

## **Islamic Education Foundation: An Axiological Philosophy of Education Perspective**

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### **Abstract:**

*This article is a literature study (library research), which aims to assess the qualitative description of the basis of Islamic education Axiological if viewed in the perspective of philosophy of education. To obtain the results of the study, the researcher uses several methods, among others: deductive, inductive, historical, and contextual. The type of research using library research (library research) with descriptive-analytic approach to data (primary and secondary) are qualitative. The results obtained is that Islam is the sistem of values that guide the Islamic way of life, in accordance with the guidance of Allah SWT. Axiology cornerstone of Islamic Education with regard to values, goals, and targets to be achieved in Islamic education. Those values must be included in the curriculum of Islamic education, among others: contains instructions morals; efforts for improving the welfare of human life on earth and happiness in the hereafter; contains endeavor to achieve a good life; contains values that can combine the interests of this world and the hereafter. So, axiology Islamic education is understood as the value, benefits or educational function of Islam associated with various things in it. Islamic values that can be obtained from two main sources namely the Qur'an and the Sunnah of the Prophet became a reference of the concepts laden education and moral values of humanity itself. So, will created the order of life "future society" is so envisioned as something new to mankind.*

**Keywords:** *Axiology, Islam, Education, Curriculum, Values, Moral, Humanity.*

### **A. INTRODUCTION**

All layers of society, both parents, educators and clergy are now facing major problems in education, which is about how best to educate young people and prepare them to face global challenges in the future. Some have tried to provide an answer by returning to the past, while others want to turn to the future. But above all it is indeed all people in need of repair and reconstruction of the concept of education towards a glorious future generation. The problem of how to provide the best education for children now requires an honest assessment by answering the following questions: first, where we are now?; The second, in which we should be?; and third, how do we plan? In other words, the future of children and our communities is dependent on how we were able to answer the questions that are appropriate, and the extent to which we are able to transfer the vision and mission of our life to future generations (Zainuddin, 2011: 74).

In the life of a nation, education plays a very important to ensure the survival of the state and nation, because education is a vehicle for improvement and development of quality human

resources as well as critical success factors of development. It is recognized that "the success of a nation is determined by the success in repairing and renewing the education sector" (Bastian, 2002: 24). For the formal judicial, state mandates to the government "to try and organize a national education system that can increase the faith and devotion to God Almighty, and noble character in the context of the intellectual life of the nation" (UUD 1945, 2002: 30). Obviously aware that the primary sector and the first to receive priority in nation building is the accentuation education sector on the increase of faith and devotion to God Almighty, and good character, as defined in national educational purposes Act No. 20 of 2003. In accordance with the purpose of education the national, then education is a top priority serve as a conscious effort needed to prepare the superman in order to support its role in the dynamics of cultural changes in society in the future. Therefore, educational efforts undertaken by the government would have a significant relationship with the blueprint for the future of civilization.

Islamic education can be used as part of the sub-national education system that aspires to the realization of *Insān Kāmil* or godly man ritual and pious social, implicitly will reflect the quality characteristic of the Indonesian people fully as envisaged in the legislation the national education system (Fajar, 1998: 30). For Islamic Education has more real spiritual transmission in the learning process. Clarity lies in the desire to develop all aspects of the self-learners are balanced, both spiritual aspect, imagination and scholarly, cultural and personality (Hasbullah, 1996: 6).

In other words, the organization of Islamic education system is done by consciously and systematically and focused on the interests which refers to present advances in science and technology (science), and based on the faith and devotion (IMTAQ) (Mulyasa, 2002: 4). Thus, the national education goals set will be realized, because in practice the basic values of the national education system is not intrinsically contrary to Islamic teachings. To the Islamic education system should be optimized, so that the national education system filled by values that increasingly synonymous with Islam. Education is a process of very little effect on the behavior of any person or community. Education is also a model of the most effective social engineering to prepare a form of "future society".

Islamic society as well as a system, much depends on the concept and organization of education. Therefore, experts are encouraged to make education as an object of discussion to monitor trends and specific circumstances of a society. It can be said that the preparation of the concept of right education will be a major contribution to the preparation of the Islamic social order a new one. This is of course fully aware of the Muslims, even though the concept of the Islamic education that promises hard to come by in the field and through a process that is not easy.

These problems can be solved through a philosophical approach as ontological, epistemological and axiological. However, the discussion of this article is devoted to the foundation of their axiology.

## B. METHODS

The use and selection methods that have been determined in a study are the most important to achieve a successful goal of the study, while the methods used in compiling this article include: deductive, inductive, historical, and contextual. Type of research is the research library (library research) that is the source of the data obtained from the literature with related materials derived from the writings of the observer, the observer, education experts relating to the cases of this study (Muhajir, 1996: 159). The approach used is descriptive-analytic approach to data (primary and secondary) are qualitative.

## C. RESULTS AND DISCUSSIONS

### 1. Philosophy of Education Platform

Philosophy provides the basic assumptions for each branch of science. Similarly, with education. When discussing the philosophy of natural science, the obtained philosophy of natural science. When philosophy questioned the basic concepts of law, it creates a legal philosophy, and when philosophy examines the basic issues of education, it creates a branch of philosophy called philosophy of education (Kneller, 1971: 4). So, every science has philosophical foundations respectively. Essential elements in the foundation of the philosophy of education, there are three main ones, namely grounding ontological, epistemological foundation, and the foundation axiological (Rukiyati, 2015: 23). But in this article, focuses on the anvil axiology.

Philosophy of Education is the branch of philosophy that the target object field of education. Philosophy of Education corresponding critical philosophical thought and depth will discuss education up to nature. Philosophy of Education will specifically address the foundations of the ontological, epistemological, and axiological education. Ontological foundation of education will analyze the nature of the existence of education related to the nature of human existence. Epistemological cornerstone of education will analyze the nature of truth associated with truth theories of education. The cornerstone of education Axiological will analyze about the application of educational theories related to educational purposes, particularly in relation to the values and moral norms (Suharto, 2011: 29).

Axiological cornerstone of education will equip educators klarifikatif thinking about the relationship between life goals and education so it will be able to provide guidance in developing an educational program that deals with the reality of a global world context. Benefits explore axiological foundation of education is to consistently formulate epistemological foundation of education. Epistemological cornerstone of education will help educators to be able to better evaluate the bids theories that a solution to the problems of primary education (Suharto, 2011: 43).

Philosophy of Education has four functions, namely the function of speculative, normative, critical, and theoretical. Function speculative philosophy of education stressed that trying to understand the various issues of education, formulate and find a relationship with the factors that affect education. Normative function of philosophy of education is a determinant of the direction and guidance of education. The normative functions include what educational goals to be determined, the human model of what you want to print and norms or values what it seeks to foster. Philosophy of Education perform a critical function means to provide a basis for understanding the critical-rational in considering and interpreting scientific data education. Philosophy of Education also serves theoretical, because they always give you an idea, conception, analysis, and various theories for education implementation effort. Philosophy of Education determines the general principles for an educational practice (Suharto, 2011: 46).

Brameld categorize different view to fulfill the functions of the philosophy of education based on the theories as follows. First, progressivism. The theory of progressivism based on the concept of an essentially progressive education. Education is not only imparting knowledge, but more importantly is to train the ability to think rationally. Thinking is the application of scientific methods such as conducting an analysis, consideration and choose among several alternatives. The purpose of education is defined as the reconstruction of continuous experience, ie make adjustments and adjustments in accordance with the demands of the environment (Brameld, 1999: 91). Second, essentialism. The theory is based on the concept of essentialism bersendikan

education above the high values, which are essential position in the culture. The values that form the basis are the values that have stood the test of time. The education process is an intermediary or carrier for the cultural values brought into the soul of the students (Brameld, 1999: 204). Third, perenialisme. Perenialisme theory based on the concept that education back to life medieval enlightened master. Medieval soul rational enlightenment has led humans to be able to understand the order of life that has been determined rationally to find evidence of self-evidence of (Brameld, 1999: 288). Fourth, rekonstruksianisme. Rekonstruksianisme theory based on the concept that students can be constructively raised his ability to adapt to the changing demands and the development of modern society as a result of the influence of science and technology. Such adjustments would make the students remain in a safe and free atmosphere (Brameld, 1999: 2).

## 2. Axiological and Nature Value

Axiological is the branch of philosophy that discusses the theories of value and trying to describe what is called good and good behavior. Axiological are part of ethics and aesthetics. Ethics refers to the philosophical study of moral values and human behavior. Aesthetics deals with the study of values of beauty and art. Metaphysics discusses the nature of ultimate reality, while Axiological refers to prescriptions of moral behavior and beauty. Educators always pay attention to the problems associated with the formation of values in themselves the subject of children and lead to behavior that is worth (Gutek, 1988: 3).

In general, each person is influenced by the values that shape his behavior throughout life. Children are constantly told that they should do or should not do certain things, such as "wash your hands before eating", "you must not break a window," "you must love the land" all of which are values statement, In the process of becoming an adult, an individual facing conflicts in its efforts to shape his behavior as desired. Directly, parents, teachers, and community reward and punishment if there is the appropriate behavior or deviate from the conception of truth, goodness or beauty. In fact, modern people, both men and women live in a world of conflicting values. Internationally, nationalistic values into a pattern of various nation states lead to conflict and war. In the country, there is a clash of values between classes or groups. Traditionally, the value system has been codified and ritualized in the ethical principles of the various major religions (Gutek, 1988: 3).

Indirectly axiological foundation of education is reflected in the formulation of educational goals. When people designing education, then he should begin by defining the objectives to be achieved. The purpose of education was based on the values that believed that seek to realize concrete actions. Thomas Armstrong (2006: 39) says that the purpose of education is to support, encourage, and facilitate the development of the subject students as a whole human being (a whole human being). It means that according to Armstrong education should be guided by the values of a holistic life so that education to be realized is a holistic education anyway. Dutch education leaders, M. J. Langeveld express purpose of universal education are expected to apply at any time and anywhere. The general objective of education is to reach maturity; in the sense of decency. Langelveld opinion in line with the opinion Imam Barnadib who say that education as a system intended to form in the sense of moral maturity (Barnadib, 1996: 15).

From the above it can be concluded that the axiological foundation of science education is the concept of common values that are used as a basis or foundation in the theory and practice of education.

Values of truth, beauty, goodness, and religious are sublime values of human life. The values of human life nobility discussed by the branch of philosophy called Axiological. Axiological discusses the theoretical value of the fundamental and philosophical, which discusses the value until essentially. Because Axiological discusses the philosophical value basis, it is also called the philosophy of value (value philosophy). Axiological is the branch of philosophy that analyzes the nature of values which include the values of truth, beauty, goodness, and religious (Kattsoff, 1996: 327).

Itself is a quality inherent value and characterizes everything that exists in the universe is connected with human life. Values are not limited purely personal views on the human environment. Value is part of the overall situation in the metaphysical universe entirely. Understanding when discussed in philosophical value is the question of the relationship between human beings as subjects with their minds ability to capture knowledge about the quality of the objects in the vicinity. The ability of humans captures the value is based on the award associated with human life. The fact that covers the entire universe with humans creating a situation worth. The statement can not be said about the value only come from within man himself, but human consciousness catches something valuable in the universe (Brennan, 1996: 215).

Values in fact there are higher and some are lower. Hierarchy grades are grouped into four levels (Deeken, 1995: 44-47) as follows. First, the values of enjoyment. Levels of these values include the values of material that physically awkward and cause people happy. Example: a bad taste after the meal, or because it has a lot of money. Second, the values of life. Depth values include the values of life that are important to personal and public life. For example: skills, health, well being of individuals through social justice. Third, spiritual values. Levels of spiritual values covering various psychological value that did not depend on the physical state. The psychological value of truth, beauty, and goodness. Fourth, spiritual values. Levels of spiritual values include the modalities of the sacred value. The spiritual value consists of personal values, particularly in relation to God as the highest personal and sacred. Example: faith and piety (Soeprapto, 2013: 269).

Value of human goodness specifically addressed in ethics so that the value of kindness often called ethical value. Ethical values become a source of value for the assessment of good or bad man as man, not in relation to a particular role, such as scientists, artists, or merchants. Ethics which specifically discuss the value of human kindness in its development can be divided into two kinds, namely as follows. Firstly, ethics is understood in the same sense of morality. Ethics related to good living habits, the way of life, good in a person or community. Good living habits are adopted and passed on from one generation to the next. These good habits and standardized rules in the form of rules or norms are disseminated, understood, and is taught orally in society. Rule rule or norm is basically a good or bad human behavior (Keraf, 2002: 2). Second, ethics is understood in a different sense of morality. Ethics understood as a critical reflection on how people should live and act in a concrete situation, certain special situations. Ethics are moral philosophy critically discuss and review issues morally good and bad, about how to act in a concrete situation. Humans do critical reflection to make choices, attitudes, and act morally as human beings. This critical reflection involves three things. First, critical reflection on moral norms given by the ethics and morality in the first sense, that of moral norms adopted over the years. Second, critical reflection on the particular situation faced by all the uniqueness and complexity. Third, critical reflection on ideologies embraced by people or groups of people about everything that exists in the world. For example, the notion of man, God, nature, society, social and political systems and economic systems (Keraf, 2002: 5). Morality (character) person and community groups can be rated higher or lower from the viewpoint of the virtues. Moral norms are guidelines for sublime

living in accordance with virtue. Moral norms derived from good living habits and the way of life is good. Moral norms is a benchmark to determine right or wrong attitude and human action in terms of good or bad as people and not as a specific and limited role actors (Magnis Suseno, 2008: 19). Virtues as a source of moral norms mempunyai following characteristics. First, absolute and objective for morality in humans should be free from selfishness properties contained in the will of the relative. Second, the primary, because morality in humans involves a commitment to action and is the foundation of the ultimate desire. Third, real estate or because morality is a reality not just wishful thinking or superficial. Fourth, universal and open, because morality requires that the scope of the open all the time. Fifth, be positive and not negative, because the moral norms can be either prescriptions or prohibitions. Sixth, the high hierarchy, because virtues have intrinsic characteristics that become a source of value for moral norms (Moekijat, 1995: 72).

### 3. Islamic Education

In the perspective of Islam, the term is used with the word tarbiyah education. Said it is one term in Arabic which has many meanings. It usually means education. According to Raghīb Al-Asfahani, said tarbiyah means to cause something to evolve from one phase to the next phase reached its peak potential. This indicates that human fithrah is already there in the child, and education is the process of developing the character, which is more than just filling and menanamkam something. If it is widely understood, then the meaning tarbiyah is a discipline of Islam for the formation and development of the human soul (Zainuddin, 2007: 97)

Tarbiyah word means to improve and develop; he comes from the same root word meaning linguistic riba '(rising and developing countries). And according to Al-Asfahani, said rabb (Lord) is the linguistic also associated with tarbiyah words, a sense of God or the Lord preserve and develop us in every phase of life until we reach peak potential. Therefore, the concept of an increase, exaltation, development, care, and maintenance is tarbiyah aspect. In this case also includes insight into the nature of Islamic education that can be combined with modern educational practices (Zainuddin, 2011: 77).

The problems faced by the Muslim community today can not be separated from modernization and globalization factors that have an impact on all aspects of life: economic, social, political, and education. The impact of modernity has had a big hand in changing life styles and patterns at almost all levels of society, including Muslim community. It is undeniable that our children learn the value of most of the popular culture and mass media. Effects of colonialism which brought culture of materialism, secularism and individualism over the centuries have left a mark that can not be removed on the mindset and value system in the Muslim world today. The problems that weaken the character development of the current Islamic generation. The failure of the contemporary Muslim education in general is also caused by the formulation of the vision and mission that is not compatible with the ideal and empirical conditions. At least it was due to five reasons. First, it is fundamentally the teaching we do not focus on the development of character and personality, not in line with the claim of the Prophet. In fact, teaching is more focused on the facts and information such as names, dates, events and others. Second, most of which are taught is something that is not relevant to real life needs and challenges students as they will face. Third, the teaching methods are more likely focused on teaching (teaching) rather than on learning (learning). It looks at the thickening of the teaching system maintenance still learning characterized by slow, passive and assume always true to the legacy of the past. Fourth, the dichotomous view substantially science (the science of religion and general knowledge). Fifth, the teaching we do not prepare our children with real skills (real life skills) that are needed in today's modern society. In addition, the contemporary Muslim education (and education in general) typically do not have a correct

understanding of child development, both moral, social, psychological and pedagogical. Islamic education subject matter is still oriented to the past and the normative and textual. This does not mean that we should leave the legacy of the past. Legacy of the past is invaluable value, because it is a chain of history that should not be overlooked. The principle maintains a traditional legacy of the past is good and take a better tradition (*al-muḥafẓah 'alā al-qadīm al-ṣālih wa al-akhdh bi al-jadīd al-aṣlah*) is precisely the principle of the right to a reconstruction of the Islamic educational thought. In the majority of our society today is still emerging notion that religion and science are different entities and can not be reconciled; both are considered to have their own territory in terms of both formal object-material, research methods, the criterion of truth, the role played by scientists as well as the status of each theory (Zainuddin, 2011: 81).

Islamic education is desperately needed today by our generation, and is the focus of modern education in the Muslim world today. Investment in human resource development is the most promising investment that can be done by anyone. History has shown that the machines and technology can not attack the human soul when the soul is already filled with a clear purpose in life and self perseverance. The core purpose of education really is to print out those who have a clear commitment in life. The vision of Islamic education has made a firm distinction between teaching.

#### 4. Axiological Foundation of Islamic Education

Axiological grounding is associated with the use of this knowledge in order to meet human needs following benefits for human life. In other words, what can be contributed to the development of science is science in improving the quality of human life (Adib, 2010: 79).

In another discussion, scientific or educational purpose Islam that seeks to achieve human welfare in this world and the next in accordance with Al-Sharia Maqasid the purpose of Allah and His Messenger in formulating Islamic law. Meanwhile, according to Al-Zuhaili Wahbah, Maqasid Al-Sharia means the values and objectives of Personality 'is implied in all or most of its laws. Values and goals were seen as objective and confidential sharia, set by *Al-Shāri'* 'in any of the provisions of law. According Syathibi final goal of the law is one that mashlahah or the good and welfare of mankind.

Then Muzayyin Arifin provide Axiological definition as a consideration of the problem of values including the high value of the Lord, such as moral values, religious values, and the value of beauty (aesthetics) (Arifin, 2010: 8). If Axiological is assessed from the side of scientists, then Axiological can be defined as the study of values held by scientists in selecting and prioritizing the field of scientific research and the implementation and utilization (Supena, 2008: 151).

The teachings of Islam are a device that is a value system in the Islamic way of life, in accordance with the guidance of Allah SWT. Axiological Islamic Education with regard to values, goals, and targets to be achieved in Islamic education. These values must be included in the curriculum of Islamic education, among others: it contains moral guidance; containing efforts to improve the welfare of human life on earth and happiness in the hereafter; containing endeavor to achieve a good life; contains values that can combine the interests of this world and the hereafter.

According to Abuddin Nata Islamic educational purposes, to realize the man was a devout, pious and fond of charity for the purposes of the afterlife (Nata, 2003: 2)

Muhammad al-Abrasy Athiyah said "the first and highest goal of Islamic refinement is moral and spiritual training" (first and highest goal of Islamic education is the subtlety of character and education of the soul).

According to Abdul Fatah Jalal, the general purpose of Islamic education is the realization of man as a servant of God. Thus, according to Islam, education must make all humans devote to God. What is intended is to devote themselves to worship Allah. Islam requires that human beings are educated so that he can realize his goal as outlined by God. The goal of life, according to the human family of God is to worship Allah. In a letter Adh-Dzariyat verse 56: which means: "And I did not create the jinn and mankind except that they may serve Me".

From the opinions word of Allah. that, can we conclude the main purpose of Islamic education is to get Ridha Allah. With Islamic education, individual's born-individu expected a good, moral, qualified, making it useful for themselves, keluarga, community, nation and humanity as a whole. Happiness of the world and the hereafter.

Some indicators of achievement of the objectives of Islamic education can be divided into three fundamental objectives: First, to achieve intelligent students. Characteristics are having a high level of intellect intelligence so as to resolve the problems faced by themselves and help solve others who need it; Second, the achievement of students who have the patience and emotional piety, so that is reflected in the maturity to face problems in life. Third, the achievement of students who have spiritual piety, which is running the commands of Allah. and the Prophet Muhammad. By implementing the five pillars of Islam and embody in everyday life. For example, running the five daily prayers, fasting, practice regular charity, and pilgrimage to the House.

Axiological cornerstone of Islamic education, the authors describe as the value, benefit or function of Islamic education itself against various matters related thereto.

Philosophically, closely related to ethical values that are often referred to as the philosophy of value, examine the values as a measure of human action and behavior in various aspects of life. Sources of ethics and morals can be derived from the ideas, customs or traditions, ideologies, even religious.

Speaking of ethics, then, the most reliable source of Islam is the Qur'an and the Sunnah of the Prophet and then developed with the ijthad of the scholars.

The values contained in the Koran are the values that are universal because essence, Islam is *rahmatan li al-'ālamīn*. It is necessary to dig and dive against abortion in order to take the pearls Islami as a provision cornerstone of human life. Can bring prosperity for Muslims in particular, people in general.

In the field of axiological, ethical issues learn about the goodness in terms of morality, is of paramount principle in Islamic education. This happens because of the goodness of human morality became the main target of Islamic education and therefore always be considered in the formulation of Islamic educational purposes. The Prophet Muhammad himself was sent to the primary mission to improve and enhance the glory and the good morals of mankind by running five missions as a servant and caliph of God. These missions are to preserve religion, soul, mind, wealth and offspring. All of which will crystallize and become *al-akhlaq al-karīma* concept.



The concept of the character contains two meanings *Khāliq* (creator) and beings (creatures). Thus, it is understood that the relationship between the characters as a creature cannot be released at all association with the divine.

Besides, education as a phenomenon of social life, cultural and religious, cannot be separated from the value system. In that study the ethical issues about the nature of beauty, also the target of Islamic education, because beauty is a human need and inherent in every creation of God. God himself Most Beautiful and loves beauty. Educate also has elements of art seen in the disclosure of language, speech and behavior is good and beautiful.

Educate art element is constructed on the assumption that in humans there are aspects of your flesh, psychological and spiritual. This suggests that education is a human phenomenon as fact blend between man and man as a value. Every human being has a certain value so that the educational situation weighs the value of individual, social and moral weight. That is why education in practice is an empirical fact those terms of value. Human interaction in education not only in the sense of reciprocal two-way communication, but must be higher reaches human level. To achieve human level of education is what the move to become agents of liberation from ignorance to realize the value of human civilization.

To educate the nation, it is necessary intelligence of these aspects. Intelligence can be obtained if the educational institution to dig and explore the values taught in the Qur'an by way of actualizing the Qur'anic values into the privacy of individuals and society.

Therefore, it takes a cornerstone Axiological in education so that education itself can give satisfaction to the self-learners would be ideal values that would like to have so that they can live well and avoid values that are not desirable. Can be reached by way of giving Islam the foundation of our education Axiological. Islamic teachings contained in this educational Axiological, is expected to bring men to the welfare of his life so that his dual role as pemakmur life on earth and servants to the Creator, can be done well anyway. Both of these roles require not only a sheer professionalism, but also loaded and with the values of devotion to God Almighty.

In the National Education, education, religion and morality are governed by Act No. 2 of 1989 Section IX point 2 say about the content of the curriculum of every kind, lines and levels of education must include Pancasila education, religious education and civic education. Religious education here is defined as educational material related to faith, piety, morality, and worship to God.

Given Islam considers that the purpose of full humanity and moral values, the functioning of the school is a collective effort to realize penumbuhan dan pembinaan applicable moral behavior of learners should be the orientation for each educational activity. That is, the moral education should take place in schools all the time, not only in the curriculum, but also in the daily interaction between students and teachers and school staff. This time can also be seen some schools are trying to apply the value of honesty through "Diner Honesty". Regardless of the effectiveness of, the authors consider it a very good step as a follow up to the expectations of education to be achieved.

Today, the cultivation of values in life is very necessary. Through the era of increasingly sophisticated, character also face challenges. Globalization of the world, bringing a variety of enormous influence. Inevitably, people also suffered moral decadence.

Alleviation through education. It is expected that with the planting of virtue early on, could predispose humans to survive the pace of development of the world without neglecting the moral goodness of his life to attain peace.

#### **D. CONCLUSION**

After describing the above description, the authors conclude that Islam is a device that is a value system in the Islamic way of life, in accordance with the guidance of Allah SWT. Axiological cornerstone of Islamic Education with regard to values, goals, and targets to be achieved in Islamic education. These values must be included in the curriculum of Islamic education, among others: it contains moral guidance; containing efforts to improve the welfare of human life on earth and happiness in the Hereafter; containing endeavor to achieve a good life; contains values that can combine the interests of this world and the hereafter. So Axiological Islamic education is understood as a value, benefit or Islamic education functions associated with various things in it. Islamic values that can be obtained from two main sources namely the Qur'an and the Sunnah of the Prophet be refereed concepts laden education and moral values of humanity itself. Thus, it would be created order of life "future society" is so envisioned as something new for mankind.

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