu Islamic Studies*.141.

and His Messenger. Axiology is a process of behavior change carried out through actions that can instill commendable values for living a better life.¹⁵

The Purpose of Islamic Education

Axiology is a branch of philosophy that seeks to address the issue of what is the essence of value. One's interest in matters stems from the reality that humans are creatures of reckoning. Rational individual and social life are based on a value system. Value systems are not generally agreed upon, and various comments on questions of metaphysics and epistemology define different value systems, for the axiological system is founded on conceptions of reality and truth.

The implications of axiology in primary Islamic education are integrating values in human life and instilling behavior in students' character, especially at the elementary level, because it is the foundation for the next higher level. Character is a system that contains moral values or wisdom inherent in humans, and these values arise from within a person as the foundation of their thoughts, attitudes, and actions. Indeed, explaining what is good, right, less good, and wrong is not easy. What is better, right, beautiful, and not good, in a deep sense intended to foster the perfect character of children, is the main task of learning. Learning must comprehensively share descriptions or interpretations of right, good, bad, and the like to students regarding ethics, aesthetics, and social values.¹⁶

The axiology of primary Islamic education is essential to obtain excellent values in the human person. Islamic ideal values that should be developed are human activities to manage and utilize this world to become provisions or means for the life hereafter. Then values should motivate people to try hard to achieve happiness while still participating in this world. It is also essential to integrate the life of this world and the hereafter to get both.¹⁷

The axiology of primary Islamic education is also said to be the foundation informing civil society. There are three elements to building a civil society: laws that control people's lives following their humanity, the law is obeyed, and law enforcers. Steps to create a civil society, namely:

¹⁵ Mar'atus Sholihah, Aminullah Aminullah, dan Fadlillah Fadlillah, "Aksiologi Pendidikan Islam (Penerapan Nilai-Nilai Aqidah Dalam Pembelajaran Anak Di Mi)," *Auladuma: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 2 (2019): 63–82.

¹⁶ Mahfud, "Mengenal Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Islam."

¹⁷ Muzayyin Arifin, *Filsafat Pendidikan Islam Edisi Revisi* (Jakarta: Bumi Aksara, 2017).109.

1. Humane law is the law that is compatible with human nature. A fundamental human need in social bonds is justice. So, the law is obliged to guarantee the upholding of justice.
2. Produce law-abiding citizens. The essential method in producing law-abiding citizens is through learning, especially in formal education such as schools.
3. There is law enforcement. Law enforcers do not have to be all legal experts. Law enforcers must be able to enforce the law. In simple terms, law enforcement is defined as a person or institution that can punish lawbreakers based on the law.¹⁸

The purpose of Islamic education, in essence, expects the emergence of people who want to become human beings based on *taqwa*. *Insan Kamil* means that humans are whole spiritually and physically, can live and grow normally and naturally because of their righteousness to Allah SWT. The next goal of Islamic education is divided into universal goals and ultimate goals. Universal goals are goals to be achieved with all learning activities, either by teaching or other methods. That goal covers all aspects of humanity, including behavior, appearance, routines, and thoughts.

The universal goal of Islamic learning must align with Islamic thought in humans, namely God's noble creatures who deserve to be caliphs on earth with their minds, feelings, knowledge, and culture. Mean while, what is meant by the final goal is to be connected with the process of ending life in this world or death, but not only dying, but being in a condition as a Muslim. The learning process lasts a lifetime until the end of life is also the end of the learning objectives.¹⁹ This is following the words of Allah SWT in Surah Ali Imran verse 102:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

*O ye who believe! Observe your duty to Allah with right observance, and die not to save as those who have surrendered (unto Him).*²⁰

Insan Kamil is expected to deal with various problems that develop in the community through religious knowledge and general science without a dichotomy between the two. Using the *Bayani*, *Burbani*, and *Irfani* methods, a Kamil person is expected to integrate and inter connect religious knowledge and

¹⁸ Tafsir, *Filsafat Pendidikan Islami*.95.

¹⁹ Muhammad Zein, *Filsafat Pendidikan Islam* (Yogyakarta: Fak. Tarbiyah IAIN Suka, 1985).22.

²⁰ Departemen Agama Republik Indonesia, *Alqur'an dan Terjemahnya* (Bandung: CV Penerbit Jumanatul Ali-Art, 2005).64.

general science. So that Islamic education is no longer an isolated scientific discipline but is responsive to various warm and actual problems, considering that Islamic education stops at the theoretical-conceptual area and penetrates the social-praxis area.²¹

The Urgency of Axiology in Realizing the Objectives of Islamic Education

Universally there are various urgencies to pursue Islamic basic education philosophy, including : helping educators to understand more about the fundamental problems in education, helping educators to evaluate better, understanding the offers of solutions to educational problems, equipping students with educators think clearly about educational goals, provide tutorials in improving a point of view that does not change internally, and in improving a learning program that relates realistically to the context of the wider global world.²²

The urgency of axiology in other primary Islamic education is as follows:

1. Help planners and learning implementers to form healthy thinking about learning.
2. Principles for ensuring various learning policies.
3. The principle for taking into account the success of learning.
4. The basis for efforts to provide learning ideas in relation to spiritual, cultural, social, economic, and political issues.

The philosophy of primary Islamic education is a guideline that can be used as a philosophical basis for applying Islamic learning to create a new generation of Muslim personalities. This new generation gradually and the relay, in turn, can build and rearrange the philosophy that underlies its educational efforts to obtain more excellent results.

The philosophy of primary Islamic education has four functions: speculative, normative, critical, and theoretical. First, speculative emphasizes that educational philosophy seeks to master various learning matters, formulate and find relationships with factors that influence learning. Second, normative philosophy is a determinant of direction and learning guidelines. The philosophy of education is determined by what learning objectives are to be set, what

²¹ Mahmud Arif, *Involusi Pendidikan Islam: Mengurai Problematika dalam Perspektif Historis-Filosofis* (Yogyakarta: Idea Press, 2006).60.

²² George R. Knight, "Filsafat Pendidikan, translator: Mahmud Arif," *Yogyakarta: CDIE*, 2007.5.

human model to print, and what norms or values are fostered. Third, criticism, meaning that the philosophy of education provides the basis for critical-rational interpretation in thinking about and interpreting scientific learning data. Fourth, theory, philosophy of education continue to share inspiration, conceptions, theories for efforts to apply to learn. The philosophy of education always ensures universal principles for learning practice.²³

Philosophy of education continues to strive to ensure a learning objective to support the above functions, as well as carry out critical research on learning theories and other theories that have a significant influence on learning thinking, conduct research and studies on various educational matters, analyze various schools of philosophy which underlies the philosophy of learning, as well as analyzing the terms and concepts used in the field of learning.

Islamic education includes aspects of faith education, moral education, social education, and worship education.²⁴ Islamic education has various functions, including dynamic preservation function, meaning that Islamic education can preserve the existing culture without covering up the latest positive things that come up; a participatory function, which means that Islamic education is also responsible for the sustainability of civilization by equipping today's generation with the necessary knowledge so as not to be swayed by worldly glitters; and the preparatory-anticipatory function, which means being able to prepare superior generations in the future.²⁵

In essence, the philosophy of primary Islamic education focuses and develops a systematic, deep, logical, and general rationale for various issues that Islamic learning feels. Therefore, the problems in primary Islamic education should be resolved philosophically, and the solution is comprehensive, not partial. In this context, the philosophy of primary Islamic education can be likened to a compass, which determines the direction and strategy for the progress of Islamic learning. The philosophy of basic Islamic education plays a role in integrating values in human life, fostering and maintaining his personality spiritually and socially.²⁶ A philosophy that discusses axiology gave birth to two branches of philosophy, namely ethics and aesthetics, which assume that it is

²³ Ahmad D. Marimba, *Pengantar Filsafat Islam* (Bandung: Al-Ma'arif, 2016), 32.

²⁴ Nurma Yunita dan Femalia Valentine, "Nilai-Nilai Pendidikan Islam Serta Hikmah Pengurusan Jenazah," *Belajea: Jurnal Pendidikan Islam* 5, no. 2 (30 Desember 2020): 289–308, <https://doi.org/10.29240/belajea.v5i2.1418>.

²⁵ Mahmud Arif, *Pendidikan Islam Transformatif* (Yogyakarta: LKIS Pelangi Aksara, 2008).229.

²⁶ Dodi Ilham, "Persoalan-Persoalan Pendidikan dalam Kajian Filsafat Pendidikan Islam," *Didaktika: Jurnal Kependidikan* 9, no. 2 (2020): 179–88.

not enough for humans to know but must also have values and benefits for others.²⁷

Ethics is the study of values and moral attitudes. Ethics seeks to address questions such as: "What must be done?", "Is that a good life for everyone?" and "What is a good attitude?" Ethical theory is oriented towards proposing the correct values as the foundation for the right actions. The study of ethics is crucial in world civilization to make civilization better or vice versa.²⁸

Ethics is a branch of philosophy that deals with human actions. Ethics looks at values from the point of good and evil. Ethics is a philosophy of human behavior. There is a close bond between learning science and ethics. Moral problems cannot be separated from human determination to create the truth because creating the fact and defending the truth requires moral courage. It isn't easy to imagine the growth of science and technology without controlling religious, ethical values. It is necessary to formulate a conceptual approach that can be used as a solution path, such as using an ethical-moral system, in which each case of Islamic learning is tried to be seen from a perspective that includes the interests of each party, be it educators, students, government, and community members.

The development and implementation of Islamic learning require prophetic ethics, namely ethics raised based on religious values. Various values that can be developed in prophetic ethics based on the Qur'an are as follows.²⁹

1. The value of worship for stakeholders of Islamic learning knowledge. Its development and implementation are considered worship.
2. The value of *Ihsan* is developed to do good to all parties in each generation because God has done well to humans with His various blessings and is prohibited from doing destruction in any form.
3. Future value is intended to estimate a better future because educating means preparing a generation that will live and experience future challenges that are much different from the previous period.
4. The value of mercy is intended for the benefit and benefit of all humanity and the universe.

²⁷ Mohamad Ramdon Dasuki, "Tiga Aspek Utama Dalam Kajian Filsafat Ilmu; Ontologi, Epistemologi, Dan Aksiologi," *PROCEEDINGS UNIVERSITAS PAMULANG* 1, no.2(13Januari2020), <http://www.openjournal.unpam.ac.id/index.php/Proceedings/article/view/4056>.

²⁸ Knight, "Filsafat Pendidikan, translator."49.

²⁹ H. Muhaimin, *Nuansa Baru Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2006).35.

5. The value of trust, knowledge is a mandate from Allah SWT for its stakeholders so that the development of its implementation is tried with passion, methods, and goals as He wills
6. The value of da'wah, the form of discussion of da'wah, delivers the truth of Islam.
7. The value of *tabsyir* gives good hope to humanity about their future.

Aesthetics is a world of values that seeks to find principles that guide the creation and appreciation of beauty and art. Aesthetics is concerned with the theoretical aspects of art broadly and should not be confused with actual works of art or technical criticism. Aesthetics is a world of theory that is closely related to imagination and creativity. Therefore aesthetics tend to be very personal and subjective. Aesthetic evaluation is part of everyday experience and cannot be avoided. Aesthetic experiences often lead to a sharp sense of performance, the ability to master new meanings, and subtleties of feeling.³⁰ Aesthetics is part of the philosophy of value and evaluation by looking at human works from beautiful and less beautiful angles. Stunning and less beautiful are dichotomous companions, in the sense that what is at issue is essentially a sense or assumption that creates a feeling of happiness and security on one side, feeling unhappy and insecure on the other.

CLOSING

The urgency of the axiology of primary Islamic education is to straighten the elements in the education system so that they remain on the right path. The axiological functions of primary Islamic education include speculative, normative, critical, and theoretical. Ethics is the study of moral values and attitudes, and aesthetics is a part of philosophy about values and evaluations that look at human work from a beautiful and unfavorable angle. The essence of axiology in primary Islamic education is to form *Insan Kamil* in the human person.

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