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REASSESSING VALUES AND IMPLEMENTATION IN ISLAMIC EDUCATION: A CRITICAL AXIOLOGICAL REVIEW

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Abstract

The application of values is the basis of Islamic education because it aims to teach a person's attitude towards the Creator and nature contained in Islamic teachings by teaching commendable behavior based on the Qur'an and Al-Hadith. The researcher used library research by collecting data from various search engine references. The researcher also carried out several stages in data analysis techniques. The results of the study indicate that the components of the objectives, materials, methods, and roles of teachers of Islamic religious education must help each other to achieve the goals of applying values. The principles taught in Islamic religious education include the values of faith, morals, and worship. The values studied in this work are the values of piety and knowledge obtained by students from the learning process. By applying these values in their education, students will find it easy to understand and use. It is in their daily activities so that they can more easily avoid the negative impacts of the development of the times. The benefit of this study is finding a form of implementation of the values of Islamic teachings, namely piety and scientific material, in daily behavior. Implementation in Islamic education influences the behavior of devotion to Allah through acts of worship and behavior towards nature.

Keywords: Axiology; Islamic Education Values; Implementation of Islamic Education

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INTRODUCTION

Education is a system used together with other systems to improve the quality of human life (Rohman & Hairudin, 2018). At the same time, Islamic education observes that forming principles is the center of the meaning of education itself. Values are derived from the substance of Islamic religious commands found in the Quran and Hadith. Regarding interests, Islamic education is needed for living beings, namely humans, because it intersects with all individual talents. Education is a system that can provide a new perspective to change society's civilization and human factors toward progress (Syamsul Hidayat, 2015). Education is vital to improving a person's quality of life for future human civilization.

Value education aims to carry out Allah's commandments, not hoping to obtain wealth, power, pleasure, or worldly happiness. Furthermore, it is essential to understand that the Qur'an's education of faith, morals, and worship values is valuable. Among the challenges in Islamic education is how to comprehensively implement the principles of religious teachings so that students have a sense of faith and good morals. For that, the application of Islamic education includes the goals of Islamic education, materials, methods, and the role of teachers.

Many studies have revealed the value of Islamic education. Still, throughout the researcher's research, no research has seriously discussed the value and implementation of Islamic education studied in the context of axiology. The studies that have addressed this theme so far include research by Ade Imelda entitled "Implementation of Value Education in Islamic Religious Education". The results of this study indicate that educators must support the achievement of education through the value of education, goals, methods, materials, and evaluation activities. Therefore, students need to be helped to apply these values in their daily lives to create changes in a better direction (Imelda, 2017). Second, research from Ilham Akbar, et al. entitled "Axiology of Islamic Education". Their study revealed that the axiology of Islamic education is related to the goals, objectives, and values achieved in education. Islamic education's values are inherent values based on the purpose of human life, namely, to serve God. For that, the values here include the values of faith, ihsan, the value of afterlife, the value of compassion, the value of trust, and the value of preaching (Akbar et al., 2021).

Third, research from Abdul Halik entitled "Islamic Education Science: Ontological, Epistemology, and Actionological Perspective". This research reveals that the normative expectations of Islamic education must continue to uphold prophetic and humanitarian

values because Islam must be present to provide benefits for all elements of life for the sake of civilization and civility. Islamic education must be analyzed comprehensively, synergistically, and systemically so that it becomes an inspiration for a more humanistic and dynamic life (Halik, 2020). Fourth, research by Didin Sirojudin and Hilyah Ashoumi entitled "Axiology of Islamic Education Management Science". In his study, the researcher revealed that it is necessary to instill leadership, managerial, and organizational values in Islamic education management so that they can act based on the character and noble values of Islam (Sirojudin & Ashoumi, 2020).

METHODS

The researchers used this research through library research (Sugiyono, 2019). They used books and articles in published scientific journals relevant to this research's discussion. The researchers used search engines to obtain references pertinent to this topic: Google Scholar, Dimension AI, and Elicit AI. After the data was collected, the researchers took various relevant research data, presented the data, and finally drew conclusions (Suwendra, 2018).

In data analysis techniques, researchers use several stages, namely (a) identifying relevant research themes and patterns, (b) evaluating various information from the data that has been obtained, and (c) comparing the concepts and theories used so that the results of research related to the values and implementation of Islamic education in Indonesia in the context of axiology can be concluded in a comprehensive analysis (Komariah, 2013).

RESULTS

Definition of Islamic Values and Religious Education

Value is an intangible but very valuable component whose indication is seen from human actions. This value is related to reality, behavior, rules, morals, and beliefs. Value is also understood as a shadow of beauty, attractiveness, and extraordinaryness, which makes someone happy and satisfied so that they want to get it. The standardization of this principle guides whether their actions are right or wrong (Zulkarnaen, 2022). It can be a guide to acting in the social order and as a social being or individual

Education is a complete effort by someone to help others develop their talents and play their developmental role well. Education is the wholehearted assistance teachers

provide to student's physical and mental development to form a good personality. According to Ki Hajar Dewantara, education is an effort to advance the growth and development of a person's character, mind, and body (Musanna, 2017). Islamic education is a guide to increasing knowledge by Islamic teachings (Rianawati, 2014). Therefore, Islamic education must be used to construct humans as a whole. (Tolchah, 2015), the process of transforming noble values and as an effort to develop one's full potential (Arlina et al., 2024).

Furthermore, Islamic education plays a vital role in fostering attitudes. Their habits will form if they have good character (Fahmi & Susanto, 2018). Not only that, there are at least several steps taken to improve Islamic education in the present era, including: (a) Muslims must be able to use digitalization to wage jihad; (b) consistently improve the quality of human resources with quality in terms of knowledge, insight, applied knowledge and piety and improve the Islamic education system as a whole, starting from perspective, concepts, frameworks, and academic theories (Mahsun, 2013). Based on the explanation above, it can be concluded that the values referred to in this study are the values of piety and knowledge obtained by students from the learning process both in the school classroom and their surrounding environment.

DISCUSSION

Scope and Values of Islamic Education

Islamic education includes six components that students must understand and realize: the Qur'an, Hadith, Aqidah, Fiqh, Morals, and the History of Islamic Civilization (Daulay, 2016). According to other experts, there are at least several components in understanding Islamic education: (a) faith (*akidah*). Students must be given faith and trust in Allah SWT, angels, holy books, prophets, apostles, the last day, and destiny. (b) Laws (*Sharia*). Students must also be taught and guided on the laws of worship, muamalah, munakahah, and jinayah. (c) morals (*akhlak*). Students continue to be educated in moral values, both morality from Eastern culture and morality of religious teachings. The morality that must be instilled from an early age is at least the morality of honesty, patience, justice, and compassion (Sudarto, 2020).

The principles of Islamic education found in the Qur'an can be understood as follows:

1. Learning of Faith

   Which is the basis for believing or believing in the monotheism and greatness of Allah. This principle includes: (1) The value of faith in Allah, a central and fundamental aspect, and every Muslim must believe in it. Verse 132 of Surah Al-Baqarah explains that humans must maintain their faith until death. (2) The value of God's greatness. Namely, Surah Al-Baqarah verse 73 shows the value of power over what He wills. A sign of Allah's greatness is demonstrated by bringing the dead back to life in this verse.

2. Moral Development

   Morals are the central aspect of Islamic teachings because the peak position of a Muslim depends on greatness and high morals. The coaching values are (1) Good and bad morals. Namely, verses 27 and 28 describe how his people accused Maryam of doing inappropriate and shameful things. However, Maryam remained strong, patient, and calm when she heard the accusations from her people and surrendered only to Allah SWT. (2) The value of loving both parents and being humble. In Surah Maryam verse 32, a Muslim must discover the value of love for father and mother. Muslims are prohibited from being arrogant as a human value. Allah loves those who are devoted to their father and mother.

3. Worship Guidance

   The value of this worship is to carry out Allah's commandments well. Vows, prayer, *zakat*, and prayer are the values of worship education (Hawae, 2015).

   The values described above are the context of a collection of knowledge received by students formally and informally. The greatest hope is that the knowledge gained will be processed and applied consciously and consistently in the form of behavior in life.

The Concept of Value Education in Islam

Values in Islam are the concept of education, described by two Arabic terms, "fadilah" or "qimah". "Fadilah" is related to moral values , economics, and material things. "Values" in Islamic learning means reviewing the values, processes, and goals of Islamic religious learning. The values of Islamic religious education cover various subject materials that help students become closer and more confident in God, have good morals, and respect other religions (Daulay, 2016). For that reason, Islamic learning aims to make human character perfect with the form of piety. According to him, the spiritual process of humans must be

based on the main substance of Islamic teachings, namely from the Qur'an and Hadith (Ismail, 2013).

In Islam, education is a dignified act that contains values of virtue and goodness for humans, making him a moral individual. Morals are the essential standardization by humans to show their actions. Morals relate to human actions, including what is wrong or right, good or bad, appropriate or not, or how a person interacts with others. It is concluded that values determine the achievements of a person's actions and behavior based on the principles believed in. Moral principles can help people understand and comprehend the basic concepts of life.

Three inherent value components can be explained as follows (Imelda, 2021): (a) Leaning on the subject because the value comes from how the subject sees the facts but does not mean the meaning of the decision on something. (b) A person's belief in something that requires them to defend it. (c) Related to a person's actions so they can be used in action. Doing a charity is objective evidence that humans.

Implications of Values in Islamic Education

1. Islamic Education Learning Objectives

   Islamic education aims to change students' behavior to essential competencies after learning. The big goal is for students to obtain what they want after learning or to change their behavior to their basic abilities. The goal of learning Islamic education is the foundation of student behavior after carrying out the learning process. In addition, Islamic education aims to form Islamic principles in the human person after the process. So, it can be stated that the goal of Islamic education is to realize Islamic values in the personality of students through stages, ending in an output that has an Islamic character with faith and piety and is educated and able to develop themselves through education (Syamsul Hidayat, 2015).

   The goal is stated as a description of the specifications shown in the form of behavior or appearance to produce a pattern from the analysis results. The formulation is based on analyzing various guidelines, needs, and ideals. Furthermore, the goal of Islamic religious education must be based on an expectation from the results of learning activities. (Mahmud, 2015). It means that the results of Islamic education can be seen in the changes in the attitudes of students, who are increasingly polite and humanistic towards anyone and anything.

Formulating practical learning objectives should focus on the needs of students rather than their teachers based on behavioral changes after teaching and learning activities. The objectives of Islamic education learning are guidelines for choosing topics, learning strategies, and teaching media. It also serves as a basis for teachers to accompany students toward success. The formulation of objectives should also be used to create instruments to assess learning outcomes. Thus, it can be explained that the goal is to serve Allah SWT authentically by approaching the Creator to obtain salvation in the world and the hereafter (Mahmud, 2015).

2. Islamic Education Materials

The topic of Islamic education learning must contain the essence and teachings of Islam itself. Therefore, when the substance is compiled, it must include Islamic values, primarily when related to the general subject matter, so that it will lead students who also understand and apply the teachings of their religion. The principles and teachings of their religion are based on their knowledge. Religious development is required to understand the substance of oneness, fiqh, worship, and others so that students become spiritual people who study and can implement religious commands in life in the world as well as possible. It will impact how he uses this knowledge and skills by the principles and teachings of Islamic education. The subjects of study, including the Qur'an and Hadith, aqidah-akhlak, fiqh, and dates, are included in the Islamic religious learning material in schools. The material is presented through learning resources and approaches (Fauziyah, 2020).

3. Islamic Education Methods

The primary source of Islamic teachings comes from the Qur'an and the hadith of the Prophet Muhammad SAW. *Uswatun hasanah* (good role models) is very important for Islamic education because students do not understand good values just by listening to or seeing them. Students must be given good examples from others so they will get used to it without realizing it and be forced to do so. Islam believes that the potential of each person's mind must be developed to the maximum, so methods to build their minds must be applied (Khabibullah et al., 2022). Therefore, techniques such as arguing, deliberation, problem-solving, inquiry, trials, and others must be used to optimize the intellectual development of students.

In addition, methods to improve students' abilities, including psychomotor, speaking, and thinking skills, must be applied. The Islamic perspective believes every child has hidden talents that must be explored further (Ichsan et al., 2023). Learning religious material is a procedure, an overall strategy to be implemented by students to increase their motivation to learn and achieve goals (Fauzi, 2020). Its impacts impact the selection of data processing-based methods that require high-level thinking to be right on target.

4. The Role of Educators in Islamic Education

The target values that will be applied in Islamic education determine the role of educators. Therefore, as an implementer of education, an educator must have the spirit of Islamic teachings in him (Fatul et al., 2024). Al Ghazali emphasized that the extraordinary task of educators is to improve, organize, and purify the hearts of humans so that they can be close to the Creator. The main task of school teachers is to educate, transfer knowledge, accompany, guide, train, assess, and evaluate students. Teachers must have a high level of professionalism, commitment, and consistency in improving abilities, expertise, skills, or skills that meet the requirements of quality or ethical specifications (Kamal, 2018).

CONCLUSION

Values are defined as abstract things, but their characteristics can be identified by observing a person's behavior. These values are related to reality, actions, rules, truth, and beliefs. The definition of Islamic religious education is an order for students of knowledge to increase their understanding according to Sharia. In addition, there is a scope of Islamic teaching, including the Qur'an, Hadith, aqidah, fiqh, morals, the history of Islamic civilization, and the principles contained therein, such as aqidah, morals, and worship. The application of values must pay attention to educators' objectives, materials, methods, and roles to instill scientific understanding in realizing the value of piety to Allah SWT.

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