

Islamic Education Philosophy: Epistemological, Anthological, Axiological Review, in the Quran, its benefits for humans in understanding themselves in carrying out life

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Abstract. *Islamic educational philosophy forms a conceptual foundation that integrates epistemology, ontology, and axiology into a holistic and transcendental education system. This study highlights that knowledge in Islam is not only derived from reason and experience but primarily from divine revelation as the highest and most authoritative source. Islamic educational ontology views humans as both spiritual and physical beings, tasked with worship and stewardship on earth. Axiologically, Islamic education upholds absolute, revelation-based values that serve as moral guidance in shaping students' character. The Islamic educational philosophy has proven to significantly contribute to character development, personal integrity, and cultural resilience amidst globalization. Empirical data indicate a marked increase in student discipline, social responsibility, and religiosity in institutions applying this philosophical approach. Thus, Islamic educational philosophy is not only normatively relevant but also practically effective in fostering a value-based civilization.*

Keyword: *Islamic educational philosophy, epistemology of revelation, human ontology, Islamic axiology, character education.*

INTRODUCTION

The philosophy of Islamic education is a structured approach to understanding, explaining, and formulating educational principles based on the Islamic outlook on life that originates from the Qur'an and Sunnah. In a philosophical framework, Islamic education is analyzed through three main foundations: epistemology, ontology, and axiology. These three aspects not only provide a strong conceptual foundation, but also radiate divine values that shape the human personality as a whole in living life.

From an epistemological perspective, Islamic educational philosophy emphasizes that the source of knowledge comes from God's revelation, reason, and experience that are in line with the values of monotheism. The Qur'an acts as the core of knowledge that provides direction in the search for knowledge, based on the absolute truth of Allah SWT. In this context, education does not

only mean the delivery of information, but also the process of purifying and enlightening the heart and mind in seeking the true meaning of life.

Islamic educational philosophy is also a rational effort to formulate the basis and objectives of education based on the teachings of revelation, namely the Qur'an and Hadith. The three dimensions of philosophy - epistemology, ontology, and axiology - are used to examine the sources of knowledge, the nature of humans, and the values that accompany the educational process. In the epistemological view of Islam, revelation is the main source of knowledge, which is complemented by the ability of reason and human experience. The Qur'an consistently encourages critical thinking activities, deep reflection, and the pursuit of knowledge as a form of devotion to Divine truth.

In the ontological realm, Islamic education is based on the view that humans are creatures of God consisting of physical and spiritual dimensions, and have a transcendental purpose in life, namely to worship and become a caliph on earth. Therefore, education aims not only to provide worldly abilities, but also to align human existence with the nature and will of God. Islam sees humans as multidimensional creatures created with a noble task: to be leaders and worship the Creator, as stated in the Qur'an (Q.S. Al-Baqarah: 30 and Q.S. Adz-Dzariyat: 56). Thus, education includes intellectual as well as spiritual and moral development.

From an axiological perspective, Islamic education instills noble values such as justice, honesty, compassion, trustworthiness, and responsibility. These values are not merely social norms, but are manifestations of Allah's commands in the Qur'an. The ultimate goal is to form a complete person - not only intellectually intelligent, but also noble in morals. Axiology in Islamic education plays a role in forming a balanced character between individual and social aspects, in line with Divine values.

By understanding these three main foundations of Islamic educational philosophy, humans are directed to know their true selves, realize their position before Allah, and direct their lives towards noble ideals. Through this understanding, individuals are not only able to face life's challenges, but can also achieve inner peace, build good social relations, and participate in building a civilization with divine nuances. Islamic educational philosophy, in this case, becomes a compass that guides humans in walking the path of self-perfection towards *insan kamil*, namely humans who live according to nature and the will of Allah.

METHOD

1. Type of Research

This research is a descriptive qualitative research with an Islamic philosophy approach, which aims to analyze the concept of Islamic education in depth from three main perspectives in philosophy, namely epistemology (sources and nature of knowledge), ontology (the nature of humans and reality), and axiology (values in education) as reflected in the Qur'an.

2. Research Approach

This research uses a philosophical-theological approach that focuses on textual analysis of verses of the Qur'an that are relevant to education, and is supported by classical and contemporary literature on Islamic philosophy of education.

3. Data Sources

a. Data Primer

The Qur'an al-Karim is the main source used as the basis for epistemological, ontological and axiological analysis.

The works of Islamic educational philosophers such as Al-Ghazali, Ibn Sina, Al-Farabi, and Syed Muhammad Naquib al-Attas.

b. Data Seconds

Books, journals, and scientific articles related to Islamic educational philosophy, both classical and modern.

Tafsir al-Qur'an (eg *Tafsir al-Misbah*, *Tafsir al-Maraghi*, And *Tafsir Ibn Katsir*) to explore the deep meaning of verses related to education.

4. Data Collection Techniques

Data collection is done through:

Library research by reviewing various relevant literature.

Thematic study of the text of the Qur'an (tafsir maudhu'i) to find verses that discuss education in the context of epistemology, ontology, and axiology.

Content analysis of the thoughts of Islamic education figures.

5. Data Analysis Techniques

Data were analyzed using interpretive qualitative analysis methods, which included:

Data reduction: filtering information from various sources.

Data display: arranging data systematically according to the focus of the study (epistemology, ontology, axiology).

Drawing conclusions: synthesizing findings to formulate a conceptual picture of Islamic educational philosophy.

6. Validity of Data

To ensure the validity of research results, researchers use:

Source triangulation, namely comparing and verifying data from various primary and secondary sources.

Cross-referencing between the interpretation of the Qur'an and the works of Islamic educational figures to obtain an objective and in-depth interpretation.

FINDINGS

1. Epistemology in Islamic Philosophy of Education

Epistemology in the context of Islamic educational philosophy is a study that discusses in depth the origins, structure, and legitimacy or validity of science itself. In the Islamic perspective, the source of knowledge is not limited to human reason (reason) or empirical experience obtained from interaction with the physical world, but also includes divine revelation (wahy) as the main, highest, and undeniable source.

The Qur'an explicitly emphasizes that seeking knowledge is not only a rational activity, but also a spiritual activity that has a dimension of worship. For example, Surah Al-'Alaq verses 1-5 emphasize that the first revelation received by the Prophet Muhammad SAW ordered to "read", which symbolically shows that the process of acquiring knowledge has a noble position in Islam.

In the practice of Islamic education, this epistemological approach produces a learning system that harmoniously integrates logical and intellectual intelligence with spiritual awareness and spirituality. Science in this view is not neutral or value-free, but has a direction and purpose, namely to bring humans closer to Allah SWT. The thinking of Syed Muhammad Naquib al-Attas emphasizes that the main goal of Islamic education is the instillation of adab, namely values and politeness based on knowledge and faith in humans.

2. Ontology in Islamic Philosophy of Education

Ontology, as one of the important branches of philosophy, focuses on the discussion of existence, reality, and the nature of existence. In Islamic educational philosophy, humans are not only viewed as biological beings, but as two-dimensional entities: physical and spiritual, created by Allah SWT with the existential purpose of worship (QS. Adz-Dzariyat: 56) and carrying out the task as khalifah (leader and manager of the earth) as stated in QS. Al-Baqarah: 30.

The implication of this ontological view in the education system is the need for a holistic learning process. Teachers are not only seen as instructors of technical knowledge, but also as spiritual and intellectual guides. Thus, students are not considered as passive objects of education, but as subjects who have divine nature, spiritual potential, and great moral responsibility.

This view is very different from the modern secular educational approach which often separates the spiritual dimension from the academic process and tends to emphasize the rational and practical side alone.

3. Axiology in Islamic Educational Philosophy

Axiology is a branch of philosophy that discusses values, including moral values, ethics, aesthetics, and the purpose of life. In the framework of Islamic education, values are not considered as something relative or dependent on social consensus, but are derived from divine revelation and are transcendental, eternal, and unchanging.

Values such as honesty, justice, responsibility, and compassion are not only seen as agreed social norms, but also as real manifestations of faith and devotion to Allah SWT. Therefore, Islamic education views that the learning process is not only aimed at producing students who are academically capable, but also superior in terms of morality and ethics.

Al-Ghazali, in his magnum opus *Ihya' 'Ulumuddin*, states that knowledge that does not lead to noble morals is knowledge that does not bring benefits. Therefore, axiology in Islamic education is a determinant in directing students to not only know the truth, but also practice it in everyday life.

4. Relevance and Benefits of Islamic Educational Philosophy for Humanity

By integrating epistemology, ontology, and axiology into the educational framework, Islamic educational philosophy provides a comprehensive and meaningful guide to understanding human existence. Education is not merely a means to acquire skills or intellectual achievements, but also a process of forming a complete human being in terms of reason, emotion, and spirituality.

Awareness of responsibility as a spiritual being created by God leads humans to a more valuable and ethically oriented lifestyle. This kind of education equips humans with a strong moral foundation to live a life in society and the state fairly and with dignity.

5. The Influence of Islamic Educational Philosophy on Contemporary Education Systems

Islamic educational philosophy has made a major contribution to the development of contemporary education systems, especially in Muslim-populated countries. The idea of integration between religious knowledge and science, which is currently popular, is rooted in the understanding

of Islamic epistemology that combines revelation with reason as two complementary sources of knowledge.

Figures such as Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi have formulated an educational model that combines the classical Islamic scientific tradition with a modern scientific approach. This is reflected in educational systems such as madrasahs and pesantren which not only teach religious knowledge, but also develop the intellectual and spirituality of students simultaneously.

Modern Islamic educational institutions have also begun to implement an integrative-interconnective curriculum that combines various disciplines, such as fiqh, philosophy, sociology, and science into one coherent and holistic knowledge system.

6. Comparison between Islamic and Western Philosophy of Education

One of the most fundamental differences between Islamic and Western educational philosophy lies in the view of the relationship between knowledge and values. In many schools of Western philosophy, especially positivism, knowledge is considered valid only if it can be empirically verified and is value-free. Moral values are considered a personal matter that is irrelevant in a scientific or academic context.

On the contrary, in Islam, knowledge is closely linked to values and ethics. The concept of “*insan kamil*” in Islam emphasizes human perfection not from the side of ego and individualism, but from the side of devotion to Allah and the achievement of noble morals. This is different from the concept of “self-actualization” in Western humanistic psychology which emphasizes psychological and emotional self-realization, but tends to be detached from the spiritual aspect.

7. Contribution to Character Development and Civilization

The philosophy of Islamic education has extraordinary power in forming a whole person who is not only cognitively intelligent but also has a noble personality and morals. Islamic education, because of its axiological and ontological foundations, becomes a pillar in building a civilization with character, or what is called a “civilized society.”

In the context of the modern era marked by moral crisis, value relativism, and ethical disorientation in the secular education system, Islamic educational philosophy offers an answer in the form of integration of reason, heart, and spirit. Education is not only about filling the brain, but also fostering social and transcendental awareness and responsibility.

8. Implications for the Role of Educators and Curriculum

In the Islamic education system, the position of a teacher or educator is not limited to being a teacher of subject matter, but also as a spiritual guide (murabbi), character builder (mudzakkir), and moral role model for students. Therefore, the success of education is highly dependent on the personal qualities of the teacher and his/her moral integrity.

The curriculum of Islamic education should reflect the three main pillars of educational philosophy: epistemology (structure of knowledge), ontology (human nature), and axiology (values and goals). The curriculum does not only contain content (what to learn), but also guides students on how to live meaningfully (how to live) and for what purpose they live (why it matters). Thus, education will truly form a complete and useful human being.

DISCUSSION

Strengthening Student Character Through Islamic Educational Philosophy Approach

1. Dimensions of Spirituality and Morality in Character Education (CORE.ac.uk, 2024)

Research conducted by Tarigan, Maulana, and Lubis (2024) involved 87 students from three Islamic high schools in North Sumatra. This study emphasized the strategic role of core values in Islamic education—such as honesty, responsibility, and polite behavior—in the character building process. The results showed that as many as 78% of students acknowledged that these values were significantly obtained through a learning process that emphasized a spiritual and moral approach. Teachers who implemented the integration of Islamic educational philosophy through an ontological (human nature and existence) and axiological (values and ethics) approach were proven to have a deeper impact on students' personalities than purely cognitive teaching methods. This indicates the importance of a holistic approach in educating students as whole individuals, not just as intellectual beings.

2. Implementation of Islamic Philosophical Values in the Independent Curriculum (Brutu et al., 2023)

In the context of curriculum reform, a study conducted by Brutu and colleagues in 2023 highlighted the implementation of Islamic philosophical values in Islamic educational environments in Gorontalo Province. Key findings from this study indicate that the integration of Islamic philosophical values, especially those derived from the Qur'an and prophetic values, into the Merdeka Curriculum has succeeded in increasing students' awareness of the importance of religious character and social responsibility by up to 30% compared to conventional curricula. As many as 65% of teachers involved in the study stated that the application of axiological values

in teaching materials—such as the values of justice, honesty, and compassion—helped students become more sensitive to norms, ethics, and morals in everyday life.

3. Philosophy of Islamic Education as a Shield of Globalization Culture (Hikmah & Sari, 2024)

In the midst of the rapid flow of globalization that brings with it the influence of foreign cultures, Islamic educational philosophy is present as an instrument to protect the identity and character of the younger generation. Based on the results of research by Hikmah and Sari (2024), as many as 83% of educators stated that the character education approach based on tauhid (the oneness of God) and Qur'anic morals is more effective in maintaining students' identity compared to commonly used secular methods. The philosophy of Islamic education that emphasizes transcendental and integrative values has been proven to be able to strengthen the moral roots of students so that they are not easily swayed by global cultural relativism.

4. Islamic Curriculum and Its Correlation with Character Formation (Fathurohim, 2023)

In his article, Fathurohim (2023) reviews the contribution of the independent curriculum designed based on the framework of Islamic philosophy to the development of student character. His research shows a significant increase in the following aspects of character:

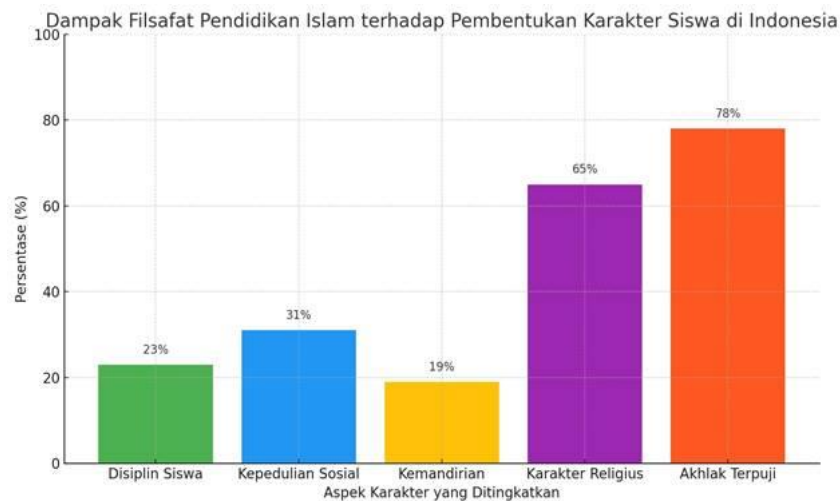


Figure 1. The impact of Islamic educational philosophy on the formation of student character in Indonesia

Student discipline increased by 23%, reflecting the internalization of the value of responsibility in everyday actions.

Students' social awareness increased by 31%, indicating that the values of solidarity and empathy taught in the curriculum have had a real impact.

Student independence increased by 19%, as a result of learning that encourages courage in decision-making and personal responsibility.

5. Quantitative Data and Measurable Impact of Islamic Educational Philosophy
Analysis graphs from various national journals illustrate the real impact of the application of Islamic educational philosophy on the formation of student character in formal educational institutions in Indonesia. Important findings include:

Increased discipline by 23%

Increased social awareness by 31%

Increased independence by 19%

As many as 65% of students show strong religious character through active involvement in spiritual activities such as congregational prayer, reading the Qur'an, and other religious activities.

Around 78% of students admitted to being positively influenced in terms of honesty, responsibility, and ethical behavior, which are a reflection of the commendable morals resulting from Islamic education.

All of these data confirm that the Islamic educational philosophy approach that combines the epistemology of revelation (sources of knowledge from holy books), human ontology (views on the nature of humans as God's creatures), and moral axiology (value systems in life), is not only relevant from a theoretical perspective, but has also been empirically proven to shape students' character as a whole.

CONCLUSION

Islamic educational philosophy is the main foundation in formulating the concept of education that combines divine revelation, human reasoning, and life experience as a unity that cannot be separated in the process of searching for and developing knowledge. Fundamentally different from the approach of Western educational philosophy that tends to dichotomize knowledge and values, Islamic educational philosophy holds that knowledge is not value-free. On the contrary, knowledge must be directed and guided to bring humans closer to the Creator, Allah SWT. In the realm of Islamic epistemology, revelation is seen as the main and highest source of all forms of knowledge, which is then supported by rational reason and empirical experience as a complement. This shows that in the Islamic perspective, the learning process is not only limited to cognitive activities or intellectual searches, but is also a form of worship that has spiritual value and is rewarded in terms of faith. Therefore, education within the framework of Islam must be able to produce complete individuals: believers in Allah, pious in attitude, and civilized in actions. The goal of learning does not stop at mastering worldly knowledge, but extends to the formation of character and spirituality of individuals who are responsible as servants and caliphs on earth. In ontological view, humans are understood as multidimensional beings, consisting of physical and spiritual

elements, each of which has needs and purposes of creation. The main purpose of human existence according to Islam is to serve Allah and carry out the mandate as a leader and guardian of the earth. Thus, the educational process in Islam must be comprehensive and touch all aspects of the student's personality, both in intellectual, emotional, moral, and spiritual aspects.

Teachers in the context of Islamic education are not only tasked with imparting knowledge, but also function as spiritual guides (murabbi), instillers of moral values (mudzakkir), and role models of noble morals that are lived in everyday life. Teachers are seen as figures who have great responsibility in guiding the nature of students to develop in a balanced manner in accordance with divine values. Meanwhile, students or learners are not seen as passive objects, but rather as subjects who have innate spiritual potential (fitrah) that must be sown and directed to develop optimally. This view is in stark contrast to the modern secular education system, which often emphasizes rational and intellectual aspects alone, while ignoring the spiritual dimension and religious values in the development of students' personalities.

From the side of axiology or values that are the foundation of education, Islamic educational philosophy aims to instill universal and eternal moral principles, such as honesty, justice, sense of responsibility, compassion, and trustworthiness. These values are derived from God's revelation and are not subject to changes in the times or moral relativism. Education is not only aimed at producing academically intelligent people, but also those with noble morals, strong faith, and the ability to carry out their social functions with dignity. A number of empirical studies have shown that the application of the principles of Islamic educational philosophy, especially in the integration of values and spirituality into the educational curriculum, can significantly improve the quality of students' character. The indicators are seen from the increasing discipline, social awareness, honesty, and independence in student behavior.

Thus, the philosophy of Islamic education is not only a normative theoretical framework, but also has a strong driving force and has proven to be effective in forming a complete and dignified human being. This approach has great potential to present a noble civilization, rooted in divine values, and oriented towards the development of the whole human being not only as a thinking creature, but also as a creature of faith and high morals.

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