

AXIOLOGICAL PROBLEMS OF ISLAMIC EDUCATION Between Morality vs Reality

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Abstract: *This article tries to examine the problems that are being faced in Islamic education from an axiological review which is important to do. The method used by researchers is library research, which compares the concepts contained in the literature with research. As for the results, the axiological philosophy of Islamic education in Indonesia still has a fundamental weakness in presenting the formulation of objectives as part of the theory of knowledge. In addition, there are still many educational goals that are difficult to achieve or not yet applicable. So it can be concluded that the authors of the philosophy of Islamic education have had an academic awareness that the theory of objectives should have been formulated first before formulating the objectives of Islamic education from the perspective of philosophical studies. Unfortunately, this awareness was not realized by them and was not used as a guide to formulate the objectives of Islamic education in a systematic and comprehensive manner.*

Keywords: *Problems, Axiology, Islamic Education.*

A. Introduction

The discourse around education will never be finished to be discussed, because this issue will always be related to the contextuality that is relevant to human life throughout the ages. Every development of human civilization is of course always followed by various dimensions of human life itself, including the dimension of education. Various thoughts have been developed by experts about the nature, meaning, and purpose of education. The color of the thought is of course greatly influenced by the outlook on life and cultural values embraced by these experts. However, with all the different views they expressed, in one thing they both agreed that education aims to provide moral, intellectual, and skill provisions to students so that they are ready to face their future with confidence.

Some of the axiological problems of Islamic education are that Islamic education has not been successful enough in instilling ethics or making students have Muslim personalities as exemplified by the Prophet. This may be due to the fact that Islamic education learning is still 'stuck' in the cognitive aspect, not yet to the affective and psychomotor aspects. Or in Abd. Rahman Assegaf, has not been integrated into the domains of knowledge, charity, morality, and faith (Assegaf,

2004). What is the science used for, among other things, enriched with the questions: What is the relationship between the way of use and moral principles? How is the object to be examined determined based on moral choices? What is the relationship between procedural techniques which are the operationalization of scientific methods and moral/professional norms?

This paper tries to explore the themes surrounding the increasingly complicated problems of Islamic education in the contemporary millennial era like today. Due to time constraints, this article will only highlight the axiological problems faced by Islamic education. Axiology discusses the essence of values which include *good and bad*, right and *wrong*, and means *and ends*. Islamic education is oriented to efforts to create a "mature" and dynamic, independent and creative personality. Not only to students but to all components involved in the implementation of Islamic education.

The method used in the study is library *research*, which compares the concepts contained in the literature with research. The author also borrows various perspectives from observers of education in general, and Islamic education in particular to obtain the most comprehensive picture possible. Through this conceptual study, it is hoped that it will be able to contribute to unraveling the problems that are being faced together.

B. Dynamics of Islamic Education in Indonesia

In the past, when the Dutch were in power, the existence of Islamic education was suppressed and treated discriminatory. The Netherlands called Islamic educational institutions "wild" institutions. Even to get rid of it, the Dutch even bothered to issue a rule known as *wilde scholen ordonantie* precisely in 1933 AD (Tilaar, 2004). The impact of this Dutch colonial policy made Islamic educational institutions limp and tended to close themselves off from anything – be it tradition, culture, even thought – that came from outside the Islamic world. But interestingly, the spirit of struggle of Islamic education observers has not been extinguished, let alone run aground. Colonial efforts to overthrow Islamic educational institutions were nil, aka fruitless. Muslims at that time were even more enthusiastic to flock to establish Islamic educational institutions. They believe so strongly that the existence of Islamic educational institutions is indispensable to channel Islamic teachings and doctrines on the one hand, while carrying out aggression against Dutch hegemony on the other.

What is interesting to observe is how Islamic educational institutions face challenges and dynamics of change. According to Azra, the exponents of Islamic educational institutions do not seem to be in a hurry to transform Islamic institutional changes. There is a tendency to maintain prudent wisdom. They accept limited renewal or modernization without having to make changes to the Islamic education system as a whole. Because actually the educational praxis in each Islamic

educational institution has its uniqueness and characteristics, which sociologically and philosophically are certainly different in accordance with the traditions and scientific disciplines developed by its founders (Azra, 1997).

Islamic education in Indonesia has become an important part of the dynamics of changes in the national education system. Islamic boarding schools, for example, as a form of Indonesian Islamic education, are believed to be able to bridge communication problems between the government and the lower levels of society. This is because almost all Islamic boarding schools in Indonesia grow and develop from the lower layers of society. Now, most Islamic boarding schools are more open to receiving the flow of modernization. This indication can be seen from the existence of various activities that encourage the participation of Islamic boarding schools in development. Islamic boarding schools and other Islamic educational institutions are currently very open to various findings produced by the development of science and technology. However, Islamic boarding schools and educational institutions in general need to conduct a critical analysis so that the results of the development of science and technology can be used for greater benefits for human life. Not the other way around, the development of science and technology brings havoc to the existence of human life, because it is hegemonized by the value-free capitalist and liberal ways of thinking (Mochtar, 2001).

In line with the development of time and the dynamics that are developing in the current Indonesian education system, the existence of Islamic educational institutions now receives the same recognition as part of the national education sub-system. This recognition was marked by the birth of the SKB (Joint Decree of the three ministers) between the Minister of Religion, the Minister of Home Affairs and the Minister of Education and Culture in 1975 (Syukur, 2022). Malik Fadjar (1998) emphasized that the birth of the three-ministerial decree is a positive step to improve the quality of Islamic educational institutions from various perspectives; both status, quality of graduates, quality of process or the existence of Islamic educational institutions in the national education system.

The recognition of Islamic educational institutions as part of national education is a "golden" opportunity that should be appreciated and grateful. This recognition can be seen from three things. *First*, Islamic education is recognized in terms of its institution explicitly. *Second*, Islamic education is recognized as a subject so that it must be given to educational units at the elementary to tertiary levels. *Third*, Islamic education is recognized as a value. In a sense, Islamic values must be injected into every educational process (Daulay, 2009). With the increasingly strong position of Islamic education in the national education system after experiencing a long period of struggle, apart from several shortcomings, it has shown significant results and the goals of Islamic education have been achieved, namely physical education, intellectual education and moral education (Salim, 2012).

In the Indonesian context, Islamic education has actually been able to respond to the dynamics of life that is happening. Education actors continue to strive by

making improvements, corrections, evaluations and thinking dynamically and productively. This effort, for example, was carried out by Mukti Ali in his effort to formulate Islamic boarding schools and madrasas by including general subject matter into institutions whose establishment is oriented to *tafaqquh fi al-din*. Likewise, what Harun Nasution did in his effort to remove the dichotomy of religious and general science in Islamic higher education institutions or institutions, especially at IAIN Jakarta (now UIN Jakarta) by way of institutional and curriculum approaches. The institutional approach has changed the status of IAIN Jakarta to a State Islamic University, which of course has implications for the development of an integrated curriculum between religious sciences and general sciences (Wardi, 2013).

It is not surprising that once again, Sairin increasingly emphasized that the Islamic education system in Indonesia from the colonial period to the present day is an inseparable part of the national education system. The dynamics of change in the Islamic education system show a strong indication that Islamic education can adapt and adapt to the development of society. The change also illustrates that the Muslim community can blend in with the Islamic education system that they are engaged in with the dynamics that are developing in today's society (Sairin, 2002).

It is undeniable that Islamic education in terms of quantity shows dynamic development starting from kindergarten to university. However, in terms of quality, it is still questionable. It must be admitted that based on the existing phenomenon, the output of Islamic educational institutions in pursuing domestic employment is still far from public expectations, especially when it is associated with global competition in the era of the free market, the output of Islamic educational institutions is less competitive with the output of foreign educational institutions. Problems related to normative-philosophical. Islamic education has not been able to complete the model of educational institutions that are adaptive to the development of the times, whether the pesantren model that displays its traditional character that idealizes the past, or the madrasah model that displays a more pragmatic and progressive modernity, or the modern pesantren model that refers more to the future while maintaining the spirit of Islam.

In addition, Islamic education is still unable to find the concept of Islamic sciences, whether by digging it from the original stub, namely the Qur'an and hadith, or by adopting secular sciences that do not contradict the Qur'an and hadith, or by taking the concepts of secular science and looking for verses of the Qur'an and hadith to intimidate them, or in the form of assimilation, that is, by taking the concept of secular science and adapting it. Although there has been thinking towards the Islamization of science, the integration of imtaq and science and technology, in practice it still leads to dualism-dichotomy between religious sciences and general sciences in the Islamic education curriculum.

C. Axiological of Islamic Education

In the study of philosophy of science, one of the pillars that support the existence of science is axiology. Axiology is a field of philosophy that discusses value or commonly known as value theory. Where it will be closely related to four important factors, namely whether value comes from desire, types of values, criteria and their relationship with reality or facts in science. Axiology includes values that are normative in giving meaning to objective reality as we often find in social life that explores various aspects of life, such as social, symbolic or physical-material aspects. Axiology describes these values as a condition that must be fulfilled in scientific activities, both in the research process and in applying a discipline (Sanprayogi and Chaer, 2017). In the historical context, the philosophy of science makes the strategy of developing science the main focus, which is related to heuristics and ethics. Not only that, the philosophy of science also axiologically touches on the cultural dimension to highlight the function and purpose of science as well as its substance for human life (Fazlurrahman, 2016).

Value is something that makes people happy, something that is sought-after, something valuable, something that is desirable for humans. Simply put, grades are a good thing. More descriptively, Bertens, defines value as the address of a yes or something addressed with the word "yes." In this case, Bertens explained that value is something that we believe is true and its existence always has a positive purpose. In other words, axiology is values as truth, moral, and ethical parameters that serve as the normative basis for research and the application of science (Bertens, 2007).

From this definition, three characteristics that we can refer to as the meaning of value can be described, including subjective, objective and practical values. Subjective values or related to subjects can be interpreted as values related to human existence as subjects of life. If there is no human being who gives value, that value will never exist. In every point of view of social life, human judgment of an object is an important thing to play. In this case, the value of subjectivity does depend on human empirical judgment. Furthermore, the objective value or value related to the added value on the object. These added values can be in the form of truth, culture, aesthetics, obligations, purity, and so on. In objective values, it is possible that the same object will have different values for various subjects. Meanwhile, value in a practical context is the subject who wants to make something such as paintings, pottery, and so on.

Speaking of the axiological approach in Islamic education, we cannot deny that it is a discourse that is still very important and relevant today. The entire process of Islamic education, whether it involves aspects of curriculum, learning, education personnel, students, institutional management, and so on, has the same estuary or downstream, which is to support axiological achievement in Islamic education. In the curriculum aspect, for example, the implementation of "a set of plans, designs and arrangements regarding the objectives, content and subject matter as well as the methods used as guidelines for the implementation of learning activities," is overall

intended for the axiological achievement of education. Consequently, if the implementation of the curriculum does not contribute or even further distances from achieving the goals, then its presence can be considered a failure.

As for what is the problem now, the axiological construction of Islamic education still presents fundamental questions. From a philosophical perspective, whether the pattern or school *of thought* used to construct the axioms of Islamic education has not yet received an adequate answer to date. Similarly, as part of the national education system, of course, the axiom of Islamic education should be closely related to the axiom of national education. Whether the connection has gained clarity or vice versa, the two actually have separate buildings and run to their own rhythms.

Based on the above explanation, it is considered necessary and important, and is even said to be relevant to study how the axiological construction of Islamic education is. So, why is it necessary to re-examine whether the purpose of Islamic education has not had a clear direction so far. Then, it is also interesting to discuss, actually what is the relationship between the goals of Islamic and National education aligned or even overlapping. It is hoped that the presentation of this study can clearly convey the main problems in the purpose of Islamic education.

In classical Islamic theory, there are two options for the ethical area of good and bad: theistic-subjectivism or rationalistic-objectivism. The first emphasizes the understanding that good and bad are determined only by God. While the second emphasizes the role of reason in determining the good and bad of something. The first theory emphasizes God through the scriptures. However, in practice, often what is termed God can be reduced to the subjectivity of individual followers of religions if not careful. The role of the individual here can also be replaced by the role of the group, the second, as well. Good and bad deeds only depend and are measured by the ability of each individual to ratio (Assegaf, 2011).

In the Islamic view, viewed from the perspective of benefits (axiological plains) for its application and orientation, science is divided into two, namely; 1) LMUs that are applied and directly beneficial to human life in the world in this group are those that are clearly directly felt and needed by humans in the world or needed in their lifetime. All sciences including politics, economics, social, culture and psychology are included in this group of sciences; 2) Knowledge that is indirectly beneficial for human life in the world, but for the hereafter and spiritual dimension of science in this group is categorized as non-material sciences and the results are felt indirectly for human life in this world or during his lifetime. This knowledge is more related to one's religion and faith (Baharuddin et al., 2011).

So, in the axiological plain, knowledge in Islamic education (Islam) has benefits for life in this world and the Hereafter. Islam does not teach humans to be more concerned with earthly life or the Hereafter, but both work. The main goal of Islamic education is to form a humanist and religious Muslim personality. A humanist attitude is manifested in the form of an attitude of respect for others

(horizontal) and to nature (diagonal), while a religious attitude is manifested in the form of an attitude of submission to Allah's commands and prohibitions (vertical).

D. A Values: Between Morality VS Reality

Keep in mind, between one time span and another—after or before—there must be different challenges. This principle applies to all walks of life without exception. So change and shift are something that is impossible to avoid. Like education in general, Islamic education must also be willing to follow the developments that are happening. In this situation, Islamic education is indirectly forced to experience a dilemma between maintaining its identity as a keeper of the religiosity of the people who tend to be traditionalistic, or meeting pragmatic needs by having a little courage to "remove" some of its traditional attributes. This dilemma always seems to be a difficult thing to find a solution to.

The global current in the contemporary era is neither an opponent nor a friend for Islamic education. Rather, it is a dynamizer of the "machine" called Islamic education. If Islamic education appears anti-global, then the "machine" will be stuck, then Islamic education will experience an intellectual shutdown (*intellectual shut down*). Likewise, if Islamic education is dragged by the global current, then the Islamic identity of an educational process will be crushed by the "machine". Therefore, Islamic education will experience a long dynamic in the tug-of-war of globalization. The appropriate ones are drawn, taken and digested. Meanwhile, those that are not suitable are stretched, removed and abandoned. As Mastuhu said, closing oneself or being exclusive will actually make Islamic education outdated, opening up at risk of losing one's identity or identity (Musrifah, 2018).

Facing the rapid flow of globalization, there are at least two major challenges faced by Islamic education, namely institutional aspects and strengthening educational materials. For the first challenge, when observing the strength of the market, we are reminded by two categories of education that are now coming to the surface; education that is controlled by the market and education that is oriented towards market creation. For the first category, education is swayed by market tastes (society) following its movements dictated by the market persistence itself. In this context, the quality of educational services should be in line with the demands of community consumers. Indeed, in terms of material interests, education in this category is more profitable than others because it follows market tastes. However, education can lose its identity, including idealism in creating society (market), because idealism can be defeated by the power of market taste. Meanwhile, education that is oriented towards market creation, is able to maintain its identity, its idealism. The mission of providing education can be maintained. However, the challenge it faces is the low level of public absorption and consumption of it due to the gap between education services and market tastes.

An area of study that is no less urgent in the theory of educational objectives is the status of educational objectives as a system of values that are instrumental rather than intrinsic. As an instrumental value system, the formulation of educational goals depends on the situation. In this context, the formulation of educational goals involves certain aspects. First, the pragmatic aspect, because it involves the subject (human) who gives value. Second, the semantic aspect, namely the purpose of

education as an object that is valued. Third, it involves an act of human judgment. Fourth, the value in the formulation of education plus the act of assessment.

Values in educational goals, therefore, are not objective in nature that are able to define themselves without the intervention of the subject. On the other hand, value is very subjective because human beings as subjects play a very important role in everything, and human consciousness becomes the benchmark for everything—or at the very least, the existence of values, their meanings, and their validity "depend on the reaction of the subject who makes the judgment," (Bakhtiar, 2011). Therefore, it is not wrong if Peters (1963) says that the values in the formulation of educational goals are influenced by impersonal standards (Gilroy, 1999).

The position of Islamic education is very dilemmatic. On the one hand, it is faced with market forces that must be responded to immediately, and on the other hand, it must maintain its initial mission as a medium for the creation of an Islamic society through the preservation of organized and institutionalized Islamic values. If it moves too much into the corner of market power with various tastes owned, Islamic education can lose its identity and identity. If it moves too far towards idealism, Islamic education can lose its potential market because it keeps a distance from market tastes. Islamic education must immediately be aware of and respond wisely to market forces without having to lose its identity. Islamic education should not lose its identity as a medium for preserving the values and culture that have shaped Islam and Muslim society so far.

The question now is whether humans as subjects choose and determine values in the formulation of education. One of the approaches that is widely used is the educational function (functional approach). In this context, the values in the goals are greatly influenced by the social context, in which the educational process is to be operated. The purpose of education is thus formulated and at the same time represents the value that is functional for the social context.

However, the instrumental nature of value in the formulation of educational goals was rejected by Peters and his followers. For Peters, for example, the value in the goal is not instrumental, but rather intrinsic. In the study of knowledge axioms, this intrinsic value departs from the proportion that the value is objective so that it does not depend on the subject or human consciousness to judge it. It can also be said, "the benchmark of an idea is in its object, something that has a degree in reality really exists". Consequently, truth does not depend on the individual, but rather on the objectivity of the facts, and truth is not strengthened or weakened by procedural procedures.

In the context of educational goals, intrinsic value lies in the concept of an *educated man*. John White in one of his works describes in detail about the educated man. Among them, an educated person is a person who cares about himself and his colleagues, because this is the demand of life for people who will do good. Then, an educated man is someone who is able or able to act with a certain method, which is different from others. Including having good morals, such as being fair, tolerant, being able to overcome very complex conflicts. In addition, an educated human being is a human being who has special advantages, where he has independent thinking, either for himself or as a form of sympathy for others (White, 1982).

So the intrinsic value of educational goals represented by *educated men* is definite ontologically, therefore its existence does not require assessment. On the other hand, human subjective assessment is more towards the process of achieving

the inherent values in the educated man. All tasks of education, including the philosophy of education, are therefore not directed to give an assessment of the intrinsic values above. However, the task of science or philosophy of education is more in the direction of how to provide the foundation of the educational process and operationalization, so that it is possible to form and produce these educated men.

E. Facing Challenges: Unraveling the Axiological Problems of Islamic Education

The value inherent in the purpose of Islamic education is the essence or logical subsistence that is free from its known existence without existential status or action in reality (Muntasyir and Munir, 2001). The realization of mental-moral and spiritual religious conditions is the target of the direction of Islamic education development. Therefore, based on the moral ethical approach, Islamic education must be in the form of a process of directing the development of life and religion to students towards the ideals of Islamic life, while still paying attention to and treating students according to their basic potential and socio-cultural background (Mulkhan, 1994). In addition to the context of prophetic ethics, axiology in Islamic education includes aesthetics which are values related to creations related to art. With art, it can later be used as a medium and a tool for pleasure, as an actual expression of experience. However, further than that, in the world of education, aesthetic values should be an important benchmark in the process of educational development, namely by using an aesthetic-moral approach, where every issue of Islamic education is seen from a perspective that includes the interests of each party, be it students, teachers, governments, educators and the wider community. This means that Islamic education is oriented towards efforts to create a creative, artistic personality (in accordance with Islam) so that Islamic education still has an attraction and study that is always continuous and relevant until the end of time.

One of the important findings in the various formulations of the philosophy of educational objectives above is the dominance of the logical objectivism approach among writers of the philosophy of Islamic educational goals in the country. As briefly mentioned earlier, this approach affirms that the value in the goal of Islamic education from its ontological perspective is the reality of reality that is not limited and at the same time does not exist in space and time. And these values are logical essences and can be known through reason. In other words, the value inherent in the purpose of Islamic education is the essence or logical subsistence that is free from its known existence, without existential status or action in reality (Muntasyir and Munir, 2001).

The implementation of the logical objectivism approach is quite real in formulating the ultimate goal, the highest goal, and the general goal of Islamic education. The various formulations that have been outlined above show that the value of the goal is not generated through deep interaction with the world of experience, the empirical world or reality. Similarly, the values in the purpose of Islamic education also represent the authors' reactions to the empirical experiences

they experience. Rather, the value of the goal is simply adapting or rewriting the formulations that have been produced by their predecessors or replicating the opinions of Islamic education experts in the Middle East.

The objectivist approach will produce a common proposition that the values inherent in the goals of Islamic education are intrinsic. As understood, intrinsic value refers to substantial concepts of a *good life*. In Islamic education, a good life is manifested in the formulation of "ideal human being" who has full qualifications to navigate the life of this world and the hereafter. The formulation of the "ideal human being" is objective, in the sense that it does not require experience or empirical reality to formulate it. Similarly, formulating an "ideal human being" also does not need to consider the social context in which the Islamic educational process is operationalized.

As a consequence of this approach, whatever values are inherent in the formulation of educational objectives, their validity has never been questioned by the writers of Islamic educational philosophy in the country. The reason is that the claim of intrinsic properties in the value of objectives includes the implication that the construction of educational objectives has an objective truth. Consequence, what is actually questionable is, if there is a writer who tries to question or give an assessment of the validity of the value of the goal. In the objectivism approach, the value of the goal already has a truth in itself, so there is no need for verification. On the contrary, verification is directed to the assessor of the value of the objective. Because it may be, "the reasons why they give an assessment of the value of the goal may be completely different from the reasons put forward by others". In addition, with an objectivist approach, the value of the goal of Islamic education can be recognized as a good theory is highly determined and depends on "its ability to provide explanations". In this context, the authors of the philosophy of the purpose of Islamic education in the country still have a fundamental weakness in presenting the formulation of goals as part of the theory of knowledge.

Therefore, in the context of Islamic education, in order to formulate goals, there are basic principles that must be fulfilled (al-Shaibani, 1979). *First*, the principle of universality which means that goals must represent a comprehensive view of religion, people, society, and life. *Second*, the principle of balance and simplicity which means that the goal is oriented towards efforts to achieve a balance between the growth of one's own life and his life in the midst of society. In addition, this principle also describes the effort to create "a balance of satisfaction of various needs of individuals and groups", and a balance of maintenance "of past culture and current needs and efforts to overcome their problems, as well as the demands of future needs". *Third*, the principle of clarity which means goals formulated based on Islamic doctrines in total, comprehensive, and in-depth. *Fourth*, the principle of non-contradiction means that the formulations have no contradiction – between their various elements – and between those ends and the "means of carrying them out". In other words, the formulations of goals are integrated because they are explored and

based on the same reference, namely authentic Islamic sources. *Fifth*, the principle of realism and practicability in life means that the formulations of goals are not utopian, exaggerated and haphazard, just "buzzing and buzzing", or just "ideal principles that cannot be implemented in human life and the human world". In contrast, the formulation of goals is realistic and thus, "can be carried out in its entirety at all times and places". *Sixth*, the principle of desired change in the sense that the formulation of goals represents an orientation to changes in individual and societal behavior. *Seventh*, the principle of maintaining individual differences that can be understood, that the formulation of goals does not deny the aspect of pluralism inherent in each individual and society. *Eighth*, the principle of dynamism which means that the formulation of educational goals is very open to change, and responsive to the dynamics of change that occur in society.

Up to this point, we are actually not satisfied with the formulation of the special goals (as well as other goals) of Islamic education. The opinions of experts do not seem to help us much to formulate our educational goals in our place. We want a formulation of specific educational goals (as well as other goals) that do not overlap, and use one definite category. This criterion is very important. Those criteria will later guide our educational curriculum. If there is overlap and/or the category is double, then educational planning will be very difficult, confusion will arise in its implementation. Actually, there are many other critical notes related to the philosophy of Islamic education goals above. One of them, for example, is the pattern of idealism that is quite attached among writers of Islamic educational philosophy in the country has serious implications in the formulation of goals. That is, the various formulations presented often do not touch on experience, empirical reality and social context. In short, the formulation of goals only applies in ivory towers and vice versa, alienated from the real world.

F. Cover

From the description of the discussion in the previous sections, there are several common threads that can be concluded as an effort to unravel the "tangled threads" of the problems of Islamic education that are being felt together. In terms of axiology, in Islamic education, there must be a willingness to produce people who are competitive in a serious and planned manner. *Imtaq* and *imptek* competencies are targets that must be possessed by students.

There are several interesting notes in the context of the philosophy discourse of the purpose of Islamic education. The authors of the philosophy of Islamic education have had an academic awareness that the theory of purpose should be formulated first before formulating the goals of Islamic education from the perspective of philosophical studies. Unfortunately, this awareness is not realized by them, and is not used as a guide to formulate the goals of Islamic education systematically and comprehensively. In addition, the dynamics of the field of philosophy of the purpose

of Islamic education in the country does not show significant development. There have been no revolutionary findings on how the formulation of Islamic educational goals should be. On the other hand, the field of philosophical study of the goal of Islamic education is only to repeat, adapt and replicate from its predecessors or at least, the opinions of Middle Eastern scholars. No less important, the objectivism approach is quite dominant in the process of formulating Islamic educational goals. This approach has implications for the tendency to negate aspects of reality, human experiences, and social contexts in which Islamic education is operationalized. This approach produced the finding that values in educational goals are intrinsic, and not instrumental. A serious consequence of the use of an objectivist approach, although not due to a misapproach, is that the resulting formulation results in an overlap between one level of goal and another. In fact, goals have a hierarchical character, in which one formulation and another have a close connection.

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