



## The Axiology of Islamic Education in the Modern Era

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### Abstract

Education plays a central role in shaping individual behavior and societal development. In the context of Islamic society, education functions not only as a tool for social transformation but also as a medium to instill noble values that form the foundation of civilization. This article focuses on the axiological aspect of Islamic education, which examines the values underlying educational processes. From an axiological perspective, Islamic education is understood not merely as a transmission of knowledge but as a process of internalizing ethical, aesthetic, and utilitarian values. In today's world, shaped by globalization, digital changes, and challenges to core values, Islamic education struggles to keep its teachings relevant and authentic. This paper explores the meaning of axiology, the importance of values in Islamic education, and the contemporary challenges that affect their implementation. This study aims to provide an academic contribution to the development of Islamic education that is more contextual and value oriented in the face of evolving times.

## INTRODUCTION

Education holds a strategic position in shaping individual behavior and directing the development of society. Within the framework of the Islamic community, education functions not only as an instrument of social transformation but also as a medium for transmitting divine and moral values that form the foundation of Islamic civilization. From a philosophical perspective, education cannot be separated from three fundamental domains: ontology (the nature of reality), epistemology (sources and methods of knowledge), and axiology (values) (Malik & Maslahah, 2021). This study specifically emphasizes the axiological dimension of Islamic education as the central focus of analysis.

Etymologically, axiology derives from the Greek words *axios* (meaning “worthy” or “valuable”) and *logos* (meaning “science” or “study”), which together signify the study of values or what is considered valuable in life (Nurbaiti, 2023). Gordon Allport, as cited in recent literature, defines values as beliefs that guide individuals in making choices and acting

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accordingly (Pane, 2023). In this context, values serve as the foundation for decision-making, including within the educational process.

In Islamic education, axiology does not merely concern itself with questions of truth and falsehood, but also extends to the dimensions of good and bad (ethics), beauty and ugliness (aesthetics), and practical utility in social life (Latifah et al., 2025). According to Nasrullah et al., (2021), the scope of axiological inquiry encompasses three aspects: moral conduct (ethics), aesthetic expression (aesthetics), and sociopolitical life. These aspects are highly relevant in formulating the orientation and content of an ideal Islamic education.

In today's world, Islamic education encounters numerous intricate challenges brought about by globalization, swift technological advancements, and evolving moral viewpoints. These developments threaten the preservation of the spiritual and ethical core that underpins Islamic teachings. As emphasized by Mustofa & Ramdhani, (2023), it is crucial to revisit and bolster the foundational values that support Islamic education to keep it relevant and impactful in current society. The widespread use of digital technology and the rise of consumer centered lifestyles further endanger the moral and spiritual guidance within Islamic educational contexts. To effectively confront these issues, a thorough reassessment of the axiological foundations of Islamic education is needed, aiming to align timeless values with modern-day realities to preserve both its relevance and authenticity (Mutmainah et al., 2024). Philosophical insights point to the pressing necessity of harmonizing traditional axiological ideals, such as ethical accountability and moral independence, with the demands of contemporary life. This process involves promoting critical thinking and implementing forward-looking educational strategies that effectively engage today's learners (Jannataini, 2025). By reinforcing the axiological framework in this manner, Islamic education can continue to develop individuals who are not only well informed but also deeply grounded in spiritual and ethical principles, empowering them to navigate and contribute positively within an ever changing world.

This article seeks to explore the axiological aspects of Islamic education in depth, focusing on three main areas: the conceptual understanding of axiology, the integration of ethical, aesthetic, and utilitarian values into Islamic education, and the challenges of implementing these values within the context of modern education.

## **METHOD**

This study employs a qualitative approach based on library research, focusing on the exploration of both classical and contemporary literature related to axiology and Islamic education. The analytical method applied is philosophical analysis using a descriptive-analytical approach. The researcher examines the fundamental concepts of axiology, categorizes various types of values in Islamic education, and relates them to the socio-cultural conditions of modern society. This study also emphasizes the integration of normative values (derived from the Qur'an and Hadith) with the practical demands of contemporary contexts.

Data were analyzed inductively, beginning with the study of normative values and moving toward practical reflections in the current field of Islamic education. Data validity was maintained through source triangulation, achieved by comparing literature across different disciplines such as philosophy, education, and Islamic theology.

Through this method, the study aims to contribute both theoretically and practically to strengthening the value dimension of Islamic education amid the challenges of the modern era.

## **FINDINGS AND DISCUSSION**

Within the dynamics of contemporary Islamic education, the role of axiology cannot be underestimated. Axiology is not merely a philosophical discourse on values but rather the very spirit that gives direction and meaning to education. The main findings of this study reveal that the axiology of Islamic education possesses strong transformative power when designed and applied consciously, systematically, and contextually. Islamic education does not solely aim at developing intellectual capacity; more importantly, it carries the noble mission of shaping the *insan kamil* a complete human being who embodies faith, knowledge, and noble character (Sunarti & Rahman, 2025).

Ethical values such as honesty, responsibility, compassion, and justice form the foundation of the entire educational process in Islam. Amidst the pressures of modernity and a global moral crisis, Islamic education holds a distinctive strength in integrating spiritual and moral dimensions into learning. This balance reinforces its position as a middle path that harmonizes intellectual growth with character development (Aziz & Santoso, 2024).

In addition to ethics, the aesthetic dimension constitutes an essential aspect of the axiological framework of Islamic education. Aesthetics in Islam is not confined to physical beauty but also encompasses the beauty of character, refinement of manners, and harmony

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in social relations. The concept of *ihsan* serves as the core of Islamic aesthetics acting in the best possible manner with the consciousness that one sees Allah, or at the very least, that Allah sees us (Usna, 2021). Education that fosters this aesthetic awareness will produce a generation that is not only intelligent and morally upright but also sensitive to beauty, harmony, and peace in life.

Furthermore, the pragmatic value dimension in the axiology of Islamic education directs learners not only to acquire knowledge but also to apply it for the benefit of society and the environment. Islamic education emphasizes the importance of beneficial knowledge, as reflected in the Prophet Muhammad's (peace be upon him) saying: *"The best of people are those who are most beneficial to others."* Thus, the ultimate goal of Islamic education is not merely to produce academically accomplished graduates but to form individuals who are prepared to act as constructive agents of social change (Hendratno, 2023).

Nevertheless, the reality of Islamic education in the modern era shows that these axiological values have not been fully implemented. The commercialization of education, the dominance of technocratic curricula, and narrow academic outcome orientations often marginalize the ethical, aesthetic, and pragmatic dimensions in daily practice (Amrullah & Zuhriyah, 2025). Teachers and institutions frequently remain confined to textual learning models, without providing sufficient space for holistic value cultivation.

This study reveals that Islamic education must be revitalized by repositioning values as its central axis. This can be achieved through value-based curriculum design, equipping teachers with axiological competence, and fostering an academic culture that embodies Islamic values. One effective strategy is the integration of experiential learning, which enables students to experience, internalize, and practice values directly.

The role of teachers is crucial in this regard. Teachers are not only instructors but also educators, mentors, and role models in the transmission of values. Observations indicate that Islamic educational institutions that successfully position teachers as living examples of Islamic values achieve more significant outcomes in character formation (Jannah, 2025). Thus, strengthening the axiological capacity of educators should be prioritized in teacher training and professional development policies.

In the modern era, the main challenges faced by Islamic education include the waves of globalization, the infiltration of secular cultural values, and the dominance of technology that often carries ideologies contradictory to Islamic principles. The study shows that without a strong axiological foundation, Islamic education is vulnerable to being swept into

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pragmatism and materialism, where students are trained merely to compete and work but lose spiritual orientation and social responsibility. Therefore, Islamic education must reformulate its vision in a more contextual and dynamic manner, while remaining grounded in the universal and transcendent values of Islam.

The findings also highlight that the implementation of axiological values in Islamic education is often hindered by internal factors such as weak role modeling by educators, limited emphasis on values within the curriculum, and a lack of integration between theory and practice. Many Islamic institutions still do not prioritize value education as a core element of the teaching-learning process. Teachers' role as exemplars, which should serve as a living model for students, is often absent in practice. Yet, in Islam, value education cannot remain theoretical but must be embodied in everyday actions and interactions.

Additionally, this study contributes by demonstrating the need for a reconstructive, value-based approach to Islamic educational curricula. This approach entails that instructional content should not only focus on academic competencies but must also reflect Islamic axiological principles such as *rahmah* (compassion), *amanah* (responsibility), *syura* (consultation), and *i'tidal* (justice). Such an approach will produce a holistic and meaningful educational system.

In conclusion, the findings of this research affirm that the axiology of Islamic education is not merely a normative discourse but a vital framework for designing meaningful and transformative Islamic education. The internalization of ethical, aesthetic, and pragmatic values will nurture a Muslim generation that is not only intellectually capable but also wise in action and proactive in building a just, peaceful, and civilized society. This study not only enriches the theoretical discourse on Islamic educational axiology but also provides practical guidance for the development of character-based and contextually relevant educational systems. It encourages educators, policymakers, and administrators of Islamic education to conduct deeper evaluations of value implementation and to design more transformative pedagogical strategies.

## **CONCLUSION**

The axiology of Islamic education holds a central role in shaping the direction, meaning, and purpose of the educational process itself. In the modern era, characterized by the rapid currents of globalization and the disruption of values, an axiological approach

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provides a solid foundation for building an education system that is not only intellectually sound but also morally and spiritually enriched. Islamic education grounded in ethical, aesthetic, and utilitarian values proves highly relevant in addressing contemporary challenges that often neglect humanity and the meaningfulness of life.

This study affirms that successful Islamic education is not merely about transmitting knowledge but about internalizing noble values within learners. Values such as honesty, responsibility, compassion, and the pursuit of beneficial knowledge must be embedded in every teaching and learning process. This requires the active role of educators as value agents and moral guides, as well as an education system that supports experiential learning and role modeling. Strategic measures such as integrating values into the curriculum, enhancing teachers' competencies in axiological dimensions, and cultivating a transformative learning environment are urgently needed.

Therefore, this research highlights the importance of revitalizing Islamic education through not only epistemological and ontological approaches but also by firmly grounding axiology as its core dimension. By doing so, Islamic education will be able to produce an excellent generation that is not only academically competent but also ethically sensitive, morally refined, and socially impactful. This is the real contribution of Islamic education in fostering a civilized society amidst an increasingly complex and fast changing world.

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