

## Axiology of Islamic Education in Islamic and Western Perspectives

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### Abstract

This study aims to explore the axiological foundations of education by comparing the values that underpin educational goals, processes, and outcomes from both Islamic and Western perspectives. Using a qualitative method through library research, this article analyzes how each worldview shapes its educational orientation. In the Islamic context, education is grounded in spiritual, ethical, and moral values drawn from the Quran and Hadith, with the ultimate aim of cultivating devout, morally upright individuals who can fulfill their responsibilities as stewards (khalifah) on Earth. In contrast, the Western educational paradigm tends to emphasize pragmatic and secular values, focusing on logic, rationality, and individual success in economic, technological, and social domains. The findings reveal that Islamic education integrates both worldly and spiritual dimensions, whereas Western education primarily concentrates on secular aspects of life. This article contributes to the development of a holistic and contextually relevant Islamic educational paradigm capable of addressing contemporary challenges.

**Keywords:** Axiology, Islamic, Western.

### 1. Introduction

Education is a crucial pillar in shaping individuals and society. One significant area of study within education is axiology, which focuses on the values underpinning the goals, processes, and outcomes of education. Ontology, epistemology, and axiology form the trilogy of philosophy. Axiology, as part of this trilogy, is a prominent philosophical domain that investigates the essence of values, typically examined from a philosophical perspective. In Islamic education, axiology encompasses not only instrumental values applicable to the learning process but also intrinsic values derived from Islamic teachings as life guidance.

Islamic education plays a vital role in shaping individuals who are not only knowledgeable but also possess personalities aligned with Islamic values. From an Islamic perspective, education aims to nurture individuals who are devout, morally upright, and capable of fulfilling their roles as stewards (khalifah) on Earth. These values encompass spiritual, ethical, and moral dimensions that serve as guiding principles for all aspects of life. However, in practice, Islamic education often faces challenges, such as the gap between the values it promotes and their practical application in various social, cultural, and global contexts.

The goals of Islamic education refer to the transformative changes expected to occur through the educational process, including improvements in individual behavior, personal development, social relationships, and interactions with the environment. These objectives not only aim to shape morally upright individuals but also emphasize the cultivation of a just and harmonious society. Furthermore, Islamic education aspires to advance both the learning process and the act of teaching, recognizing education and teaching as vital, interrelated functions that contribute to the overall well-being and progress of the community. By doing so, Islamic education positions itself as a holistic system that nurtures both personal piety and social responsibility.

In Islam, education is deeply rooted in axiology, which draws upon spiritual, ethical, and moral values inspired by the Quran and Hadith. Islamic education seeks to cultivate individuals who are not only intellectually capable but also morally grounded and contribute to societal well-being. In contrast, education from a Western perspective often emphasizes pragmatic and secular values, focusing on individual achievements in economic, technological, and social domains.

Through a literature review approach, this article aims to explore and compare the axiology of Islamic and Western education. By analyzing core values, educational goals, and their application in social contexts, this study seeks to contribute to the development of a holistic and inclusive Islamic educational paradigm capable of addressing contemporary challenges without losing its philosophical roots.

## 2. Method

The approach employed in this study is a qualitative approach using library research. The data sources for this research include books, journals, and scholarly articles related to the axiology of Islamic education from Islamic and Western perspectives. Data analysis in this study utilizes content analysis techniques, where the data is processed by sorting and categorizing discussions of various ideas or thoughts from educational figures. These ideas are then described, discussed, and critiqued. Similar data is grouped and analyzed critically to obtain concrete and adequate formulations.

## 3. Findings and Discussion

### *Axiology*

Axiology is a branch of philosophy that studies values, including their nature, sources, criteria, and applications in human life. The term axiology derives from the Greek words *axios* (value or worth) and *logos* (reason or theory). Thus, axiology is defined as the theory of values, examining the fundamental nature, criteria, and metaphysical aspects of values. Axiology encompasses two main aspects:

- a. Ethics: Discusses human behavior. Every action has value and is subject to judgment.
- b. Aesthetics: Evaluates human creations in terms of their beauty or ugliness.

In the philosophy of science, axiology plays a crucial role in understanding the utility and purpose of acquired knowledge. It addresses questions such as "What makes something valuable?" or "How are values applied in the lives of individuals and societies?" Axiology explores the relationship between these values and reality, capturing normative dimensions like ethics and morality, as well as practical dimensions related to their application.

Axiology is the study of values or morality within a doctrine. These values can be explained in everyday contexts, such as principles of halal and haram, honesty and deceit, truth and falsehood, as well as good and evil. All these aspects involve a process of judgment, as humans strive to achieve and embody these values through their actions. As an academic discipline, axiology serves as a thoughtful endeavor to understand the essence of values, analyzed from a philosophical perspective.

According to Suriasumantri, axiology is "a theory of values related to the utility of acquired knowledge." Therefore, axiology can simply be understood as "the value of knowledge utility." In general, axiology seeks to explain how values guide human behavior and shape decision-making across various fields, including education, arts, politics, and science.

### *Islamic Education*

Islamic education is a structured process aimed at guiding learners to develop their full potential in accordance with Islamic teachings. It encompasses a balance between worldly life and the hereafter, preparing individuals to be productive members of society while ensuring readiness for eternal happiness. The purpose of Islamic education is to shape individuals of high moral standing who can fulfill their roles as stewards (*khalifah*) on Earth. Islamic education functions as a process for nurturing and developing human personality, focusing on continuous enhancement of spiritual and physical quality.

In one of his renowned works, Imam As-Shaibani stated that the purpose of Islamic education is to effect change through the educational process. This includes changes in individual behavior, personal life, community life, and the individual's relationship with their surrounding environment. Furthermore, education plays a role in its processes, including teaching, which is regarded as a fundamental activity and a key profession in society or social life.

The foundation of Islamic education lies in the Quran and Hadith, which serve as guides in determining its objectives, content, methods, and evaluation processes. Islamic education focuses not only on worldly success but also on success in the hereafter. Its essence is encapsulated in its primary goal: the cultivation of noble character (*akhlaq*). Character education is central to Islamic education, aiming to achieve moral excellence.

The main goal of Islamic education is to develop individuals with a fundamental understanding of Islamic religion and the ability to implement it both in religious practices and daily life. Additionally, it aims to instill piety to Allah (SWT), enhance intellectual capabilities, and develop practical skills aligned with daily needs, such as reading the Quran and performing acts of worship. Its primary focus is on creating a way of life based on Islamic values, fostering creativity and innovation across various fields, and prioritizing the advancement and welfare of the Muslim community.

Scholars in the field of Islamic educational philosophy have recognized the importance of first formulating a theory of objectives before defining Islamic educational goals from a philosophical perspective. However, this awareness has not been fully realized, making it difficult to establish systematic and comprehensive guidelines for formulating Islamic educational objectives. In Indonesia, the development of Islamic educational philosophy remains slow, with no significant innovations in defining the goals of Islamic education. This field tends to repeat, adapt, or emulate existing views, especially those of Middle Eastern scholars.

### *Education from a Western Perspective*

As advancements took place in the Western world, Islam lost its authority in the social domain, leading to the fragmentation of religious sciences and weakening their unity. Consequently, traditional education systems were displaced by Western systems. The emergence of modern Western systems posed a new challenge for Muslim scholars, with many ulama rejecting these systems to preserve the Islamic community and maintain traditional Islamic education. Meanwhile, the secular homogenization of the West continued to expand, and many ulama failed to respond to this challenge. Ultimately, this led to a bifurcated educational landscape: traditional education gave rise to traditional Islam, while modern temporal systems produced secular figures.

From the perspectives of attitude, worldview, and lifestyle, education observers perceive the West and Islam as two distinct civilizations with differing cultural realms. These differences are evident in their attitudes, paradigms, and educational models developed by each civilization (Islam and the West). In educational matters, both civilizations hold fundamentally different viewpoints and emphases.

In the Western view of axiology, knowledge must remain neutral toward values, both ontologically and axiologically. Ontologically, Western education is confined to a scope that can be logically, systematically, and rationally reasoned by students, disregarding intuitive and emotional dimensions such as the inner self, heart, and soul. As a result, religion, ethics, and morality are not systematically taught in Western curricula. Education in the West is seen as a means to mature students so they can navigate profane life, emphasizing worldly maturation while neglecting the hereafter. Axiologically, Western education does not incorporate values as an integral part of its outcomes, unlike Islamic education, which is grounded in a value-based paradigm encompassing religion, ethics, and morality.

Currently, the Islamic education system in Indonesia remains skeptical of Western education, including its ideas. While Western education has achieved material advancements, it has not progressed spiritually. Consequently, it is less suitable as a model for developing Islamic civilization. Concerning the differences between Islamic education and its Western counterpart, Ramayulis identifies two distinct impacts: first, the role of Islamic education as a foundation and a conveyor of values; second, the educational orientation. The differing functions of Islamic education as a basis and a transfer of values are tied to the sources of these values. In Islam, there are three noble sources of values: the Quran, Sunnah, and *ijtihad* (independent reasoning).

In relation to education, axiology addresses the direct contributions to society. The purpose of education is to cultivate individuals with holistic awareness and to foster a high civilization. Many believe that higher educational qualifications equate to societal advancement. However, sociological facts often show otherwise, with legal experts facing imprisonment, officials engaging in corruption, and other ethical breaches. This outcome is linked to the sources of knowledge acquired and the strategies employed in obtaining them.

The impact of Western education on the development of educational systems worldwide is substantial. This influence has also affected Islamic education systems, which face several weaknesses. To achieve optimal standards in Islamic education, Islamic scholars and policymakers must undertake comprehensive reforms, albeit with certain limitations. Developing an ideal Islamic education system requires a holistic and thorough effort.

#### 4. Conclusion

Axiology is defined as the theory of values that examines the fundamental nature, criteria, and metaphysical aspects of values. It is a branch of knowledge that studies values or morality within a doctrine. These values can be contextualized in everyday life, such as principles of *halal* and *haram*, honesty and deceit, truth and falsehood, as well as good and evil. All these aspects involve a process of judgment, as humans strive through their actions to achieve and manifest these values. As a discipline, axiology serves as a thoughtful effort to understand the essence of values, analyzed from a philosophical perspective.

In Islam, education has a profound axiological dimension rooted in spiritual, ethical, and moral values inspired by the teachings of the Quran and Hadith. Islamic education focuses not only on worldly success but also on success in the hereafter, aiming to nurture individuals who are not only intellectually capable but also morally upright and contributors to societal well-being.

In contrast, education from a Western perspective is oriented toward pragmatic and secular values, emphasizing individual achievements in economic, technological, and social domains. Western education operates within a framework that relies on logical, systematic, and rational reasoning by students, excluding intuitive and emotional dimensions such as the inner self, heart, and soul. Religious, ethical, and moral education in the West is not taught in a structured manner. Instead, education is seen as a means of preparing students to face profane life, focusing on worldly maturity while disregarding the hereafter.

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