



## AXIOLOGICAL CONCEPTS OF ISLAMIC EDUCATION IN FORMING STUDENTS' CHARACTER

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### ABSTRACT

*This research also aims to deepen the value and benefits of character education for young people in Indonesia. The method used is library research or library research, which involves searching and analyzing data from various relevant sources such as books, articles, notes and research reports. Axiology is a branch of philosophy that studies the various ways in which something can be good or bad or have positive or negative consequences in light of one's values and the attendant facts about another's objective existence. Character education is a very important factor in forming personality. It can be said that character education in the context of education in Indonesia is basically the cultivation of educational values, especially noble values which are the culture of Indonesian society and are always well maintained, because the Indonesian nation is a nation famous for its culture..*

**Keywords:** *Axiology, Islamic Education, Character, Students.*

### ABSTRAK

*Surah Al-A'raf Ayat 85 dari Al-Qur'an adalah salah satu ayat Penelitian ini juga bertujuan untuk memperdalam nilai dan manfaat pendidikan karakter bagi kaum muda remaja di Indonesia. Metode yang digunakan adalah penelitian pustaka atau penelitian kepustakaan, yang melibatkan pencarian dan analisis data dari berbagai sumber relevan seperti buku, artikel, catatan, dan laporan penelitian. Aksiologi adalah cabang filsafat yang mempelajari berbagai cara di mana sesuatu bisa menjadi baik atau buruk atau mempunyai akibat positif atau negatif sehubungan dengan nilai-nilai seseorang obyektif pihak lain. Pendidikan karakter merupakan faktor yang sangat penting dalam membentuk kepribadian. Dapat dikatakan bahwa pendidikan karakter dalam konteks pendidikan di Indonesia pada dasarnya adalah penanaman nilai-nilai pendidikan, khususnya nilai-nilai luhur yang menjadi budaya masyarakat Indonesia dan selalu terpelihara dengan baik, karena bangsa Indonesia adalah bangsa yang terkenal untuk budayanya.*

**Kata Kunci:** *Aksiologi, Pendidikan Islam, Karakter, Peserta Didik.*

## 1. INTRODUCTION

In research on the philosophy of science, axiology is the pillar that supports the existence of science. Axiology is a field of philosophy that studies values or value theory. This is closely related to four important elements: the origin of values, types of values, criteria and their relationship to reality or scientific facts. Axiomatic discourse in Islamic education is still very important and relevant today. The Islamic education process, which includes aspects of curriculum, learning, educational staffing, student affairs, and organizational management, has the same goal, namely supporting the axiological achievements of Islamic education. In Indonesia, character education is currently becoming a trend. Character education has even become a mandatory curriculum in schools. The basis of this philosophy is because this nation no longer has personality, or the world of education has forgotten the main goal of personality formation, or because research results are compared with educational experts in other countries. early age. However, character education has now been implemented in the National Education program and is receiving massive attention.

Positive developments and changes can be seen from improving the quality of learning, materials, learning support, networks, etc. However, the negative side is a change in students' behavior patterns, ethics or morality. These changes can be seen in speech, behavior and habits. It cannot be denied that strong character will influence a person's life at various stages of development and become the gateway to future success. A strong personality will form a strong psychology and vice versa.

This kind of phenomenon is behind the emergence of the importance of character education around 2010. There is a desire to rethink the educational process as an effort to increase awareness of the importance of life standards and values. This then became the basis for the idea of including character education in the national curriculum structure. The internalization of education in the curriculum which is embodied in every school program is very important. However, so far, character education that has been integrated into the curriculum has been able to produce students with character or, conversely, it has produced students who are increasingly overburdened, stressed, and actually lack character. The application of character education seems to be merely inserting an agenda without balancing it with a mature concept. Character formation cannot be built in just one or two months or one or two years without total implementation in every line, becoming the breath of the entire school environment and filled with noble values that are believed and applied together by the entire school community. This is the author's interest in trying to analyze the concept of character education axiologically, because by looking at it conceptually first it will provide a real picture before moving on to the implementation stage (Alfariz 2020)

## 2. RESEARCH METHODE

The method used is library research or library research, which involves searching and analyzing data from various relevant sources such as books, articles, notes and research reports (Nazir, 1988). This study reviews trusted sources and tries to ensure that these sources are up to date so that they are more relevant in describing problems and finding solutions to the problems discussed. This research uses a literature review method as the first step in developing a research framework while using various sources to collect and analyze research data.

## 3. RESULT AND ANALYSIS

### **Axiological Concept of Islamic Education**

Axiology is a philosophy that embodies or establishes a universal axis or line (Java). According to Wheelwright, axiology is a branch of philosophy that studies the various ways in which things can be good or bad or have positive or negative consequences in relation to one's values and the accompanying facts about the objective existence of other people.

According to Richard Bender, values are experiences that enable satisfaction of recognized needs or contribute to satisfaction. Suriasumantri believes that axioms are knowledge obtained from the use of value theory. (Sholiha et al., 2019).

Islam does emphasize one important aspect, namely education. This is proven by the many contents of the Qur'an which provide various general and specific instructions for mankind on the path to truth. More importantly, the Prophet Muhammad SAW himself was sent by Allah SWT. As an apostle, he has the responsibility to improve human morals, which is also the goal of Islamic education itself. Recently, many schools have been found to have been damaged, something that often happens in big cities. Indeed, scientifically, people who do not have religious beliefs may be considered superior, but their spiritual values do not deserve to be called Muslims. Education is the process of absorbing culture into humans and society as well as cultivating individuals and society. Education is not just a means of transmitting knowledge, but more broadly is a means of fostering and transmitting values (cultural integration and socialization). Students must receive education that touches fundamental aspects of humanity.

Islam teaches a set of value systems that are guided by the Islamic way of life, in accordance with the guidance of Allah SWT. The axioms of Islamic education are linked to values, with the goals to be achieved in Islamic education. Abuddin believes that the axiom of Islamic education is to create people who are devout, obedient to worship and like to do good deeds with the aim of achieving the afterlife (Akbar, Arif, and Arfaizar 2021).

Education is an effort to bring about change for the better, while Islam is a prerequisite education that brings the good values needed in life. Omar defines Islamic education as a process of changing human behavior in personal or social life and in the natural

environment through the teaching process as basic activities and comparisons between basic professions in society. (Sholihah.etal., 2019)

### **Shaping Student Character**

Personality is something that is present from birth and develops throughout life. Character can develop in a good direction, and vice versa, depending on the process each person goes through, and the living environment is a very influential factor. Education is a very important factor in personality formation. It can be said that character education in Indonesian education is basically imbued with educational values, especially noble values, which are the culture of Indonesian society and are still well maintained because Indonesian society is a country that is famous for its greatness and culture. This is a source of instilling character that must be possessed by the country's young generation. (Hartoyo, 2022).

The aim of character education is to shape and develop the nation's young generation to behave well. Like formal basic education, character education is always integrated with religious education and citizenship education (Ramdani, 2017). Character education in elementary schools is still seen not as a position in the educational process but as an expression of goals related to character education, not considered separately but as part of the relevant curriculum content "Character Education". The aim is to encourage the creation of a conducive environment for students to grow and develop in a more positive direction by integrating character education into appropriate academic programs. (Fanreza and Pasaribu 2016)

In an educational program, all aspects must be involved, including the program itself, the learning and research process, subject management, school management, implementation of programs or program activities, ownership of resources and resources, school fees, and student behavior. (Asmani, 2011) Teacher behavior towards students has a big influence on student character. Teachers participate in maintaining students' character by providing examples, verbally or written, patience and other related qualities. (Aulia 2020)

Guidelines for implementing character education, Research and Development Agency of the Ministry of National Education in 2011 stipulates the function of character education as: (Ministry of National Education, 2011).

- a) Potential for fundamental development and having good intentions, good thoughts and good actions.
- b) Strengthening and building multicultural national behavior (strengthening good behavior).
- c) Increasing the competitiveness of the nation's civilization in the demands of global relations (filtering out cultures that are not in accordance with the noble values of Pancasila).

There are five methods of character education (in application in school institutions), namely:

1. Teach

Conceptual understanding is always important as a practical concept that will become a reference for the application of certain characteristics. Teaching with character means the application of teaching principles has two benefits, firstly in providing new ideas and secondly as a comparison with students' previous knowledge. Therefore, the process of "teaching" is not just one word but includes students' work. Bring understanding to students.

## 2. Exemplary

People learn a lot from what they see. Functional form is very important. A teacher must first have the character he wants to teach. If a teacher is worthy of respect and imitation, students will imitate what the teacher does, not what he says. In fact, there is an old saying that says: warn teachers that students will imitate bad behavior even worse. From teachers: "Teachers pee while standing, students watch while running." Good examples do not only come from teachers, but also from the entire school community, as well as parents and student environment. Now, character education requires a complete learning environment that teaches each other character.

## 3. Determining Priorities

Clear priorities need to be set so that the process of evaluating the success and failure of character education becomes clear. Without priorities, character education cannot highlight important points and cannot evaluate the success of character education. Character education brings together a set of values that are considered important in implementing and achieving the organization's vision. So, educational institutions have several obligations, firstly, determining the standard guidelines that will be instilled in students, secondly, everyone involved in educational institutions must have a clear picture of the values they want to instill in schools, and thirdly, if the school wants to establish school behavior standards, then students, parents and the community must clearly understand the characteristics of these standards.

## 4. Practical Priority

Actual Priority Another very important factor after determining role prioritization is the implementation of role prioritization. Educational institutions must be able to verify the level of implementation of priorities that have been identified in the educational context through various elements within the educational institution.

## 5. Reflection

Reflection means contemplating within oneself. What is experienced remains separate from self-awareness until it is connected, reflected, with the contents of one's consciousness.

### **Formation of Student Character Through Education**

Daed Joesoef (2013) believes that there are three basic elements in forming the character of the Indonesian nation, namely mentality, national culture and Pancasila. (Yusron El-Yunusi, Alam, and Rodliyah 2023)

- 1) This mindset is based on empirical facts, religious beliefs/myths, ethical politics, and scientific generalizations. Of the four basic ways of thinking, these three are (experience, religion, and political facts). Divergence often occurs and ultimately leads to deviations in national character.
- 2) The Indonesian national culture faces the challenge of diversity in both form and context. This can be a positive fundamental capital within the *Bhinneka Tunggal Ika* framework, but often brings its own challenges in managing it.
- 3) Pancasila is positive capital to become a project worthy of becoming a philosophy, but it is not enough to become a national philosophical system. As ideas that are worthy of a philosophical nature, these ideas need to be broken down more deeply into philosophical systems. Paying attention to the challenges posed by the three basic elements of national quality formation, the solution is to improve the education sector.

Real education is education that humanizes the Indonesian people and does not only use economic methods. As religious people, of course we already understand that the first verse of revelation is "Iqra" which means reading, studying or thinking. Use reason to discover knowledge. Reason is the brain used to think, and knowledge that is able to convey the dignity and identity of a nation can only be developed through reason (the brain is operated). We view that building character and national dignity must start from education.

Character education is a system that aims to instill character values in school members which include elements of knowledge, conscience or will, as well as actions to realize these values, towards God Almighty (YME), towards oneself, towards other people, environment or nationality so that they become a perfect person (*insan kamil*). Character formation in schools must involve the participation of all components (stakeholders), including the educational components themselves, especially curriculum content, learning and assessment processes, quality of relationships, handling or management of subjects, school management, implementation of activities, student empowerment, etc. Infrastructure, finances, the work ethic of all citizens and the educational environment.

Character education seeks to improve the quality of school management and academic success as well as the development of students who have perfect, good and fair personalities and have good morals according to graduate qualification standards. From character learning, we hope that students can develop and apply knowledge independently, acquire and process values, good deeds and actions show them in their actions every day. Through this program, it is hoped that every graduate will have faith and be devoted to Allah SWT, have high morals, good morals, a full and undisturbed learning faculty, and therefore become a person with good Indonesian values and culture. At a larger level, character education must become school culture.

Building academic character is closely related to school management. The management discussed here refers to how to plan, implement and manage the design and programming of the general character of school education. This control covers related issues such as standards to be instilled, curriculum content, learning, research, teachers and teaching staff. Therefore, school management is an effective means of character

education in schools. At the school level, the key to achieving character education is the formation of school culture. School culture in question is behavior, culture, daily behavior and a symbol that is accepted by all parties in the school and the community around the school.

According to Mulyasa (2012: 125), he believes that character education can be done in various ways, namely forming habits and giving examples, developing discipline, rewarding and punishing, situational learning, role playing, and participatory learning. Forming the character of students through education Al-Quran based aims to form habits and role models, develop discipline, give rewards and punishments, apply situational learning methods, role playing and participatory learning. Educators take a holistic approach to students at home, at school, or in the community. This Al-Quran-based education has actually been practiced for a long time through teaching in prayer rooms, and is now commonly carried out throughout the archipelago through teaching PAI subjects and other Al-Quran relics in schools or universities.

According to Adian Husaini (2010), he believes that at the micro level, character education must start from schools, Islamic boarding schools, families and the offices of the Ministry of National Education and the Ministry of Religion, from top to bottom and vice versa. Because teachers, students and society too often see paradoxes. Many officials and religious figures talk about piety, preaching that the noblest among you are those who are devout. But in fact, it is officials and rich people who are given privileges and are considered noble when it comes to getting married and having children. Little people and ordinary people have to queue for hours to shake hands. If religious leaders, lecturers, teachers and officials love the world and their position more than knowledge, and there is disharmony between words and deeds, then believe me, the character education planned by the Ministry of Education and Culture will only end with slogans.

There are many studies that prove that a person's personality can influence a person's success. Among them, according to research from Harvard University in the United States (Sudrajat, 2013), a person's success does not only depend on knowledge and technical abilities (hard skills), but also on management abilities and other self-management (soft skills). This research shows that only around 20% of success is determined by hard skills, and the remaining 80% is determined by soft skills. In fact, the most successful people in the world are successful because they are supported more by soft skills than hard skills. This shows that improving the quality of student education is very important.

It also provides an example of the successful implementation of character education in China since the early 1980s. Character education is believed to shape morality through the process of knowing what is good, loving good things and doing good things (an educational process which includes cognition, emotion and physicality so that humans have noble morals). In Islamic teachings, a person with noble character or noble character is a person who is praised by Allah, has high status, is successful, healthy and happy. Everyone, especially educators, needs to have high ethics to integrate personality values more wisely into overall human development plans.

In Islamic teachings, the personality and behavior of the Prophet Muhammad SAW is the embodiment and embodiment of the teachings of the Koran which contains all the

attributes of God. Aisyah briefly explained the characteristics of Rasulullah: "The morals of Rasulullah are the Koran" (Hamka, 1982: -70). Furthermore, the Al-Quran itself firmly states that the Prophet was a good role model/student (Qs. al-Ahzab [33]: 21). Throughout the story, he is a figure of commendable character, always willing to help others and very concerned about the suffering of others.

The Prophet Muhammad SAW emphasized that he was sent as the Messenger of Allah with the main task of perfecting human morals (*innamā bu'istu luitammamā makārimal-akhlāq*) (Hambal, 1981: 331). Apart from that, Syauqy said in an Arabic proverb: "A nation is honest because it has good morals. "If morality declines, then society (the state) also declines" (Hakim, 2015).

The purpose of character education is to achieve human development. Each character interacts with humans both rationally, emotionally and mentally, so as to achieve human growth, namely forming a legal entity. All living creatures in the universe always obey Allah SWT. Because his character has positive and negative aspects. From a two-part character lesson. only the good side of his character can be explored, while the bad side cannot be developed. Shyness produces humility and modesty. Respect, achieving the goal of creating good character. (Munir 2010)

Regarding the establishment of piety, there are opinions and philosophical research namely vitalism. Essentialism itself is an educational theory which argues that the foundation of the education system is important. These points are proven, informative and passed down from generation to generation. Because character education itself cannot be separated from the application of traditional methods and the principles of good values, for example in the family or environment. Therefore, the items included in the concept of relevance are in accordance with the Islamic religious tradition model, such as "two halal traditions that everyone fulfills. Celebrating Eid al-Fitr through mutual forgiveness of fellow believers." Strengthening the chain of relationships and hope for the blessings of Allah SWT based on separate principles. It is respect, peace, unity and encouragement of relations between Muslims.

### **Axiological Concept of Islamic Education in Character Formation**

Education is an effort to implement an axiological system in today's globalized world. Now, axiology also plays an important role and looks at the development of people in the world too. Nowadays, there are almost no boundaries in the sky because the earth is easy to connect, and distance will have no meaning in that relationships between individuals, cities and even between countries can be carried out almost anytime and anywhere. In fact, the social model It also changes the way people view the values they believe in. Any country, any group, even every person has values that they believe in, and tries to be accepted or followed by other people, other people, or other communities, these values in different ways. This is where the globalization process takes place, where values also play a role throughout the world. (Research and Ushuluddin 2022)

Axiology is a science that studies the nature of values, generally from a philosophical perspective. In shaping student character, axioms play an important role as follows: (Hidayat 2016)



a) Instill Values

Axiology discusses the values that need to be instilled in humans. In that context, character education must prioritize positive values and be consistent with religious teachings. The instillation of these values must be carried out systematically and progressively in accordance with each stage of human maturity.

b) Character Development

Axiology also refers to the development of human character. In this case, the aim of character education is to shape the personality of students so that they have a good and positive personality. The role of teachers as role models in developing students' personalities is also very important. Understanding axiomatic values helps understand the values that exist in character education. In this case, character education needs to pay attention to moral and ethical values as the basis for forming students' character. Character education also needs to pay attention to the cultural values that exist in society.

c) Select Value

Axiology helps in choosing the values that will be instilled in students. In this case, character education should choose positive values and be consistent with religious teachings. The selection of these values must be in accordance with environmental conditions and student needs. In short, axioms play an important role in shaping students' personalities. Axiology discusses the values that one wants to instill in a person, character development, understanding of values and choice of values. Therefore, character education needs to pay attention to learning axioms to form a good and positive personality. (Dami 2007)

#### 4. CONCLUSION

Axiology literally comes from two Greek words, namely *axios* which means value and *logos* which means theory. From the combination of these two words, axiom is defined as a theory of value. Another etymological definition comes from the word *axia*; value, value and sign; words thinking, knowledge. This definition leads to the conclusion that the meaning of scientific axioms that study the nature of value is often seen from a philosophical perspective.

Education is the most important part of Islam. This is demonstrated by the large amount of content in the Qur'an guiding humans to the path of truth, both in general and specific style. Moreover, Muhammad himself was sent as an apostle to improve morals, which is the main goal of Islamic education. Islamic education is a system of principles, especially life principles such as Islam, as the guiding principles of Allah SWT. The Islamic Education Axiom relates to the values, goals and objectives to be achieved in Islamic education. The aim of Islamic education, according to Abuddin Nata, is to make this happen pious people, pious people who like to do good in the afterlife. Character is something that is possessed from birth and developed throughout life. Personality can develop in a better direction and vice versa, depending on the process each person goes through, the living environment is a very influential factor. Education is a very important factor in forming personality. It can be said that character education in the context of

education in Indonesia is basically the instillation of educational values, especially noble values which are the culture of Indonesian society and are always well maintained, because the Indonesian nation is a nation famous for its culture. Noble values are a source of personality development and formation that must be possessed by the country's young generation. The conclusion that can be drawn from this research is that personality is a form of lifelong behavior. This formation includes subjective relative value standards or absolute ideal values that are socially constructed. From a philosophical point of view, personality value education is considered as a process of forming personality education. Before forming character education, it is necessary to carry out in-depth research regarding the value system and standards chosen to implement character education. Over time, this becomes more focused and internalized, which in turn manifests in personality patterns and character formation.

Axiology is a science that studies the nature of values, generally from a philosophical perspective. Axiology plays an important role in shaping students' personalities, including instilling values, developing personality, understanding values and selecting values.

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