

THE ESSENCE OF ISLAMIC EDUCATION: ONTOLOGY, AXIOLOGY, AND EPISTEMOLOGY

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Abstract. This research aims to examine the essence of Islamic education through a philosophical approach that includes aspects of ontology, epistemology, and Axiology. In the ontological aspect, the research explores the nature of Islamic education as the process of forming kamil human beings based on human relations with God and the purpose of creation. Epistemological aspects examine the sources, methods, and validity of knowledge in Islamic education, especially the integration of Revelation and reason in the development of educational science. While the axiological aspect highlights the moral and ethical values that are the basis for the formation of the character of students in Islamic education. The research method uses a qualitative approach with literature studies and philosophical analysis of the main literature such as the Qur'an, Hadith, and works of Islamic educational philosophy. The results showed that Islamic education is not only the transfer of knowledge, but also the formation of integral spiritual and moral values, resulting in Noble and civilized individuals. These findings provide a strong conceptual basis for the development of a holistic Islamic educational practice and oriented to the formation of character and the development of full human potential.

Keywords: Islamic education, ontology, epistemology, Axiology, insan kamil, the value of Islamic education

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1. INTRODUCTION

The essence of Islamic education through the perspective of Ontology, Axiology, and epistemology is very important to understand the depth and uniqueness of the Islamic education system. Islamic educational philosophy not only addresses the technical aspects of learning, but also explores the nature, sources of knowledge, and values that underlie the educational process itself. Ontologically, Islamic education focuses on understanding the nature of Man and his potential. In the Islamic View, man is seen as a creature that has fitrah, that is, a sacred innate potential and a tendency to accept the truth. The main purpose of Islamic education is to form human kamil, the perfect human being who develops optimally in spiritual, intellectual, and social aspects. Ontology in Islamic education also places God as the ultimate reality, so that the entire educational process is directed to bring people closer to him [1].

In terms of epistemology, Islamic education has distinctive characteristics because the source of knowledge is rooted in Revelation, namely the Qur'an and Hadith, which are the main guidelines in the development of educational theory and practice. In addition to Revelation, reason and experience are also recognized as sources of knowledge, but their position still cannot exceed revelation. The epistemology of Islamic education emphasizes the importance of integration between rational knowledge and transcendental knowledge, so that the process of seeking knowledge is not only worldly, but also ukhrawi [2]

Meanwhile, Axiology in Islamic education focuses on ethical and moral values that must be internalized in every aspect of Education [2]. The ultimate goal is to form individuals who have high spiritual and social values, and are able to actualize divine values in everyday life. Islamic education not only teaches knowledge, but also guides learners to behave in accordance with religious teachings and benefit the wider community. Thus, the study of the ontology, epistemology, and Axiology of Islamic education becomes very relevant to strengthen the philosophical foundations of Islamic education, while ensuring that the educational process runs holistically, integratively, and oriented to the formation of noble character. In-depth understanding of these three dimensions is also a cornerstone in the development of the theory and practice of Islamic education that is adaptive to the times but still adheres to the basic values of Islam

The process of educational activities began with the first revelation, which is Surah Al-Alaq verses 1-5. The descent of these verses became the foundation that Allah commanded humanity to read, contemplate, examine, investigate, or study everything in the universe. Starting from the meanings contained in Surah Al-Alaq verses 1-5, humans began to think, examine, and research how education should be implemented, leading to the emergence of educational thoughts and theories. The educational theories that have been conceived have become the foundation for educational activities today.

The theories that have been proposed are not merely guidelines for the administration of education, but they also need to be studied and developed. In the development of educational theory, clarity of ontological, epistemological, and axiological frameworks is necessary. Ontology is the basis for determining the scope and the basis for interpreting the fundamental nature of the object of knowledge. Epistemology is the methodological basis for the acquisition and construction of knowledge. [3]. Meanwhile, axiology is the basis for the purpose of utilizing knowledge, in this case, education [4].

In the study of philosophy, science relies on three components: ontology, epistemology, and axiology. The ability to think and seek answers to the truth drives humanity to look into and examine a scientific concept in its essence. Ontology is an essential area of philosophy that questions the basis of the existence of everything that exists, according to a systematic relationship based on the law of cause and effect. Every process of scientific development, with its orderly arrangement of cause and effect elements, raises concerns regarding everything that has existence and the state of that knowledge. Ontology investigates the fundamental nature of what is considered real as well as the different ways in which entities (existences) from various logical categories (physical objects, universal things, abstractions) can be said to exist in a traditional framework. Ontology is considered a theory regarding the general principles of being, whereas in recent usage, ontology is viewed as a theory regarding what exists. In line with Muhajir's opinion, which states that ontology studies the essence of what exists, which is not bound by a specific manifestation. He discusses the universal existence and seeks to find the essence contained in every reality [5]. Related to ontology, epistemology is a form of study and development of knowledge concerning the truth or falsity of that knowledge. Epistemology is a branch of philosophy that studies the truth or falsity of knowledge [6].

Education is a tool in the process of acquiring knowledge. As a system, education plays an important role in the development stage of the study of knowledge. Islamic education cannot be separated from the philosophical framework that examines issues related to Islamic education. This philosophical framework, in the form of ideas, then becomes the foundational basis and guiding direction for how the construction of the Islamic education system is formed. Islamic education as of yet has not reached an agreement on its meaning

and boundaries. It seems that Islamic education is still symbolic or has not yet reached the substance and essence in empowering humans to develop into practical. Islamic education must strive to guide people who have an understanding that Allah is the source of objective and absolute truth, and humans, based on their nature, love and strive to seek the truth. This will be discussed in this paper about the first concept of the ontology of Islamic education in Indonesia. Second, the epistemology of Islamic education in Indonesia. Third, the axiology of Islamic education in Indonesia, which includes the values contained in the prophetic ethics of education and the utility of education

2. RESEARCH METHODS

Islam represents a universal religion that teaches humanity about various aspects of life, both materialistic and spiritual. One of the teachings of Islam research methods that can be used to examine the Essence of Islamic Education based on three main aspects: ontology, epistemology, and Axiology in Islamic education. Research methods that can be used to examine the Essence of Islamic Education based on three main aspects: ontology, epistemology, and Axiology in Islamic education, which are arranged systematically:

1. Ontology Research Method of Islamic Education

The purpose of the Ontology Research Method of Islamic Education explore the nature or essence of the existence of Islamic education, including the reality of man as a creature of God and the purpose of Islamic education (insan kamil). This research used library research (library studies) to study classical and contemporary literature related to the definition, concept, and nature of Islamic education. Philosophical analysis to understand the concept of human nature, man's relationship with God, and the purpose of education in Islam. The data of primary sources in the form of the Qur'an, Hadith, and works of Islamic educational philosophy [7]. The expected result deep understanding of the essence of Islamic education as a process of character formation and human potential in accordance with Islamic values.

2. Epistemological Research Methods of Islamic Education

Epistemological Research Methods of Islamic Education explain how Islamic educational knowledge is acquired, its sources, and methods of development. To analysis this epistemological used qualitative literature study of the sources of Islamic science, including revelation (Al-Qur'an and Hadith) as the main source. Analysis of the development methods of Islamic education, such as the scientific method (observation, experiment), philosophical (deductive), and sufistik (hermeneutical, reflective). The data literature on Islamic epistemology, theory of knowledge in Islamic education, and research methodology of Islamic education. Expected results systematic overview of the sources, methods, and validity of knowledge in Islamic education based on monotheism and the harmonization of reason-revelation.

3. Axiological Research Methods of Islamic Education

Axiological Research Methods of Islamic Education examine the ethical values, morals, and goals of Islamic education in the formation of individuals of spiritual and social character. Literature review on Islamic educational values such as worship, ihsan, amanah, da'wah, and rahmatan lil 'alamin. To descriptive analysis of these values in the context of educational practice and the purpose of the formation of human kamil. The data sources from the Qur'an, Hadith, and Islamic educational philosophy literature that discuss the value and ethics of Education.

Expected results to understanding of the importance of integrating divine values in the educational process to produce moral and noble individuals. In this section, the author can explain the context of the discourse in detail. This may dispute the main concepts discussed in research writing. However, it is important to note that this section does not provide such a theoretical framework. While at the same time, this section can provide data collection and analysis methods that enable data to take a qualitative or quantitative approach. However, this section does not have to be (not mandatory, because it can also be directly combined in the introduction) [8].

3. RESULTS AND DISCUSSION

In general, the concept of Islamic education refers to the original meaning of the word that makes up the word education itself in relation to the teachings of Islam. In this case, the essence of Islamic education will be traced, which at the same time describes what is meant by education in general terms. At least, there are three terms commonly used in Islamic education, namely tarbiyah, Ta'lim, Ta'dib [9]. In their use there are differences among experts. For example, Ahmad Tafsir is more inclined to

the term *tarbiyah*, while Syed Naquib al-Attas is more inclined to the term *Ta'dib*. In contrast to Azyumardi Azra, according to him, the meaning of education with all its totality in the Islamic context is inherent in the connotation of the terms *tarbiyah*, *Ta'lim* and *Ta'dib* which must be understood together. The three terms contain a very deep meaning, concerning man and society as well as the environment in relation to God related each other. According to him, these Terms also explain the scope of Islamic education; formal, informal and non-formal.

Islamic education is a system. The traditional definition states that a system is a set of components or elemental elements that interact with each other to achieve a goal. The same thing according to Lahmuddin Lubis who explained that Islamic education can be interpreted as education in which all aspects of vision, mission, goals, teaching and learning process, educators, learners, infrastructure, financing, management, environment, evaluation and so on must be based on the teachings of Islam. Such education is called Islamic education or Islamic education.

From several definitions above, in general Islamic education can be defined as a process or effort undertaken consciously to foster, direct and develop optimally the nature or human potential in all aspects, both physical and spiritual based on the values of Islamic teachings to obtain the happiness of life in this world and the hereafter by acting out its function as Abdullah and Khalifatullah.

Ontology of Islamic Education

Ontology is a fundamental area of philosophy that questions the nature of the existence of everything that exists, according to a systematic system of relationships based on the law of cause and effect. Based on the theory above, we can state that ontology is one of the subjects in philosophy that prioritizes the issue of the existence of all things, both starting from the origin of its appearance and the use of these objects. [10].

The problem of ontology is a question of "there" or essence, the initial substance in the philosophy of Islamic education. Typically, the question of Ontology always begins with the question "What", such as what is education, what is philosophy, and so on. This question is considered important as an initial step to study the issues that will arise next. Islam as a religion that we guide requires obedience as the beginning of opening up further knowledge. This condition is manifested by two sentences of *shahada* as a pledge of loyalty and promise and recognition of man to his creator for the initial knowledge he has. Purwanto argued that the main meaning of the *Shahada* sentence is liberation from the shackles of Belief, followed by belief in Allah, the true God, for the sake of the constancy and preservation of freedom itself.

There is no creator other than Allah., as the messenger of the bearer of such knowledge to the world. Information about the conditions promised by man to his creator leads to the issue of education, about how the faithful, promises and Confessions of man, in Islamic education. In Islam, loyalty, promise and confession, manifested in three main things, namely, Islam, faith, and *Ihsan*. All three are important educational units, and are absolutely instilled in educators to learners.

First, the formulation of the purpose of Islamic education which is generally oriented to form human *kamil* (abdullah and the caliph of Allah). This conception of purpose is a logical consequence of the Qur'an projecting man to serve Allah and become his caliph. This goal not only contains the normative dimension of the formation of religious beings, but also includes the formation of human beings as historical beings who have consciousness in a social context that faces the dimensions of multicultural dimensions, such as gender, race, religion, politics, and culture [11]. The implication of the above phenomenon is that the construction of Islamic education activities not only emphasizes moral development, but also needs to see other aspects that are quite dominant in directing students to undergo social activities.

Second, ontological analysis of Islamic education appears in the birth of the theory of nature in education. *Fitrah* means the potential that humans have to accept religion, faith, and monotheism as well as sacred behavior. Although all humans have this potential does not necessarily actually manifest in reality. In its development, the potential of nature can be covered by pollution if it does not get careful attention, because nature can increase or decrease. And this is where the importance of Islamic education. in the theory of *tabula rasa*, man is seen as a clean white paper free from streaks. It is the environment that fills the scribbles in the White Paper. That is, man is born in a passive state. On the contrary, nature sees man more than as a white and clean paper, because in man there is a potential that is carried from birth, namely the power to accept religion or monotheism. A significant difference between the concept of *fitrah* and the theory of *tabula rasa* lies in the conception of man, whether he is passive or has active potential from birth. In *tabula rasa*, man is passive in his birth, while nature

recognizes that man has active potential in his birth, while nature recognizes that man has active potential in his birth.

The second answer to the ontological question is faith education, which teaches students to believe all the teachings of Islam brought by the Prophet Muhammad., is a guide for human life to serve Allah swt. Amir Hamzah Lubis stated that one aspect of human personality is a spiritual element that is undergoing development, so it is necessary to teach about faith so that the potential of believing children can be directed in accordance with the faith taught by Islam faith education according to Amir Hamzah Lubis is absolutely necessary so that the potential of faith in children can develop in accordance with the demands of the teachings of faith in Islam [12]

The third answer to the ontological question is benevolent education. According to Mamluatul Inayah, in understanding the meaning of ihsan with a semantic approach, ihsan includes a concise word but contains a broad understanding (Jawamii'al kalim) ihsan means a signal to good supervision and obedience. . Those who are obedient or obedient to God will do well. Ihsan in the context of education means instilling confidence that the mood and behavior of students always feel close to God so that their actions are in accordance with God's rules. Thus, in ontological analysis, Islamic education cannot be separated from the divine dimension (revelation). All components contained in the educational system will be abstracted from divine revelation. Apart from the birth of certain terms in Islamic education, it can also be seen from several discussions about educational issues that refer to divine texts.

Epistemology of Islamic Education

The term epistemology, first used by J. F. Ferrier in 1854. Derived from the Greek "episteme "(knowledge) and" logos" (theory, description or reason) which are systematically developed. In the Dictionary of Philosophy, it is explained that epistemology is a branch of philosophy that investigates the meaning, structure, methods and validity of science; theories about the nature of Science and the way to obtain knowledge. Epistemology is philosophically oriented science, methods and systems. Philosophically, the epistemology of science is oriented towards seeking the true nature of knowledge; methodically oriented leads man to acquire knowledge; and systemically explains the reality of Natural Science as a systematic hierarchy.

The epistemology referred to in this section is a way to acquire and develop a scientific theory of Islamic education, or in other words a scientific approach to Islamic education.. The scientific approach to education is a procedure for assessing educational problems using a scientific paradigm. With its function as a tool to explain, control and predict, the scientific approach used to examine educational problems through the principles and workings of science is called educational science.⁹ ontologically, science's approach to education is empirical with a value-free metaphysical nature. Science interprets the reality of the object of study "as it is " (das sein) free from all presumptive values-whether they are moral, ideological or religious. The scope of its study is limited to the area of human experience, which can be captured by human experience through the five senses. Epistemologically, the science approach to education uses the science method (scientific method) in an inductive way. Science (science) utilizes two human abilities, namely the mind and the senses. The epistemology of science is essentially a combination of thinking rationally and thinking empirically.

4. CONCLUSIONS

In the context of Islamic education, ontology, epistemology, and Axiology have a distinctive meaning and role as the philosophical foundation of Islamic education: Ontology addresses the nature of existence and reality in Islamic education. The ontology of Islamic education seeks to understand the nature of everything that exists, including the existence of God, man, and the universe as objects of Education. Islamic education views Man and nature as God's creation that has the purpose of knowing God's essence and carrying out his teachings. Thus, the ontology of Islamic education addresses not only the physical reality, but also the spiritual reality and divine values on which Islamic education is based. Epistemology in Islamic education is concerned with the sources, methods, and criteria of truth of knowledge. Islamic education places the main source of knowledge on Revelation (the Qur'an and Hadith), in addition to experience and reason. Learning methods in Islamic education include dialogue (hiwar), stories, examples, habituation, and lesson taking (ibrah). This epistemology differs from the epistemology of general education in that it emphasizes divine sources as the basis of true and valid knowledge. Axiology focuses on the values inherent in Islamic

education, especially moral values and noble morals. Islamic education aims to form a person who has karimah morals and behaves well according to Islamic teachings. The values of goodness, responsibility to God and fellow human beings, as well as the formation of character become the main focus in the Axiology of Islamic education. Thus, the Axiology of Islamic education provides a foundation of values that directs the goals and practices of education as a whole. These three aspects are interrelated and become the philosophical foundation of Islamic education that guides the educational process so that it not only produces knowledge, but also forms the character and faith of students as a whole.

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