Ontology, Epistemology, and Axiology of Islamic Educational Philosophy: An Introduction

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Abstract: Education is necessary in a society where the development of the times challenges changes in human behavior. So, we need new formulations that are comprehensive regarding the concept of education, especially Islamic education, which is studied in the field of philosophy. The purpose of this study is to describe the ontology, epistemology, and axiology of Islamic education philosophy. The method used is qualitative with literature study techniques when collecting data, then analyzed descriptively and finally concluded to answer the problem. The research results show that ontology includes foundation, criticism, correction, and evaluation. While Epistemology includes sources, approaches, methods, and objects. The axiology in Islamic education philosophy includes the values of worship, ihsan, future, mercy, trust, da'wah, and *tabsyir*.

Keyword: axiology; epistemology; Islamic education; ontology; philosophy

Abstrak: Pendidikan menjadi sebuah kebutuhan di tengah masyarakat dimana perkembangan zaman membuat tantangan tersendiri pada perubahan perilaku manusia. Maka diperlukan rumusan-rumusan baru yang menyeluruh secara hakekat mengenai konsep pendidikan terutama pendidikan Islam yang mana dikaji pada bidang filsafat. Tujuan dari penelitian ini adalah untuk mendeskripsikan terkait ontologi, epistemologi, dan aksiologi filsafat pendidikan Islam. Metode yang digunakan adalah kualitatif dengan teknik studi pustaka saat pengumpulan data, lalu di analisis secara deskriptif dan terakhir disimpulkan untuk menjawab permasalahan. Hasil penelitian menunjukkan bahwa ontologi mencakup landasan, kritik, koreksi dan evaluasi. Sedangkan epistemologi mencakup sumber, pendekatan, metode dan objek. Adapun aksiologi dalam filsafat pendidikan Islam mencakup nilai ibadah, ihsan, masa depan, kerahmatan, amanah, dakwah dan nilai *tabsyir*.

Kata kunci: aksiologi; episteologi; filsafat; ontologi; pendidikan Islam

A. Introduction

Talking about education means talking about knowledge. In Islam, knowledge has an essential position in life. It is also said that the knowledge owner also gets his position and

priority in the eyes of Allah swt .[1] Humans can acquire knowledge, one of which is through education, so the role of education is very much needed in Islam. It is said that education is a training process designed to shape students to have character and develop their minds, skills, and knowledge through formal, non-formal, and informal schools. [2] The need for education, especially Islamic education, is increasingly felt in today's society, which is more oriented toward material and other physical needs. [3]

Changes in trends and lifestyles demand modernization, then the development of the times and the entry of the era of globalization make education increasingly vulnerable to changes in human behavior.[4] So this becomes a challenge that society must face, such as poverty, moral decadence, and crime, making Islamic education able to have a big influence in bringing peace and peace to life. In addition, it is also said that education functions to educate the nation's life and develop the ability to form a dignified and civilized national character. [5] For these reasons, it is necessary to formulate a clear concept of Islamic education and develop Islamic educational theories that are accurate and meet the needs of education in society.

The step in developing the theory of Islamic education is necessary because, functionally, educational theory is a guide for knowing the direction and goals to be achieved by the world of education. Educational theory is a benchmark in determining the success of implementing education to minimize failure in achieving the desired educational goals. It is also said that the purpose of Islamic education is to make all the facilities that Allah has provided for humans as a means and a way to do good deeds to seek the pleasure of Allah.[6]

Materially, Islamic education still shows theories that have been reduced from Western ideas. Hence, it seems that the theory of Islamic education is just a 'new name' for an existing theory. Even though it is not forbidden, it might even be considered a form of the epistemology of a particular Islamic education theory. Still, another way of developing Islamic education theory that better describes the original conceptual interaction is needed. Besides that, it is also said that Education as a theory is in the form of human thinking on

[1] Murjazin Murjazin, Abid Nurhuda, en Thariq Aziz, "Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW", *IJECA (International Journal of Education and Curriculum Application)*, 6.2 (2023), 161–70 <https://doi.org/https://doi.org/10.31764/ijeca.v6i2.16418>.

[2] Yasin Syafii Azami et al., "Islamic Education Environment in the Perspective of Hadith and Its Implications for Student Development", *FORUM PAEDAGOGIK*, 14.2 (2023), 150–70 <https://doi.org/https://doi.org/10.24952/paedagogik.v14i2.8543>.

[3] Murjazin Murjazin et al., "Psychological and Physiological Motives in Humans (Study on Verses of The Qur'an)", *Suhuf*, 35.1 (2023), 30–44 <https://doi.org/10.23917/suhuf.v35i1.22581>.

[4] Abid Nurhuda et al., "Constructivism Learning Theory in Education: Characteristics, Steps and Learning Models", *Research in Education and Rehabilitation*, 6.2 (2023), 234–42 <https://rer.ba/index.php/rer/article/view/152>.

[5] Abid Nurhuda, Engku Sharulerizal Engku Ab Rahman, en Inamul Hasan Anshori, "The Role of the Pancasila Student Profile in Building the Civilization of the Indonesian Nation", *Journal of Learning and Educational Policy (JLEP) ISSN: 2799-1121*, 3.03 (2023), 5–11.

[6] Yulita Putri en Abid Nurhuda, "Hasan Al-Banna's Thought Contribution to the Concept of Islamic Education", *International Journal of Contemporary Studies in Education (IJ-CSE)*, 2.1 (2023), 34–41.

educational problems and efforts to solve these efforts systematically.[7]

The above facts give the impression that Islamic education is considered to be lagging behind the development of science and technology in general, even though previously, Muslims had achieved high success in developing science in all fields and gave birth to a large number of intellectual figures with capacities whose knowledge was universally recognized throughout the world. starting from Al-Kindi, Al-Farabi, Ibn Sina, Al-Ghazali, Ibn Rushd, Al-Khwarizmi, to Ibn Khaldun. At this time, to answer whether Islamic education is an education system that is different from the Western education system requires an understanding of the nature of Islamic education, what and how the goals of Islamic education are, and the object of study in Islamic education which is in the study of philosophy because it discusses issues problems in the world of education and includes 3 main things namely ontology, epistemology and axiology.[8]

The formulation of Islamic education needs to be carried out with in-depth analysis so that the goals of Islamic education can be achieved and the wider community can feel its benefits.[9] The philosophy of Islamic education is an essential object of study because by thinking philosophically, the true nature of Islamic education and how it should be implemented can be formulated. Therefore, an introduction is needed to understand the philosophy of Islamic education, which includes ontology, epistemology, and axiology in this scientific field.

The method used in this research is qualitative with a literature study approach, which means the discussion starts from books, journals, the internet, or other sources that can be accounted for reliably.[10] After the data has been collected and then analyzed what is contained in it, descriptive conclusions are drawn to obtain answers that can be accounted for to be able to solve the problems in the introduction mentioned above.[11]

B. Ontology of Islamic Education Philosophy

Ontology comes from the Greek words "*ontos*" and "*logos*". *Ontos* is defined as "that which exists", and logos is interpreted as "study", "knowledge", and "investigation about".[12] Ontology is a branch of philosophy known as the theory of nature. Reality is the actual reality and the absolute truth of something, so ontology is also interpreted as the science of

[7] Yulita Putri, Abid Nurhuda, en Syukron Niam, "The Concepts of Islamic Education from the Perspective of Ibnu Miskawaih", *SABANA: Jurnal Sosiologi, Antropologi, dan Budaya Nusantara*, 2.1 (2023), 44–55.

[8] Yassir Lana Amrona et al., "Human Nature in the Perspective of Islamic Philosophy", *Lisan Al-Hal: Jurnal Pengembangan Pemikiran dan Kebudayaan*, 17.2 (2023), 204–16 <https://doi.org/https://doi.org/10.35316/lisanalhal.v17i2.204-216>.

[9] Abid Nurhuda en Afifah Vinda Prananingrum, "Empowerment of Children in Dawung, Matesih, Karanganyar Village Through Educational Classes in the Time of Covid-19", *Journal of Educational Analytics*, 1.1 (2022), 61–70.

[10] Linna Susanti et al., "The Reality of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education", *SUHUF*, 35.2 (2023), 11–19 <https://doi.org/10.23917/suhuf.v35i2.22964>.

[11] Yasin Syafii Azami, Abid Nurhuda, en Murjazin Murjazin, "Terminologically of Tasawuf : An Introduction", *Advances in Humanities and Contemporary Studies*, 4.2 (2023), 160–66 <https://penerbit.uthm.edu.my/periodicals/index.php/ahcs/article/view/13666>.

[12] Mahfud Junaedi, *Paradigma Baru Filsafat Pendidikan Islam* (Depok: Kencana, 2017).

nature, which investigates everything that exists in the real world and how things are.[13] Ontology is a branch of philosophy that questions what it means to be and exist and analyzes the various meanings of the possibilities for something to be said to exist.[14]

Meanwhile, some argue that ontology is a branch of philosophy concerned with studying the nature and nature of existence, both in physical or concrete form or spiritual or abstract form.[15] In short, ontology is a branch of philosophy that studies the nature or proper meaning of something. Based on the explanation of the meaning of ontology, what is meant by the ontology of the philosophy of Islamic education here is the essence of the philosophy of Islamic education. The following are the views of several figures regarding the nature of Islamic educational philosophy.[16]

Omar Mohamad al-Toumy al-Syaibany stated that the philosophy of Islamic education is the implementation of philosophical views and philosophical principles in the field of education based on Islamic teachings.[17] Zuhairini explained the philosophy of Islamic education as the use and application of the methods and systems of Islamic philosophy in solving the problems of Muslim education, which in turn provide clear direction and objectives for implementing Islamic education.[18]

Abuddin Nata defines the philosophy of Islamic education as a philosophical study of various problems contained in educational activities based on the Koran and al-Hadith as primary sources and the opinions of experts, especially Muslim philosophers, as secondary sources.[19] Muzayyin Arifin stated that the philosophy of Islamic education is a concept of thinking about education that originates from and is based on Islamic teachings regarding the nature of the human ability to be fostered, developed, and guided to become Muslims whose entire personality is imbued with Islamic teachings.[20] Systematically, the discussion on education concerns educational subjects, curriculum, methods, teacher environment, and so on.[21]

Mahmud said that the essence of the philosophy of Islamic education is to apply and investigate the problems of Islamic education both in terms of goals, background, methods, and results, as well as the nature of Islamic education, by using a critical analysis of its structure and use.[22] The philosophy of Islamic education is also an attempt to find the basis of educational concepts and to show the relationship between education and other fields on

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[13] A Susanto, Yulius P. Hermawan, *Filsafat ilmu : suatu kajian dalam dimensi ontologis, epistemologis, dan aksiologis* (Jakarta: Bumi Aksara, 2011).

[14] Muhammad Basyrul Muvid, Lailil Zumroti, Moh. Abdullah, dan Moch. Faizin Muflich, *Filsafat Pendidikan Islam : Sebuah Tinjauan dan Kajian Pendidikan Islam Beserta Pemikiran Tokoh Filsuf Muslim Dunia dan Nusantara* (Yogyakarta: Pustaka Pelajar, 2020).

[15] Anggi Ariska Putri en Abid Nurhuda, "Analisis Ontologi Terhadap Peran Umkm Dalam Upaya Meningkatkan Perekonomian Masyarakat di Daerah Ngemplak Boyolali", *Jurnal Ekonomi, Akuntansi dan manajemen Indonesia*, 2.01 (2023), 56–66.

[16] Junaedi.

[17] Omar Mohammad al-Toumy Al-Syaibany, *Falsafah Pendidikan Islam, terj. Hasan Langgulung dari Falsafah al-Tarbiyah al-Islamiyah* (Jakarta: Bulan Bintang, 1979).

[18] Zuhairini, *Filsafat Pendidikan Islam,* (Jakarta: Bumi Aksara, 2008).

[19] Abudin Nata, *Filsafat Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2005).

[20] Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2005).

[21] Muvid, Lailil Zumroti, Moh. Abdullah, dan Moch. Faizin Muflich.

[22] Mahmud, *Pemikiran Pendidikan Islam* (Bandung: Pustaka Setia, 2011).

which human attention is focused.[23]

The philosophy of Islamic education focuses on the study of rational, in-depth, systematic, universal thinking and speculation about education based on Islamic teachings.[24] From the various opinions that experts have put forward, it can be concluded that the essence of the philosophy of Islamic education is a concept of thinking critically, deeply, and thoroughly in the field of education as an effort to develop the concept of Islamic education and to solve problems that may be found in education based on Islamic teachings systematically. To provide clear direction and objectives in the implementation of Islamic education. Opinions on educational issues can be divided into two groups: groups that use internal angles and external angles.[25]

It is important to know the true meaning of the philosophy of Islamic education because from this, the concept of Islamic education can be formulated, and problems in Islamic education can be solved. Then, by knowing the nature of the philosophy of Islamic education, the nature of Islamic education can also be known. Suyudi explained that the essence of Islamic education from a philosophical perspective is an attempt to humanize humans humanely to achieve high human values.[26] After knowing the nature of the philosophy of Islamic education, it can be seen what and how the philosophy of Islamic education is used, including 1) as a basis and guidance in implementing the educational process based on Islamic teachings, 2) to carry out criticism and correction in the implementation of Islamic education, and 3) to evaluate the methods used in Islamic education.

C. Epistemology of Islamic Education Philosophy

Epistemology comes from the Greek episteme, which means "knowledge", and logos, which means "science" or "theory", so epistemology is defined as the "science of knowledge" or "theory of knowledge".[27] Epistemology is a theory of methods, means, and basis of knowledge. Epistemology is also known as the philosophy of knowledge. Epistemology, in terms, is defined as a science that seeks to answer related questions such as what knowledge is, what types of knowledge exist, and how humans acquire knowledge and study it.[28] Epistemology is a science that examines the sources of knowledge, methods, structures, and whether this knowledge is proper or not.[29] Epistemology is a branch of philosophy that discusses how "what exists" exists, "is" does not necessarily exist, "exists" becomes "exists" through a process so that epistemology studies the origin, composition, method, and legitimacy of knowledge.

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[23] Muhammad As-said, *Filsafat Pendidikan Islam* (Yogyakarta: Mitra Pustaka, 2011).

[24] Syamsul Kurniawan, *Filsafat Pendidikan Islam* (Malang: Madani, 2017).

[25] Desi Dwi Maheningsih en Abid Nurhuda, "Community Empowerment In Gedangan Ngawi Village In Improving Health, Education And Economic Aspects", *Indonesian Journal of Advanced Social Works*, 2.1 (2023), 9–20.

[26] Suyudi, *Pendidikan Dalam Perspektif Al-Qur'an* (Yogyakarta: Mikraj, 2005).

[27] Suwardi Endraswara, *Filsafat Ilmu Konsep, Sejarah, dan Pengembangan Metode Ilmiah* (Yogyakarta: Caps, 2012).

[28] Muvid, Lailil Zumroti, Moh. Abdullah, dan Moch. Faizin Muflich.

[29] Dewi Rokhmah, "Ilmu dalam Tinjauan Filsafat: Ontologi, Epistemologi, dan Aksiologi", *CENDEKIA: Jurnal Studi Keislaman*, 7.2 (2021), 174.

According to Mahfud Junaedi, epistemology is a step, process, and effort to identify philosophical problems in the field of science, so epistemology is said to be a philosophy of science that seeks to discover how scientific truth is obtained. Islamic epistemology is formulated based on the Qur'an and hadith as sources of Islamic education so that the preparation of Islamic educational epistemology considers the concept of science, the Islamization of science, and the character of science based on spiritual strength.[30] The conclusion that can be drawn from the various opinions above is that epistemology is a branch of philosophy that discusses the process of obtaining knowledge and proving its truth through scientific methods. Based on the explanation above, it can be understood that what is meant by the epistemology of the philosophy of Islamic education is the steps, methods, or methods used in formulating the philosophy of Islamic education.[31] Then, from the several opinions stated above, there are several important points related to epistemology, including:

1. Sources of Islamic Educational Philosophy

Epistemology is used to determine the source/base of Islamic educational philosophy. The sources of philosophy of Islamic education are divided into two kinds, namely primary sources in the form of the Qur'an and hadith and secondary sources in the form of the ideas of philosophers obtained through reason and ijtihad.

a. Al-Qur'an

The Qur'an is the leading life guide for Muslims. Education, as a means of formulating and achieving life goals, must pay attention to the cues of the Qur'an because all the verses of the Qur'an are never separated from the cues of education.[32] Al-Kindi believes that the verses in the Qur'an lead people to contemplate natural events and reveal more profound meanings. The invitation implies that humans are invited to philosophize. Then, Ibn Rushd said that the primary purpose of philosophy is to acquire knowledge correctly and do the right thing[33]. From the above statement, it can be said that philosophy follows religious teachings because religion guarantees proper knowledge, which is contained in the Qur'an as the primary source of knowledge in Islam for human life.

b. Hadith

Hadith is interpreted as every word, deed, and decree based on the Prophet Muhammad. Hadith is used as the primary source of knowledge after the Qur'an because it functions as an explanation and reinforcement of the *mujmal* verses of the Qur'an and a solution to various problems of human life. The truth contained in the Qur'an and hadith can be accepted by common sense and historical evidence. Islamic education must refer to these two sources to produce pious, competent, and superior output with the guidance of

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[30] Mujamil Qomar, *Epistemologi Pendidikan Islam: dari Meode Rasional Hingga Metode Kritik* (Jakarta: Erlangga, 2005).

[31] Louis O Katsof, *Pengantar Filsafat (Elments of Philosophy) terj. Soejono Soemargono* (Yogyakarta: Tiara Wacana Yogya, 1995).

[32] H.M Suyudi, *Pendidikan dalam perspektif al-Quran : integrasi epistemologi Bayani, Burhani, dan Irfani* (Yogyakarta: Mikraj, 2005).

[33] Dedi Supriyadi, *Filsafat Islam* (Bandung: Pustaka Setia, 2009).

Islamic teachings. When referring to the hadith of the prophet, it can be seen that the Prophet Muhammad SAW is an example of an ideal educator. To realize Islamic education with competent and superior output, it is necessary to directly refer to the hadiths of the Prophet regarding aspects of Islamic education that had been initiated and practised by the Prophet Muhammad saw.[34] The conclusion that can be drawn is that the study of *tarbawi* hadiths is an integral part of formulating the concept of Islamic philosophy education.

c. Ijtihad

Ijtihad is an attempt to find out and establish the law of an event that does not have text in the Qur'an and hadith by way of thinking and using various methods such as *qiyas*, *istihsan, maslahah mursalah,* and *tarjih* which are rational and *dlanni* (strongly suspected to be confirmed).[35] Ijtihad is the basis of the philosophy of Islamic education because various problems have been found in the world of Islamic education, so new thoughts related to scientific and technological advances are needed. The result of ijtihad is that the thoughts of Islamic philosophers are used in formulating the concept of Islamic education, as well as efforts in the development of a more systematic Islamic Education.

d. Reason

In addition to being widely used in the development of science, reason is also used in developing Islamic teachings with predetermined limits. The Qur'an also instructs humans to use reason as well as possible to understand the true nature of science. Reason is only bestowed by Allah on humans, so the proper use of reason can lead humans to the right choice between good and evil and right and wrong.[36] As Abu Huzail argues, reason is the power to acquire knowledge to distinguish the nature of itself and other things.[37]

2. Islamic Education Philosophy Approach

Epistemology is also referred to as the theory of knowledge, which talks about how to acquire knowledge, so the discussion of the epistemology of the philosophy of Islamic education is also related to the approaches and methods used to build an understanding of Islamic education.[38] Here are some approaches in the philosophy of the Islamic approach.

a. The experiential approach is giving religious experiences to students in the context of inculcating religious values. Syaiful Bahri Djamrah stated that one's experience is the best teacher.
b. The habituation approach is a behavior that is automatic without being planned in advance and happens without thinking about it.
c. The emotional approach is an attempt to arouse the feelings and emotions of students in believing in Islamic teachings and being able to feel what is good and what is bad.

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[34] Muvid, Lailil Zumroti, Moh. Abdullah, dan Moch. Faizin Muflich.

[35] A. Halil Thahir, *Ijtihad Maqasidi; Rekonstruksi Hukum Islam Berbasis Interkoneksitas Maslahah* (Yogyakarta: LKiS Pelangi Aksara, 2015).

[36] Muvid, Lailil Zumroti, Moh. Abdullah, and Moch. Faizin Muflich.

[37] Muvid, Lailil Zumroti, Moh. Abdullah, dan Moch. Faizin Muflich.

[38] Qomar, *Epistemologi Pendidikan Islam: dari Meode Rasional Hingga Metode Kritik.*

d. A rational approach uses the ratio (reason) in understanding and accepting the greatness and power of Allah.

e. The functional approach is an attempt to provide religious material by emphasizing the usefulness of students in everyday life, according to their level of development.

f. The exemplary approach is to show exemplary behavior, both through the creation of conditions of intimate association between school personnel, educational behavior, and the behavior of educators that reflect commendable morals, and indirectly through the presentation of illustrations in the form of exemplary stories.

3. Methods of Islamic Education Philosophy

Several methods in the philosophy of the Islamic approach are explained as follows.[39]

a. The rational method (*manhaj 'aqli*)

The rational method obtains knowledge using considerations or acceptable truth criteria ratio. According to this method, something is considered valid if it can be accepted by reason, like ten being more than five. No one can reject this truth based on the use of common sense because ten is rationally more than five.

b. The intuitive method (*manhaj dzawqi*)

The intuitive method is typical for scientists who make the Western scientific tradition the basis of thinking, considering that this method has never been needed in the development of science. On the other hand, among Muslims, there seems to be an agreement with intuition as a legitimate method of developing knowledge, so they use this method to capture the development of knowledge. Muhammad Iqbal calls this intuition "love", or sometimes it is called heart experience.

c. The dialogical method (*manhaj jadali*)

The dialogic method here means exploring the knowledge of Islamic education, which is carried out through written works presented in the form of conversations between two or more experts based on scientifically justifiable arguments.

d. Comparative method (*manhaj maqaran*)

The comparative method is acquiring knowledge (in this case, knowledge of Islamic education, both with fellow Islamic education and Islamic education with other education). This method is taken to look for advantages or combine understanding or understanding, to obtain firmness of intent from educational problems.

e. Method of criticism (*manhaj naqdi*)

The critique method is an attempt to explore knowledge about Islamic education by correcting the weaknesses of an educational concept or application, then offering a solution

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[39] Mujamil Qomar, *Epistemologi Pendidikan Islam* (Jakarta: Erlangga).

as an alternative solution.

4. The Object of Islamic Education Philosophy Study

By knowing the nature of Islamic educational philosophy, in formulating the development of Islamic educational philosophy, epistemology also discusses the object of study in the philosophy of Islamic education. The objects are human nature, nature, and science, the essence of education, the essence of educators, the nature of students, the essence of the curriculum, the essence of Islamic educational methods, and the nature of educational evaluation.[40]

D. Axiology of Islamic Education Philosophy

Axiology is etymologically derived from the word *axios (Greek),* which means "value"*,* and *logos* which means "theory".[41] Historically, the more commonly used terms were ethics (ethics) or morals (morals). By taking the meaning of these two words, axiology means "theory of value". So, axiology is usually referred to as the theory of value. According to Suriasumantri, axiology is a theory of value related to the usefulness of the knowledge acquired.[42] According to Wibisono in Surajiyo, axiology is valued as a measure of truth, ethics, and morals as a normative basis for research and exploration and the application of knowledge. Based on the above understanding, the axiology of the philosophy of Islamic education is a branch of philosophy that discusses the theory of value in Islamic education. Axiology in the philosophy of Islamic education is related to science and knowledge, thinking about the nature of education and investigating the nature of values contained in education, which contains ethics and aesthetics.[43]

Muhaimin explained some of the values derived from the Qur'anic deduction for the ethics of the development and application of Islamic education. *First*, worship value means developing and implementing Islamic education containing religious values. *Second*, the courtesy value means that Islamic education is expected to train the habit of doing good. *Third,* future value means that Islamic education aims to prepare a better and more. *Fourth*, grace value means that the development and application of Islamic education is to benefit all mankind, especially Muslims. *Fifth*, the trust value that Prophet Muhammad saw. was commissioned to educate people to have noble morals. So, the educational mission brought by the Prophet was a mandate from Allah swt. *Sixth, da'wa* value means that the application of Islamic education is essentially a form of carrying out the mandate to convey the truth of Islam. *Last*, *tabsyir* value means that implementing Islamic education is a good hope for the future of Muslims and maintaining the balance of the universe.[44]

To conclude, what is meant by the nature of the philosophy of Islamic education is

[40] A. Heris Hermawan, *Filsafat Pendidikan Islam* (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2009).

[41] Burhanuddin Salam, *Logika Materi: Filsafat Ilmu Pengetahuan* (Jakarta: Reineka Cipta, 1997).

[42] Jujun. S Suriasumantri, *Filsafat Ilmu: Sebuah Pengantar Populer* (Jakarta: Pusat Sinar Harapan, 1990).

[43] Surajiyo, *Filsafat Ilmu dan Perkembangannya di Indonesia* (Jakarta: Bumi Aksara, 2007).

[44] Muhaimin, *Paradigma Pendidikan Islam; Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah* (Bandung: Remaja Rosdakarya, 2004).

the concept of thinking critically, in-depth, and comprehensively in the field of education as an effort to formulate the concept of Islamic education and efforts to solve problems that may be found in education based on Islamic teachings systematically so that it can provide clear direction and objectives in the implementation of Islamic education. Then by understanding the essence of Islamic educational philosophy, the sources and basis of Islamic educational philosophy will be identified in the form of the Qur'an, hadith, reason, and ijtihad. The methods and steps used in compiling philosophical concepts.

E. Conclusion

Islamic education considers reason, mind, and conscience, and by looking at educational concepts other than Islam and correcting deficiencies in implementing Islamic education through educational evaluation. The object of the study discussed in the philosophy of Islamic education is related to the nature of education, educators and students, methods, and evaluation in Islamic education. Islamic education contains values related to science and Islamic values such as worship, mercy, trustworthiness, *ihsan*, *da'wa*, the future, and *tabsyir*.

By understanding the various natures related to Islamic education, the objectives of Islamic education can be achieved, and the benefits of implementing and developing Islamic education can be felt, especially by Muslims and the broader community. This is by the mission of the Prophet Muhammad saw. as *rahmatan lil 'alamin* who was commissioned to improve morals.

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