The Concept of Islamic Education from the Perspective of Ontology, Epistemology, and Axiology

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Abstract

In a culture where changes in human behavior are challenged by the advancement of the times, education is essential. Therefore, we require new, comprehensive formulations of the idea of education, particularly Islamic education, which is the subject of this study. This study aims to explain Islamic educational philosophy's ontology, epistemology, and axiology. When gathering data, a qualitative approach using literature study approaches is used, followed by descriptive analysis and a conclusion to address the problem. The study's findings demonstrate that ontology encompasses examination, criticism, correction, and foundation. On the other hand, sources, methods, techniques, and objects are all part of epistemology. The ideals of worship, ihsan, future, mercy, trust, da'wah, and tabsyir are part of the axiology of Islamic educational philosophy.

Keywords:
Axiology; Epistemologi; Islamic Education; Ontology; Philosophy

Introduction

Discussing education means discussing about knowledge. Islam views knowledge as a vital aspect of existence. It is also believed that Allah SWT grants the knowledge possessor his status and importance (Murjazin, Nurhuda, & Aziz, 2023). Since education is one way that humans can learn, it plays a crucial role in Islam. It is believed that education is a training process that uses formal, informal, and non-formal schools to help students develop their minds, abilities, and knowledge while also shaping their character (Azami et al., 2023). In today's society, which is more focused on material and other physical requirements, there is a growing need for education, particularly Islamic education (Murjazin, Nurhuda, Susanti, et al., 2023).

Modernization is required due to shifting trends and lifestyles, and as the times change and the globalization period begins, education becomes more vulnerable to shifts in human behavior (Nurhuda, Al Khoiron, et al., 2023). Islamic education can therefore play a significant role in promoting peace and harmony in society by addressing issues like poverty, moral decay, and criminality. Furthermore, education is stated to serve as a means of

educating the populace and fostering the development of a respectable and civilized national identity (Nurhuda, Ab, et al., 2023). These factors make it essential to establish a precise definition of Islamic education and create Islamic educational ideas that satisfy societal demands for education.(Satra et al., n.d.)

Since educational theory serves as a functional guide for understanding the direction and objectives of the field of education, the development of the theory of Islamic education is essential. In order to avoid failure in reaching the intended educational goals, educational theory serves as a baseline for evaluating the effectiveness of education implementation. It is also said that the goal of Islamic education is to use all the resources that Allah has made available to people as a means and a manner to perform good deeds in order to achieve Allah's pleasure (Y. Putri & Nurhuda, 2023).

In terms of content, Islamic education continues to present theories that have been reduced from Western concepts. Therefore, it appears that the theory of Islamic education is merely a "new name" for an already-existing theory. It may even be seen as a type of the epistemology of a certain Islamic education philosophy, despite the fact that it is not prohibited. It is still necessary to build Islamic education theory in a different method that more accurately captures the initial conceptual interaction. In addition, it is said that education as a theory takes the shape of human thinking about educational issues and attempts to find systematic solutions (Y. Putri et al., 2023).

The facts mentioned earlier give the impression that Islamic education is lagging behind the advancement of science and technology in general, despite the fact that Muslims had previously made significant contributions to the advancement of science in many fields while creating a large number of intellectuals whose knowledge was recognized over the world. from Al-Kindi, Al-Farabi, Ibn Sina, Al-Ghazali, Ibn Rushd, Al-Khwarizmi to Ibn Khaldun. In order to determine whether Islamic education differs from the Western educational system, it has become necessary to understand the nature of Islamic education, the goals of Islamic education, and the subject of study in Islamic education, which is philosophy since it addresses issues and problems in the field of education and consists of three core elements start with ontology, epistemology, and axiology (Amrona et al., 2023).

For Islamic education to fulfill its objectives and help the larger community, it must be formulated with thorough examination (Nurhuda & Prananingrum, 2022). Because it is possible to express the actual nature of Islamic education and how it should be implemented through philosophical reasoning, the philosophy of Islamic education is a vital subject of study. In order to comprehend the philosophy of Islamic education, which covers ontology, epistemology, and axiology in this scientific area, an introduction is necessary.(Aliah et al., n.d.)

Method

This study's methodology is qualitative and uses a literature study approach, thus the discussion begins with reliable sources such as books, journals, the internet, or other sources (Susanti et al., 2023). Descriptive conclusions are made after the data has been gathered and its contents analyzed in order to provide solutions that can be taken into consideration in order to solve the problems mentioned in the introduction (Azami, Nurhuda, & Murjazin, 2023). To ensure rigor, the literature review draws from peer-reviewed journals, seminal books by established scholars in the field, and credible online databases like Google Scholar and JSTOR. Data collection involves systematic keyword searches, thematic coding, and cross-referencing to identify patterns and gaps relevant to the research questions. The

analysis employs content analysis techniques, categorizing findings into themes such as theoretical frameworks, empirical evidence, and practical implications.

This approach allows for a comprehensive synthesis of existing knowledge without primary data collection, emphasizing depth over breadth. Ethical considerations, including proper citation in APA style, guide the process to maintain academic integrity. In this way, the descriptive conclusions provide clear insights into the issues raised, offering thoughtful considerations for addressing the problems outlined in the introduction.

Result

A. Ontology of Islamic Education

The Greek terms "ontos" and "logos" are the source of ontology. Logos has the meaning of "study," "knowledge," and "investigation about," whereas ontos is described as "that which exists" (Junaedi, 2017). The theory of nature is a branch of philosophy called ontology. Ontology is also viewed as the science of nature, which studies everything that exists in the real world and how things are, as reality is the true reality and the ultimate truth of something (Susanto, 2021).The branch of philosophy known as ontology analyzes the various meanings of what it means for anything to be claimed to exist and explores what it means to be exist (Muvid, 2020).

On the other hand, some argue that ontology is an area of philosophy that analyses the nature of existence in both its spiritual and abstract forms as well as its physical and concrete forms. To put it briefly, ontology is an area of philosophy that examines the essence or correct meaning of an object. What is meant by the ontology of the philosophy of Islamic education here is the core of the philosophy of Islamic education, according to the definition of ontology. The perspectives of many individuals on the nature of Islamic educational philosophy are provided below (A. A. Putri & Nurhuda, 2023).

According to Omar Mohamad al-Toumy al-Syaibany, the application of philosophical ideas and concepts in the field of education based on Islamic teachings is the philosophy of Islamic education (Al-Syaibany et al., 1979). The philosophy of Islamic education, stated by Zuhairini, is the application and use of Islamic systems and methodologies to address issues in Muslim education, which in turn gives Islamic education distinct goals and direction (Zuhairini, 2008).

The philosophy of Islamic education, according to Abuddin Nata, is a philosophical analysis of many issues that arise in educational activities using Qur'an and Hadith as primary sources and the views of experts, particularly Muslim philosophers, as secondary sources (Nata & Fauzan, 2005). The philosophy of Islamic education, according to Muzayyin Arifin, is a way of thinking about education that comes from and is founded on Islamic teachings about the nature of human ability to be nurtured, developed, and guided to become Muslims whose entire personality is imbued with Islamic teachings (Muzayyin, 2003). Educational topics, curriculum, methodologies, teacher environments, and so on are all systematically discussed (Abdullah et al., 2019).

According to Mahmud, the core of the philosophy of Islamic education is to utilize a critical examination of its structure and usage to apply and explore the issues of Islamic education in terms of goals, background, methods, and results as well as the character of Islamic education (Mahmud, 2011). Islamic educational philosophy also aims to identify the foundation of educational ideas and demonstrate how education relates to other areas of human life (Said & Muhaimin, 2011).

The study of logical, comprehensive, methodical, universal thinking and speculation on education based on Islamic teachings is the main subject of the philosophy of Islamic education

(Syamsul, 2017). The essence of the philosophy of Islamic education is the idea of thinking critically, deeply, and comprehensively in the field of education as an attempt to develop the concept of Islamic education and to systematically solve problems that may arise in education based on Islamic teachings, according to the various opinions that experts have put forward. T o give precise guidance and goals for the implementation of Islamic education. There are two categories of opinions on educational matters: those that use internal and exterior angles (Maheningsih & Nurhuda, 2023).

The concept of Islamic education may be formulated and issues in Islamic education can be resolved by understanding the fundamental meaning of the philosophy of Islamic education. The nature of Islamic education can therefore be understood by understanding the philosophy of Islamic education. Suyudi explained that, from a philosophical standpoint, the core of Islamic education is an effort to humanize people in order to attain high human values (Suyudi et al., 2005). Knowing the nature of Islamic education philosophy makes it clear what and how it is used, such as 1) as a foundation and guide for carrying out the educational process based on Islamic teachings, 2) to carry out criticism and correction in the implementation of Islamic education, and 3) to assess the techniques used in Islamic education.

B. Epistemology of Islamic Education

Epistemology is defined as the "science of knowledge" or "theory of knowledge" since it originates from the Greek words episteme, which means "knowledge," and logos, which means "science" or "theory". A philosophy of methods, means, and the foundation of knowledge is called epistemology (Endraswara, 2012). The philosophy of knowledge is another name for epistemology. To put it simply, epistemology is a science that aims to provide answers to related problems including what knowledge is, what kinds of knowledge exist, and how people learn and analyze information (Abdullah et al., 2019). The science of epistemology studies the origins, procedures, structures, and appropriateness of knowledge (Rokhmah, 2021). The study of the origin, composition, method, and legitimacy of knowledge is the focus of epistemology, a branch of philosophy that discusses how "what exists" exists, "is" does not always exist, and "exists" becomes "exists" through a process.

According to Mahfud Junaedi, epistemology is a philosophy of science that aims to understand how scientific truth is attained. It is a step, process, and effort to uncover philosophical difficulties in the field of science. Islamic educational epistemology takes into consideration the idea of science, the Islamization of science, and the nature of science based on spiritual strength. It is developed based on the Qur'an and hadith as sources of Islamic education (Qomar, 2005). From the several opinions presented above, it can be concluded that epistemology is a branch of philosophy that addresses the process of acquiring knowledge and demonstrating the truth of it by using scientific methods. The previous explanation makes it clear that the processes, methods, or approaches used in developing the philosophy of Islamic education shape the epistemology of the Islamic education (Kattsoff, 1995). Then, from all of the perspectives mentioned above, there are several of vital epistemological points, including:

1. Sources of Islamic Education

The foundation of Islamic educational philosophy can be determined through the use of epistemology. The Qur'an and hadith serve as fundamental sources of philosophy in Islamic education, while the views of philosophers obtained from reason and ijtihad serve as secondary sources.

a. Al-Qur'an

The primary source of guidance for Muslims is the Qur'an. Since all of the Qur'an verses are strongly linked to educational cues, education must pay attention to the Qur'anic cues in order to formulate and fulfill life goals. According to Al-Kindi, the Qur'anic verses inspire

people to reflect on natural events and disclose deeper meanings. It is implied that people are invited to engage in philosophical discussion. The main goal of philosophy, according to Ibn Rushd, is to acquire information rightly and act properly (Supriyadi, 2009). According to the aforementioned statement, philosophy follows to religious teachings since religion ensures proper knowledge, which is found in the Qur'an, which is the main source of knowledge for human life in Islam.

b. Hadith

Hadith is interpreted to include all of the Prophet Muhammad's words, deeds, and decrees. After the Qur'an, hadith serves as the main source of knowledge since it clarifies and supports the Qur'an verses and provides answers to a variety of issues that arise in daily life. Common sense and historical facts support the truth found in the Qur'an and hadith. In order to achieve pious, capable, and superior results under the guidance of Islamic teachings, Islamic education must refer to these two sources. It is evident from the prophet Muhammad SAW's hadith that he represents an ideal educator. It is essential to immediately refer to the hadiths of the Prophet about elements of Islamic education that the Prophet Muhammad has experienced and initiated in order to achieve Islamic education with competent and superior output. The study of tarbawi hadiths is essential to developing the concept of Islamic philosophy education.

c. Ijtihad

Ijtihad is an attempt to determine and establish the law of an event that is not mentioned in the Qur'an and hadith by using a variety of logical and dlanni (highly suspected to be confirmed) techniques, including qiyas, istihsan, maslahah mursalah, and tarjih (Thahir, 2015). The philosophy of Islamic education is based on ijtihad since new concepts related to scientific and technological advancements are needed due to the numerous issues that have been discovered in the world of Islamic education. As a result of ijtihad, the idea of Islamic education is developed using the ideas of Islamic philosophers, and efforts are made to create an Islamic education that is more systematic.

d. Reason

Reason is utilized not just extensively in the advancement of science but also in the development of Islamic teachings within set bounds. In order to fully understand the fundamental essence of science, the Qur'an also instructs humans to use reason as much as possible. Since only Allah has given humans reason, using reason correctly can help people make the best decisions between right and wrong as well as between good and evil.

2. Approach of Islamic Education

Since epistemology is also known as the theory of knowledge, which discusses how to learn, the study of the philosophy of Islamic education's epistemology is connected to the methods and approaches utilized to develop an understanding of Islamic education. These are a few Islamic philosophical approaches:

a. Giving students religious experiences while teaching religious principles is known as the experiential approach. Experience is the best teacher, according to Syaiful Bahri Djamrah.

b. The habituation approach describes a behavior that is instinctive, unplanned, and happens without thinking about it.

c. The emotional approach aims to arouse students' emotions so they will believe in Islamic teachings and be able to distinguish between good and bad.

d. A rational approach makes use of reason to understand and acknowledge Allah's greatness and power.

e. The functional approach is an effort to teach religious content by highlighting how students might utilize it in their daily lives based on their age and stage of development.

f. The exemplary approach aims to demonstrate exemplary behavior in two ways. First, by fostering close relationships between students and educators, and second by presenting examples in the form of exemplary stories.

3. Methods of Islamic Education

The Islamic approach's philosophy explains several of methods as follows:

a. Rational Method (Manhaj Aqli)

The rational method uses acceptable truth criteria ratio or considerations to acquire knowledge. This approach holds that something is right if it can be accepted by reason, such as ten being greater than five. Since ten is logically greater than five, no one can deny this fact using common sense.

b. Intuitive Method (Manhaj Dzaqwi)

Given that the intuitive method has never been required in the advancement of science, it is common among scientists who base their ideas on the Western scientific tradition. However, Muslims appear to accept intuition as a valid means of acquiring knowledge, therefore they use this method.

c. Dialogical Method (Manhaj Jadali)

The dialogic method refers to analyzing Islamic educational knowledge through written works presented as discussions between two or more experts based on arguments supported by science.

d. Comparative Method (Manhaj Maqaran)

Acquiring knowledge, in this example, knowledge of Islamic education, both with fellow Islamic education and Islamic education with other education is the comparative method. This approach is used to obtain firmness of intent from educational problems by looking for benefits or combining understanding.

e. Criticism Method (Manhaj Naqdi)

The critique method is an effort to learn more about Islamic education by pointing out flaws in an educational concept or application and then offering an alternate solution.

4. The Object of Islamic Education Study

In addition to discussing the subject of study in the philosophy of Islamic education, epistemology also contributes to the development of Islamic educational philosophy by understanding its nature. Human nature and science, the essence of education, the essence of educators, the essence of students, the curriculum, the essence of Islamic teaching techniques, and the essence of educational evaluation are the objects (Hermawan, 2009).

C. Axiology of Islamic Education

The Greek words axios, which means "value," and logos, which means "theory," are the origins of the word axiology (Salam, 1997). In the past, the terms morals and ethics were more frequently used. According to the definitions of these two terms, axiology is "theory of value." Therefore, axiology is commonly known as the theory of value. Axiology, according to Suriasumantri, is a philosophy of value related to the usefulness of learned knowledge

(Suriasumantri, 1993). Axiology is regarded as a measure of truth, ethics, and morals as a normative foundation for exploration, study, and the application of knowledge, according to Surajiyo. Based on the previous explanation, the theory of value in Islamic education is discussed in the axiology of Islamic education philosophy. In the philosophy of Islamic education, axiology is associated with science and knowledge, considering the nature of education and examining the nature of values that exist in education, which includes ethics and aesthetics (Surajiyo, 2010).

Muhaimin stated some of the moral principles for the advancement and implementation of Islamic education that are drawn from the Qur'an deduction. First, worship value refers to the creation and application of Islamic education which includes religious principles. Second, Islamic education is supposed to develop the habit of doing good because of the politeness value. Third, Islamic education aims to prepare students for a better and more advanced future. Fourth, the creation and implementation of Islamic education is intended to help all people, particularly Muslims, according to grace value. Fifth, the Prophet Muhammad was commissioned to teach people to have high moral standards. Thus, the Prophet's educational mission was an order from Allah swt. Sixth, the implementation of Islamic education is fundamentally a way to fulfill the responsibility to spread the truth of Islam, according to the da'wa value. Finally, adopting Islamic education is an ideal prospect for Muslims' future and maintaining the universe's balance, according to the tabsyir value (Muhaimin, 2004).

Discussion

The result show that the idea of thinking critically, thoroughly, and comprehensively in the field of education as an attempt to formulate the concept of Islamic education and efforts to solve problems that may be found in education based on Islamic teachings systematically in order to provide clear direction and objectives in the implementation of Islamic education is what is meant by the nature of the philosophy of Islamic education. The Qur'an, hadith, reason, and ijtihad will then be recognized as the sources and foundation of Islamic educational philosophy by understanding its core.

Conclusion

Islamic education takes consideration of reason, mind, and conscience. It does this through analyzing educational ideas outside of Islam and using educational evaluation to address any deficiencies in the application of Islamic education. The nature of education, teachers and students, teaching strategies, and evaluation in Islamic education are all topics covered in the philosophy of Islamic education. Science-related and Islamic principles including worship, mercy, trustworthiness, ihsan, da'wa, the future, and tabsyir are all part of Islamic education. The goals of Islamic education can be achieved and the benefits of putting Islamic education into practice and growing it can be felt, particularly by Muslims and the larger community, by understanding the various aspects of Islamic education. This is the result of the Prophet Muhammad SAW mission as Rahmatan lil 'alamin, who was tasked to preserving morals.

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