ISLAMIC EDUCATION IN THE PERSPECTIVE OF THE INTERNATIONAL WORLD MUSLIM CONFERENCE ON EDUCATION ONTOLOGICAL, EPISTEMOLOGICAL, AXIOLOGICAL EXAMINATION

Amsal Qori Dalimunthe
Email: amsalqori@staff.uma.ac.id
Medan AreaUniversity, Indonesia

Salminawati
Email: salminawati@uinsu.ac.id
State Islamic University of North Sumatera, Indonesia

Usiono
Email: usiono@uinsu.ac.id
State Islamic University of North Sumatera, Indonesia

Neng Nurcahyati Sinulingga
Email: nurchayati@staff.uma.ac.id
Medan AreaUniversity, Indonesia

Abstract: At a time when the Western world was progressing, the Islamic world no longer dominated science and was even left behind with the arrival of Western secularism that dominated science with its modern style, so there was concern for Muslim thinkers. On this basis, a world conference on Islamic education was held. This paper aims to explain the study of ontology, epistemology, and axiology of Islamic education in the perspective of the World Islamic Education Conference. The method used

1

in this writing is library research. The results of this study show that this international Islamic education seminar does not have a specific time, but can be held at any time according to the agreement. Second, the Islamic education curriculum is universal and covers a wide range of topics. Third, there is no scientific barrier that separates general science and religious science. Fourth, scientific integration is necessary. Fifth, curriculum integration for Islamic educational institutions today is certainly very important, especially in advancing Islamic education in today's digital era.

Keywords: Islamic Education , Science, International Confrence

INTRODUCTION

Talking about the quality of education that is certainly offered by a country is a major factor in determining the progress of the country as a whole. Therefore, the state must pay special attention to the world of education which has developed universally, therefore education is made a top priority and has been given special attention from the past until now, and therefore many various education experts have formulated the meaning of education and all of them have actually referred to the basic legislation as stated in the national education system number 20 of 2023 which aims consciously and systematically in creating an educational atmosphere and learning process, of course this is done so that students can actively develop their potential, so that they have religious spiritual strength, self- control, personality, wisdom, morals, and noble character [1]

Therefore, one of the other important priorities that should be considered in building a quality country is to prioritize government attention to the world of Islamic education today, by looking at various phenomena that occur in various countries,

---

[1] Yossi Suparyo, *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, 1st ed. (Yogyakarta: Media Abadi, 2005),h.88.

especially in the Islamic world, of course, various support from the stateis needed in advancing Islamic education today. As for important references in defining Islamic Education, some Muslim education experts argue that the language and specific concepts of education have been historically embedded in the Islamic tradition and deserve to be formed, for example, emphasizing the central meaning of education (namely) which of course the meaning of education comes from Arabic, namely *Ta'lim, Tarbiyah,* and *Ta'dib* which means educating, maintaining, and realizing the integrity and potential of learning through knowledge [2].

Furthermore, referring to the definition of Islamic education, Islamic education experts define it as follows: (1) According to Alimni, Islamic education is defined as an integrated education in preparing humans to live a peaceful and prosperous life in accordance with the teachings of Islam, which is based on the Alquran and As-Sunnah [3] According to [4]Islamic education is described as a procedure for the process of training mental, spiritual, physical, and spiritual traits with the aim of creating highly cultured individuals so that they can fulfill their obligationsand responsibilities in life, because Islamic education is an academic and spiritual duty and responsibility, the duty and responsibility of the community that accompanies him as khalifatullah and servant of Allah. Thus, based on the opinions of the experts above, it can be concluded that Islamic education is a process in developing a person's character to become anoble human being so that he can live happily, peacefully, and in accordance with Islamic law. Further examining that Islamic Education will be beneficial if its fundamental components are realized and its goals are achieved in line with the direction of Islamic teachings. Islamic education basically has two aspects, including: the ukhrawi aspect and the worldly aspect, where the ukhrawi aspect seeks to enable the intended subject,

---

[2]Sarfaroz Niyozov and Nadeem Memon, "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions," *Journal of Muslim Minority Affairs* 31, no. 1 (2011): 5–30.

[3] A Alimni, "The Role of Islamic Education Teachers in Fostering Students' Emotional Intelligence," *International Journal of Evaluation and Research in Education* 11, no. 4 (2022): 1881–1892, https://api.elsevier.com/content/abstract/scopus_id/85139506129.

[4] A.M. Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2017),h.127.

3

namely students (learners) to truly understand Allah SWT as the creator, not only to realize the teachings he carries, but also to be able to apply these teachings in everyday life, while the worldly aspect seeks to prepare students to face various dynamics of life so as to create a global order of life and civilization. Furthermore, in order to realize digital civilized Islamic education, ofcourse, the study must always be remembered by Islamic education practitioners related to the background of the development of Islamic education so that it is known in various countries through the study of the *World Conference on Muslim Education,* one of which was held in Mecca on March 31 to April 8, 1977. The activity initiated and carried out by King Abdulaziz University Jeddah discussed. 150 papers from Islamic world education experts from 40 countries. The conference formulated recommendations for revamping and improving the Islamiceducation system organized by Muslims throughout the world. The results of the discussion and recommendations from this activity were then published as a book entitled *Crisis in Muslim Education* [5]

Based on the above explanation of the international seminar organized by approximately 40 countries above, of course, there is a description of the important points obtained from the results of the seminar as explained by [6] he concluded that the purpose of the delivery of international conferences held in various countries contained formulations related to the development ofcore curriculum in Islamic education, integration in Islamic universities, basic education for all Muslims, and fair education for all Muslims. Muslim countries provide facilities for Muslim students in muslim minority countries, have a strong foundation in Islamic philosophy, teach Islamic law according to the background of the community, have an equal distribution of mosques in each educational institution, have an Islamic world university association, translation, and practice social activities and service to the community

---

[5] Mukani, "Mengantisipasi Kegagalan Islamisasi Sains Dalam Lembaga Pendidikan Islam," *Madinah: Jurnal Studi Islam* 2, no. 1 (2015): 15–29.

[6] Ghulam Nabi Saqeb, "Some Reflections on Islamization of Education Since 1977 Makkah Conference : Accomplishments , Failures and Tasks Ahead," *Intellectual Discourse* 8, no. 1 (2000): 45–68.

4

society as exemplified by the behavior and practices of the Prophet and his companions.

Therefore, in order to strengthen scientific theories, especially those related to the philosophy of Islamic education, as well as for the advancement of Islamic education that has been proven in the past, as well as to add to the scientific treasures of Islamic education, especially those related to the world Islamic education conference, the problems obtained through educational seminars in the Islamic context are very interesting to review, therefore this world Islamic education seminar discusses various issues from beginning to end. As for this paper, the author specifically examines the understanding of Islamic education in the perspective of the *International Word Muslim Conference on Education* through an examination of the ontological, epistemological and axiological aspects.

RESEARCH METHODS

This article uses qualitative research methods. The object studied is Islamic Education in the Perspective of the *International Word MuslimConference on Education* through an examination of the ontological, epistemological and axiological aspects. Therefore, the model used is *libraryresearch*. According to[7] a library study is a research that examines all of its data using literature studies, and generally the object of research is extracted from various sources of library research information such as (books, encyclopedias, scientific journals, newspapers, magazines, and documents). Furthermore, the data source used is using secondary data sources [8]. Furthermore, the data collection technique usedin this research is the documentation method by searching or digging data fromthe literature related to what is intended in the research objectives. Obtaining data through various literature in documents is then continued through data analysis using descriptive interpretation and eclectic analysis [9]

---

[7] N Syaodih, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2009),h.83.

[8] V. L. P Cresswell, J. W., & Clark, *Designing and Conducting Mixed Methods Research (2nd Ed)* (Los Angels: Sage Publication, 2011),h. 58.

[9] U Silalahi, *Metodologi Penelitian Sosial* (Bandung: PT Refika Aditama, 2012), h.23.

RESULTS AND DISCUSSION

A. Ontological, Epistimological and Axiological Perspectives of *International World Education*

1. **Ontological analysis of the *International World Education* perspective**

Talking about the concept of ontology, of course, is closely related to the study of philosophy of philosophy; the term ontology is more closely related to philosophy than anything else. According to its etymology, the term "ontology" comes from the Greek words "*ontos*" and "*logos*", which makes sense whenviewed from the situation. The meaning of logos is science, and ontos is existence.

Meanwhile, if in terms of terminology, ontology is defined as a branch of philosophy that deals with the nature of life[10] As explained in the previous discussion that ontology is a branch of science that focuses on scientific studies that discuss the nature, therefore in the view of ontology there is a relationship between philosophy and education that is interconnected in it, especially in the study of Islamic education.[11] Furthermore, the discussion of the ontology of Islamic education basically discusses the basis or nature of the substance and organizational patterns of Islamic education. Ontologically, Islamic education is the essence of human lifeas a creature of reason and thought. If humans are not thinking creatures, there is no education. Furthermore, education as a human self-development effort, used as a tool to educate[12]

Furthermore, if we relate the ontology in the study of Islamic education with reference to the *international world conference*, the related understanding of ontology is not only focusing on the large realm of all humans, but the ontology in this discussion enters the scope of the existence of society, so to anticipate this, of course, people must have role models who will guide them towards Islamic valuesto prevent the spread of Western secular understanding, which still dominates in many sciences. To combat

---

[10] Mahfud, "Mengenal Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Islam," *CENDEKIA : Jurnal Studi Keislaman* 4, no. 1 (2018),h.81.

[11] Jamali Sahrodi and Filsafat Pendidikan Islam, "Jamali Sahrodi, Filsafat Pendidikan Islam, (Bandung: Arfino Raya, 2011), Hal. 47. 1" (n.d.): 1–28.

[12] Hasan Basri Lubis, *Filsafat Pendidikan Islam* (Bandung: Pustaka Setia, 2009),h. 132.

Western secular views, Muslim communities are also advised to avoid using references from secular experts and support Muslim scholars in writing textbooks and educating Muslim children from an early age [13]. Referring to the study of ontology, Muslim scientists who are qualified in their expertise are also needed, such as the philosopher Imam al- Ghazzālī, who showed a moderate attitude in his ontology study, which is also an inspiring basis for a moderate attitude in the development of Islamic studies, both in terms of methodology and area of study.Therefore, referring to this, it is influenced by the philosophy of al-Ghazzl (d. 505 AH/1111 CE), which is characterized by critical rationalism, often known as metaphysical realism. Metaphysical realism, also referred to as critical rationalism. In comparison, the critical rationalism school of thought in the West only developed in the 20th century, and Karl Raimund Popper (1902-1994 AD) was one of its figures [14]

2. An Epistemological Analysis of the *International World Education Perspective*

After discussing ontology in the study of the philosophy of Islamic education, now the next discussion is to discuss the second branch of science, namely *epistemology,* where the term epistemology etymologically comes from the words *episteme* (knowledge) and *logos* (theoretically systematic knowledge). Furthermore, in terminology, epistemology is defined as the theory or science of the methods and foundations of knowledge, especially those related to the limitsof knowledge and the validity or validity of that knowledge [15].Examining more specifically about the epistemological meaning of experts, including according to Am Syaifudin in [16] explains that epistemology includes questions that must be answered, what is

---

[13] Irvan Mustofa Sembiring Sembiring, "Konferensi Pendidikan Islam Sedunia," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 7, no. 1 (2020): 723–736.

[14] Jabbar Sabill, "Dinamika Teori Maqasid.," *Jurnal Ilmiah Islam Futura,* 10, no. 2 (2011).

[15] Halik Ahmad, "Ilmu Pendidikan Islam: Perspektif Ontologi, Epistemologi, Aksiologi," *Istiqra'* 7, no. 2 (2020): 10–24.

[16] Mujamil Qomar, *Epistemologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik,* (Jakarta: Erlangga, 2005),h.112.

knowledge, whereit comes from, what is its source, what is its essence, how to build precise and correct science, what is the truth, is it possible for us to achieve true knowledge, what we can know, and where are the limits. All these questions can be summarized into two main issues: the source of knowledge and the truth of knowledge. Therefore, every science should be inspired by the work of its epistemology. Islamic education must be built and developed based on epistemology to create quality and highly competitive Islamic education to surviveand lead.

Efforts to explore, discover and develop Islamic education can be effectiveand efficient, if based on the epistemology of Islamic education. So that the development of Islamic education conceptually and applicatively should be built from the epistemology of Islamic education as a whole. So the epistemology of Islamic education emphasizes the efforts, ways, or steps to gain knowledge of Islamic education. It is clear that the activity ofthinking in epistemology is the most capable activity to develop scientific creativity than ontology and axiology. Furthermore, referring to the study of the epistemology of Islamic education by connecting to the study of the discussion of the *international worldMuslim conference on education,* basically the emergence of this branch of education is due to various factors of scientific renewal, including:

a) **Islamization of Science**

As is known, the emergence of scientific development studies that are more dominant in referring to the western world certainly makes the Islamicworld slowly follow the flow of its development, so that various Muslim and non- Muslim countries are equally looking for, exploring, and studying this science so that there is an acculturation of the acquisition of western science and Islamic science so that the term is called islamization of knowledge was first proposed by Naquib Al-Attas at the second International Congress of Islamic Education in Islamabad, Pakistan, in 1982. Since then, a number of prominent Muslim thinkers have adopted the concept. The Islamization of science has become a popular philosophical and intellectual movement. Muslims are

8

reconstructing Islamic civilization using their methodology and epistemology.

As for the specifics of the Islamization of science according to Naquib Al-Atas, Islamization is the liberation of humans from all practices of mythology, animism, and culture that are contrary to Sharia, as well as things that are secular and free humans from words influenced by magic, myth, animism, customs and culture itself against religion, and secularism [17]. Furthermore, the purpose of this Islamization is to stem and correct the Muslim community against many sciences that have developed among Muslims and misled them, confusing the Muslim world, and to produce authentic knowledge capable of cultivating the mind and soul necessary to strengthen faith in Allah. He asserts that these two procedures are meant to liberate individuals from superstition, mythology, and animism as well as other cultures and traditions that are contrary to the teachings of Islam, and that they should also prevent them from incorporating secular concepts into their ideology, thought, and language.

Therefore, in the heyday of Islam, the secular ideas introduced by the West to dominate science already existed. Allah is the source of all knowledge, and Herevealed it to Muhammad through Gabriel in the form of revelation. In order for the nature of science itself to be understood, the secular Western conception of science needs to take into account the teachings of Islam, because resting on this foundation, there is what is called the Islamization of science in line with Islamic ideas.

b. **Science Classification**

In the trajectory of Islamic science, of course, it involves many experts who are believed to be in charge of a science, and one of them is S.M. Hossain, who is one of the teachers of the Department of Arabic studies at Dacca University who discusses the problem of Muslim attitudes in history and their implications for science, based on the acquisition of knowledge obtained by him

---

[17] syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute Of Islamic Thought and Civilization, 1993),h.95.

has shown that science is in accordance with the concepts of the Koran, and the Sunnah. Books are therefore the main means of Islamic revelation, and hence knowledge will never be separated from religion [18]

Furthermore, regarding the classification of science based on the *International World Education* study, the classification of science is divided into two categories, namely: *First* category, which is called eternal knowledge or another term called *perennial knowledge,* this kind of knowledge comes from *Nash*, such as the Koran, Hadiths and all branches of science based on the main sources of Islam. *Second, acquired knowledge* (*acquired knowledge*) which includes social, natural sciences and their applications. Compiling the curriculum of Islamic education both parts of the science spread to all levels of education. With this classification of knowledge, the results of the first international seminar on Islamic education emerged ideas to establish a college that was integrated in the perspective of Islamic education philosophy.[19]

c. **Islamic Education Curriculum**

Based on the results of the study of the second international conference on education in Islam this second time, which took place in the Islamabad area, part of Pakistan coincided with 1980 which discussed the curriculum and science. In this conference successfully compiled a curriculum based on levels of education, namely [20] : 1) the basic level, as for the subjects taught at this basic level include the study of the Koran (including tajweed, qira'ah, and meaning), Diniyyat (the study of tawhid, fiqh), Islamic history, stories or poems that promotehigh morals, geography, arithmetic, Arabic language, natural sciences, and basic scientific principles, (2) the intermediate level, where the subjects given include the Koran, hadith, Islamic history, Arabic language, mathematics,

---

[18] Syed S. Husain dan Syed A. Ashraf, *Crisis Muslim Education, Terj. Rahmani Astuti, Krisis Pendidikan Islam* (Bandung: Risalah, 1986).

[19] Haidar Putra Daulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia* (Jakarta: Kencana, 2004).

[20] Haidar Putra Daulay, *Pendidikan Islam Dalam Perspektif Filafat*, 1st ed. (Jakarta, 2014),h.48.

natural sciences, geography, and the history of Islam in each student's country are some of the topics discussed in class, with an emphasis on how Islam has influenced the civilization and culture of that country, (3) the university level, as it is known that the program at the university level is built around primary and secondary level studies with the main purpose of studying Islam and Islamic society. Secondly, to focus on one area of knowledge that is proficient and easy to learn.

Thirdly, to ensure a balanced development of the student's personality from various topics of knowledge perennial wisdom and acquired information are included in the curriculum based on the explanation of the results of the international seminars discussed earlier, it can be analyzed that the disciplines taught at the elementary, secondary and tertiary school levels are described in the results this second global conference on Islamic education. The creation of curriculum subjects is based on acquired knowledge, followed by perennial knowledge, which is permanent knowledge. The creation of subjects or curriculum in this second Islamic education conference only emphasizes the scientific component, and does not only concentrate on one aspect of science alone, but also aims to balance the two, hence the balance between these two types of knowledge, in line with the concept of curriculum in Islamic education[21]

d. **Teaching Methods**

Essentially the various ways carried out by Muslim scholars in developing teaching techniques in the world of Islamic education during the fourth World Islamic Conference, because in addition to developing Islamic education at that time Muslim scholars also had to deal with the acculturation of science entered by western secular ideas, so that to fight various ideas, ideas or secular ideas that enter, the technique of classifying teaching methodologies is a characteristic in developing Islamic education.

---

[21] Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2013),h.54.

Furthermore, when referring to the development of teaching methods in Islamic education, according to [22] Hossein Nasr and Badawi discussed teaching methods at the fourth Islamic education conference and concluded the points of the development of teaching methods described as follows: (1) the teacher is the center of all education, (2) the teacher should not only have cognitive qualities but also good morals, (3) the teacher can awaken the moral and ethical sense of students in learning materials (4) and the teacher must teach what he believes. Therefore, in his opinion, through the development of teaching methods using this approach, it is felt to be very effective, because as long as Muslims have not been able to write textbooks that they can use and teach to students.

3. An axiological examination of the *International World Education* perspective

The term "axiology" is etymologically derived from the Greek axios (meaning "value") and logos (meaning "theory"). In the past, ethics or moralswere more commonly used as terms. However, in contemporary philosophical discourse, the words axios (value) and logos (theory) are more commonly used. Axiology can be defined as the "theory of value" by combining the meanings of axios and logos both words. As a result, axiology is also known as value theory[23]. Talking about axiology, of course, the discussion is in the realm of philosophy, where the discussion of axiological arguments in philosophy is about the meaning, nature, types, criteria, and epistemological status of values. The epistemic status of values. On that basis, the discussion also includes the purpose and benefits of something in order to be considered valuable. Therefore, theexplicit discussion of axiology will be more related to the value that has a purposein that domain.

Furthermore, the goal is the target that will be achieved by a person or group of people when carrying out an activity. Thus, the purpose of Islamiceducation

---

[22] Syed S. Husain dan Syed A. Ashraf, *Crisis Muslim Education, Terj. Rahmani Astuti, Krisis Pendidikan Islam*, h. 73.

[23] Burhanudin salam, *Logika Materi: Filsafat Ilmu Pengetahuan* (Jakarta: Rineka Cipta, 1997),h. 136.

is the achievement of a person or group of people who carry out Islamiceducation in accordance with the philosophy and outlook on life that exists in Islamic teachings. Therefore, the goals in the education system certainly contain various requirements by including fundamental values in it such as social values, scientific values, moral values, and religious values. As a result, education has enormous potential in creating a whole range of environmental aspects and can provide important information about future life advice while assisting learners in preparing for essential needs in the face of change.

Further examining the review of the objectives of education, which in the discussion of course pursues the realm of discussion of the objectives of Islamic education, which description contains an explanation elaborated by which states that the purpose of Islamic education is understood as the desired change, which a person wants to achieve and can be passed by the educational process or educational efforts, both in individual behavior and his personal life as well as in the life of society and the surrounding nature that concerns the individual's life, it can also be in the educational process itself and the teaching process as a main activity and as a proportion among the main activities.[24]

Among education experts, both secular and Islamic, goals are often associated with other terms. Brown, who introduced the Wittgensteinian tradition, for example, said that goals do not stand alone, but their presence is related to the members included in the family of goals, namely "*ideals*" and *objectives*" [25] While ideals are values that will be achieved or expected as a result of the educational process. In this framework, there are two ideal goals in education: human progress and *being mor*ally *good*. In other terms, ideals are defined as the values that are inherent in education, in people that enable them to become better or more perfect [26].

---

[24] Omar Mohammad al-Toumy al-Shaibani, *Falsafah Pendidikan Islam, Terj. Hasan Langgulung* (Jakarta: bulan bintang, 1979).

[25] Kevin Harris, *Aims! Whose Aims?, Dalam The Aims of Education, Ed. Roger Marples*, ed. ed. Roger Marples (London: Routledge, 1999).

[26] Doret de Ruyter, *After All, How Small Is the World? Global Citizenship as an Educational Ideal, Dalam*

Then further discussion through axiological analysis in Islamic education and connecting to the purpose of education as stated in the world Islamic conference that among the 313 Muslim academics who gathered in 1977 at thefirst world conference on Islamic education are those who clarify the purpose of education from an Islamic perspective. The purpose of education in Islam is to make a complete human being, to serve Allah, to be a perfect servant, and to be the leader/ caliph of Allah on earthin accordance with the teachings of Islam given by the Prophets and Messengers. Hence the goal in this education is to form humans into believers, and education must of course also achieve two goals: first, education must inspire humans to recognize their God so that they can serve Him with full confidence. Secondly, it should encourage people to investigate the contents of the universe by utilizing God's creation to build and sustain faith.

4. Successes achieved after the *World Conference on Muslim Education*

After the holding of the world Islamic education conference, of course, the achievement of the results of the conference certainly gave birth to several advanced and superior Islamic education institutions engaged in their respective fields, as for these institutions, namely: *World Center for Islamic Education* in Makkah, *The Islamic Educational, scientific and Cultural Organization* (ISESCO) in Morocco which was inaugurated in 1982 in Rabat Morocco, *InternationalInstitute of Islamic Thought* (IIIT) in 1981, *International Institute of IslamicThought and Civilization (ISTAC), International Institute of Islamic Thought and Civililation, The Islamic Academy Cambrigde, International Islamic University Malaysia* (IIUM), Achievements in learning, achievements in research, achievements in order, achievements in publishing journals, emeregency education [27].

Philosophy of Educational in the Era of Globalization, Ed. Yvonne Raley Dan Gerhard Preyer (New York: Routledge, 2010).

[27] Saqeb, "Some Reflections on Islamization of Education Since 1977 Makkah Conference : Accomplishments , Failures and Tasks Ahead."

CONCLUSION

Based on the results of the discussion in the research above, as for what is the conclusion in this study, namely: Islamic education in the study of the *World Confrence on Muslim Education* found several formulations of the discussion studied using the three most important terms where the study is also interconnected with the philosophy of Islamic education, as for the three elements, among others, can be examined through studies in ontology, epistimology and axiology.

The three elements that have been formulated in the study of the *World Conference on Muslim Education* contain important components, especially in thesuccess of developing Islamic education that has been held at international conferences in various countries at that time, which are then listed in the formulation of success such as: the success of Islamic education in the field of: *transfer of knowledge*, (transfer of *knowledge)*, the second transfer of *skills (transfer of* skills) and the third transfer of *values* (*transfer of values*).

Therefore, the development of Islamic education curriculum in the perspective of Islamic education philosophy tends to be selective reconstructive, which seeks to present an integrated Islamic education system, which still maintains the principle of harmony and balance between individuals who describe the principle of harmony and balance between individuals who describe the realization of the main function of man as "*abd* Allah and *khalifah al ardh*.

BIBLIOGRAPHY

A.M. Arifin. Filsafat Pendidikan Islam. Jakarta: Bumi Aksara, 2017.

Ahmad, Halik. "Ilmu Pendidikan Islam: Perspektif Ontologi, Epistemologi, Aksiologi." Istiqra' 7, no. 2 (2020): 10–24.

Alimni, A. "The Role of Islamic Education Teachers in Fostering Students' Emotional Intelligence." International Journal of Evaluation and Research in Education 11, no. 4 (2022): 1881–1892. https://api.elsevier.com/content/abstract/scopus_id/85139506129.

burhanudin salam. Logika Materi: Filsafat Ilmu Pengetahuan. Jakarta: Rineka Cipta, 1997.

Cresswell, J. W., & Clark, V. L. P. Designing and Conducting Mixed Methods Research (2nd Ed). Los Angels: Sage Publication, 2011.

Daulay, Haidar. Pendidikan Islam Dalam Perspektif Filafat. 1st ed. Jakarta, 2014.

Doret de Ruyter. After All, How Small Is the World? Global Citizenship as an Educational Ideal, Dalam Philosophy of Educational in the Era of Globalization, Ed. Yvonne Raley Dan Gerhard Preyer. New York: Routledge, 2010.

Haidar Putra Daulay. Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia. Jakarta: Kencana, 2004.

Jabbar Sabill. "Dinamika Teori Maqasid." Jurnal Ilmiah Islam Futura, 10, no. 2 (2011).

Kevin Harris. Aims! Whose Aims?, Dalam The Aims of Education, Ed. Roger Marples. Edited by ed. Roger Marples. London: Routledge, 1999.

Lubis, Hasan Basri. Filsafat Pendidikan Islam. Bandung: Pustaka Setia, 2009.

Mahfud, Mahfud. "Mengenal Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Islam." CENDEKIA : Jurnal Studi Keislaman 4, no. 1 (2018).

Mujamil Qomar. Epistemologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik,. Jakarta: Erlangga, 2005.

Mukani, Mukani. "Mengantisipasi Kegagalan Islamisasi Sains Dalam Lembaga Pendidikan Islam." Madinah: Jurnal Studi Islam 2, no. 1 (2015): 15–29.

Niyozov, Sarfaroz, and Nadeem Memon. "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions." Journal of Muslim Minority Affairs 31, no. 1 (2011): 5–30.

Omar Mohammad al-Toumy al-Shaibani. Falsafah Pendidikan Islam, Terj. Hasan Langgulung. Jakarta: bulan bintang, 1979.

Ramayulis. Ilmu Pendidikan Islam. Jakarta: Kalam Mulia, 2013.

Sahrodi, Jamali, and Filsafat Pendidikan Islam. "Jamali Sahrodi, Filsafat Pendidikan Islam, (Bandung: Arfino Raya, 2011), Hal. 47. 1" (n.d.): 1–28.

Saqeb, Ghulam Nabi. "Some Reflections on Islamization of Education Since 1977 Makkah Conference : Accomplishments , Failures and Tasks Ahead." Intellectual Discourse 8, no. 1 (2000): 45–68.

Sembiring, Irvan Mustofa Sembiring. "Konferensi Pendidikan Islam Sedunia." Al-Ikhtibar: Jurnal Ilmu Pendidikan 7, no. 1 (2020): 723–736.

Silalahi, U. Metodologi Penelitian Sosial. Bandung: PT Refika Aditama, 2012.

Syaodih, N. Metode Penelitian Pendidikan. Bandung: PT Remaja Rosdakarya, 2009.

syed Muhammad Naquib Al-Attas. Islam and Secularism. Kuala Lumpur: International Institute Of Islamic Thought and Civilization, 1993.

Syed S. Husain dan Syed A. Ashraf. Crisis Muslim Education, Terj. Rahmani Astuti, Krisis Pendidikan Islam. Bandung: Risalah, 1986.

Yossi Suparyo. Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. 1st ed. Yogyakarta: Media Abadi, 2005.