

Value Education in the Perspective of Western and Islamic Knowledge

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Received October 14, 2017/Accepted December 19, 2017

Abstract

The moral-spiritual crisis in the western country has been the cause for the development of the value education concept. The Western concept of value is adopted from study of knowledge, in particular philosophy and social sciences, which is developed in the world of education with all its relative variants. The purpose of this paper is to know the concept of value and value education in the perspective of Western and Islamic knowledge. This paper was prepared as a comparative study between Islam and Western perspective on value with particular focus on philosophy, sociology and pedagogy by using library research. The paper concludes that value in Western conception is relative, created by human ratio and neglects the revelation, whilst Islam puts the revelation as a primary source of values which makes education in Islam means the value of education itself. Therefore, it should not be accepted by Muslims without adequate criticism, because there are some fundamental differences between the Western worldview and the Islamic worldview.

Keywords: *Islamic Worldview, Pedagogy, Philosophy, Sociology, Value Education.*

A. Introduction

Contemporary formal education is forced to meet the demands to improve both the quantity as well as the quality of education with regards to character building and value education. Such demands are based on the fact that moral decline is so severe, not only amongst students in schools and campuses, but even amongst the nations' leaders. Value education then is regarded as a solution to tackle this issue and it is finally accommodated by the state and put into force by way of regulation.

In general, value means principles people choose in how they behave in their lives.¹ In many ways, value, ethics, morality, and *akhlak* are similar terms regarded as interchangeable based on assumptions that these terms have the same object of study, that is the concept of good and evil as well as the importance of how people behave based on those basic concepts. Nevertheless, in reality, there are differences in perceiving what is good or bad, right or wrong, because the very concept is very much driven by the *worldview* adopted by an individual or a group in a society.

The difference in *worldview* in conceptualizing man, knowledge, religion and God, have made Islam and Western education fundamentally different. Western secular education that is *valuefree* results in the disattachment of knowledge and science from ethics, morality and spirituality. And as such the corruption of knowledge due to the Western materialistic educational concept impacts the Islamic world which has long adopted such concepts due to western colonialization. The corruption resulted in the lost of *adab* as clearly remarked by Danah Zohar who stated that issues such as the collapse of the family and society, as well as of traditional religions, the scarcity or lack of heroism, are common problems in the modern world. This era is a period of no direction, no clear rules and regulations, no obvious values, no clear way to grow up, and no

¹ Michael Belok, at. al., *Values in Education* (Iowa : Wm. C. Brown Company Publisher, 1966), v.

apparent vision of responsibility.²

The moral-spiritual crisis in the West has been the cause for the development of the value education concept with which it was hoped to solve humanistic problems as well as other problems resulted from the loss of “value” once existing in knowledge such as environmental problems. The Western concept of value is adopted from study of knowledge, in particular philosophy and social sciences, which then was developed in the world of education with all its relative variants. Nevertheless it is a whole different issue when we discuss *value* in an Islamic perspective. The virtue of value in Islam means a belief of choice in behavior and actions under normative guidance prescribed by the revelation (*wahy*) of Allah ‘Azza wa Jalla and the sayings of His Messenger.³ With regards to value education it is how Islam has rules, norms, beliefs, principles, morality, ethics and so on which must be implemented in the education world under the paradigm of God’s revelation and the sayings of His messenger. As such the main problem in this discussion is the difference of the concept of value and value education in the perspectives of Western and Islamic knowledge with particular focus on Philosophy philosophy, sociology and pedagogy

B. The Concept of Value in the Qur’an and Hadith

The abundance of revelational texts as well as those of the sayings of the Messenger shows that Islam has a comprehensive set of values. Among these are:

Firstly, Islam teaches noble values. All is related to the “chosen figure” appointed by Allah ‘Azza wa Jalla with specific characteristics of three-fold function (*trifungsi*) of prophethood (*an-nubuwwah*), *tilâwah*, *tazkiyah* and *ta’lîm*, where the three are elements that change darkness (*zhulumât al-jâhiliyyah*) into light (*Nûr al-Hidâyah*) (Al-Jumu’ah/62: 2); his personality is crowned with noble *akhlak* (*khuluqin ‘azhîm*) (Q.S.

² Danah Zohar dan Ian Marshall (*Spiritual Quotient*, Jakarta : Mizan, 2001). 10.

³ Not less than 15 different definition on value, but in simple way, Rohmat Mulyana suggested a new definition: value is a reference and belief in determining a choice. Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai* (Bandung: Alfabeta, 2004). 8-11.

Al-Qalam/68: 4). In addition, what conforms this is the testimony of his Companions including his wives (*ummahat al-mu'minun*), one of which is 'Aisyah bint Abu Bakar ra. narrating that "His *akhlaq* is that of the Qur'an" (H.R Muslim from 'Aisyah ra). It is even more obvious in the saying of the Messenger himself, "It is only that I have been sent upon Man so that I can perfect *akhlaq*." (H.R. Malik in *Al-Muwaththa'* and Ahmad in *Al-Musnad*). His daily life was the proof of all this, including love of honesty, affection, mutual cooperation and many more.⁴ Furthermore, rituals in Islam are not mere rituals but loaded with humanistic values. Take *shalat*, for instance. It can prevent evil and unjust actions (Q.S. Al-Ankabût/29: 45); *zakat* is to cleanse and purify the soul (Q.S. Al-Taubah/9: 103); *shaum* is to make man god-fearing (*taqwa*) (Q.S. Al-Baqarah/2: 183) and so on.

Secondly, Islam becomes the only religion (*din*) that calls universally onto others into its teachings (Q.S. Al-Anbiya`/21: 107). The proof of this is that eventhough the teaching is spread far and wide accross major continents for over a millenium, the concept of it is the same. **Thirdly**, it can historically be proven that Madinah al-Munawwarah besides being the city where dwelt the Companions whose values were noble and morality were high, it also reflected the visage of Islam that appreciated and respected the plurality of the society as seen in the Madiah Charter. **Fourthly**, Islam has the most valuable model of man, The Messenger of Allah (SWT), who in himself is an *uswah hasanah* (the perfect role-model) as depicted in Q.S. Al-Ahzab/33: 21, so that the society was transformed into a society with dignity and the best of values (*khairu ummah*).

Khairu Ummah (the best of humanity) as stated in Q.S. Ali-Imrân/3: 110, carries several meanings, including: **Firstly**, they are most beneficial to other mankind. This in line with the saying of Rasûlullâh PBUH.: "The best of mankind is those most beneficial to fellow man, you freed people from chains in their necks, and then they embrace Islam". So says Ibnu 'Abbâs, Mujâhid, 'Athiyah al-Aufy, 'Ikrimah,

⁴ Regarding the perfect behavior of the Messenger PBUH., Al-Turmodzi mentioned it in his *Al-Syamâil al-Muhammadiyah* and abridged by Muhammad Jamil Zainu in *Mukhtashar min al-Syamâil al-Muhammadiyah*.

'Athâ' and Rabî' bin Anas, as narrated by al-Bukhâri from Abu Hurairah ra.

Secondly, those who are *aqra`* (recited, memorized, studied and understood *kitâbullâh* the most), *atqâ* (most God fearing), *âmuruhum bi al-ma'rûf wa anhâhum 'an al-munkar* (enjoin amongst themselves what is good and forbid amongst themselves what is evil and unjust) and *auhiluhum li al-rahmi* (fasten bond of brotherhood the most). (H.R. Imâm Ahmad from Durrah binti Abî Lahab).

Thirdly, those migrated (*hijrah*) along with *Rasûlullâh* PBUH from Mekkah to Madinah (H.R. al-Nasâ'i dan al-Hâkim dari Samâk, dari Saîd bin Jubair ra. dan Ibnu 'Abbâs ra). There are still many other narrations stating how The Messenger praised his Muslim contemporaries as 'Khairu Ummah'. One thing for sure, said Ibnu Katsîr was that Q.S. Ali 'Imrân/3: 110 refers to general meaning, encompassing people of all the ages from the time of The Messenger. Nevertheless, the best of generations is that of *Rasûlullâh* PBUH while he was presiding among them (*shahâbat*), then the next (*tâbi'în*) and the one after that (*tâbi' al-tâbi'în*).⁵

All this shows that becoming the umma's best generation is not the monopoly of those three generations (*al-qurûn al-tsalâtsah al-mufadhalah*), but umma of all ages provided they carry with them the very values carried by the pious generations of the past. Then, we deserve to ponder the dialogue of *Rasûlullâh* PBUH with his Companions (*shahâbat*) about the standard of *iman*. *Rasûlullâh* PBUH asked: "Who is the believer whose *iman* is most amazing?", the Companions replied: "The Angels (*Malaikat*)". Then he said: "How can they not be when they preside by the side of their Lord?" Then the Companions replied: "Then perhaps it is us (the Companions)." Then he said: "How can you not be when I (*Rasûlullâh* PBUH) am here in your midst." Then the Companions returned the inquiry: "Then who are these whose *iman* is the most amazing?" He replied: "People who come after you, who only finds the Parchments of Revelation (*shuhuf kitâbullâh*),

⁵ Imâduddîn Abi al-Fidâ' Ismail bin Umar bin Katsîr al-Qurasyiyi al-Dimasqi, *Tafsîr al-Qur'ân al-Azhîm* (Riyadh: Maktabah Dâr al-Salâm, 1421). 536.

then they believe the contents.”⁶

More firmly, Al-Syaukâni quoted Mujâhid’s conclusion that he followers of Muhammad PBUH are called *khairu ummah* when they fulfill the very values the term entitles them to as the verse disclosed. Without such fulfillment, they will forever lose the term *khairu ummah*.⁷ Therefore, whether an ummah is good or bad, valuable or not, critically depends on their reference, principles, beliefs, norms, actions and morality.

In referring to the physical element of the body, several texts of revelation elucidatingly mention *al-khalq*, to the spiritual element mention *al-khulq*. According to Ibnu Manzhûr, what is termed *al-khulq* is the hidden side of man, soul, including its specific nature and characteristics. Unlike *al-khulq*, *al-khalq* is the apparent form of man, its nature and characteristics. Each holds both good and bad values.⁸ What sets them apart according to Al-Ashbahani as quoted by Ibnu Hajar al-Asqalani, *al-khalq* and *al-khulq* originally possesses the same meaning. *Al-khalq* specifically refers to anything having form, shape and appearance are visible to the naked eyes (*al-bashar*), while *al-khulq* refers to every nature and characteristic that can only be perceived by *al-bashîrah* (insight, discernment, and perceptivity).⁹

In short, it can be said that *al-khalq* is *physical*, whereas *al-khulq* is *psychological*. In order that both has good value, Islam teaches the man of believe to always invoke the Creator of both entities (*Rabb al-khalq wa al-khulq*) to follow in the footsteps (sunnah) of the His Messenger every time looking at himself physically by the supplication (du’a), *Allâhumma kamâ hassanta khalqî fa hassin khuluqî*. “Oh Allah just as You beautify my appearance, then do so my akhlak.” (H.R. Ahmad from ‘Aisyah ra.)

⁶ *Ibid.* 531.

⁷ Muhammad bin Ali bin Muhammad al-Syaukâni, *Fath al-Qadîr* (Beirut: Dâr al-Ma’rifah, 1417), 472.

⁸ Ibnu Manzhûr, *Lisân al-‘Arab* (Beirut: Dâr al-Fikr, 1990), 86.

⁹ Al-Ashbahani, *Mu’jam Mufradât Alfâzh al-Qur’an* (Beirut: Dârul Fikr, no year), 159., also see Ahmad bin Ali bin Hajar al-Asqalani, *Fath al-Bâri Syarhu Shahîh al-Bukhârî* (Riyadh: Dârus Salâm, 1412), 457.

C. Value Education in the Perspectives of Western and Islamic Knowledge

1. Value Education in Western Philosophy

The study of value fundamentally discusses about the concept of good and bad of which the theme has been studied intensively in the field of psychology. This is due to the fact that since the early times man has always lived in communality be it family, village, town, city, nation and even the world. So that such life can be in harmony, each individual should act and behave in certain behaviour standard which is applied in that society. A branch of Philosophy that discusses value is commonly known as *ethics*. The history of the emergence of Philosophy as a method of thinking generally ascribed to classical Greek. Nevertheless, the fact is that before the flourish of Greek philosophy, ancient Summerians and Egyptians had developed methods of thinking, including discussions on value. Unfortunately it is not well recorded and its legacy was not well preserved and maintained by the following generations so that it degenerated with the passing of time.

When Greek Philosophy started to develop, especially during the era of three most notable philosophers (Socrates, Plato, and Aristoteles), the values they developed at first was criticism towards information. As is widely known, ancient Greek thoughts were filled with myths related to Greek Mythology of their gods and goddesses. In their development, they became knowledgeable people who refused to believe such myths and even began questioning them. They then developed varied thinking methods to ascertain information.

The 5th century BC introduced a group of Greek thinkers better known as *Sophists*, meaning "wise ones". Among them were Protagoras, Gorgias, Hippias, and Prodicus. They propound varied theories of which the nucleus was that there is no absolute value. Thus, they believe there was no such absolute, final and universal concept of right or wrong for all of it is dependent upon each

individual's subjectivity. Even, if there existed such truth value, the Sophists would never believe man were able to attain such truth.

Such perception was strongly opposed by Socrates (400 BC). Socrates believed that truth value could be achieved by way of *knowledge*. Thus in order to give rise to well behaved people, they must be educated by way of instillment of knowledge. For such view, Socrates deserves the status of a pioneer in value education in Greek Philosophy due to the fact that several of his followers later developed a school based on the teachings of Socrates, among others are *Cynics, Cyrenaic, Megarian, and Platonists*.¹⁰

Plato (circa 4 BC) a Greek philosopher and the most reputable student of Socrates' later developed thoughts on the concept of good and evil which was pioneered by his teacher. He maintained that reality is fundamentally good and as such there is no such thing as evil or bad. What is deemed bad is in reality a reflection of an imperfect reality (good). In his *Dialogue*, Plato asserts that the soul comprises of three elements, *intellect, will, and emotion*. Each of these elements has its own standards of *virtue*. Virtue in intellect is knowledge, in will is *courage*, and in emotion is *temperance*.

Aristoteles, a student of Plato, The Modern West's main reference, proposed the concept of *virtue* and its connection to happiness. He said that the foundation of happiness comes from doing good deeds. In his famed *Nicomachean Ethics* he described that good resulted from temperance or also called *golden means*. Temperance means not behaving in exaggeration or in moderation between two extremities. To elaborate this he says that courage is a virtue because it is between cowardice and audacity.

The civilization of Islam emerged around 6 CE and which was able to maintain its glory and supremacy for almost a millennium showcases a unique *worldview* compared to the *worldview* of the other contemporary civilizations. While the others were founded on mere human mind and logic, the civilization of Islam was firmly grounded on human mind and logic guided by the *revelation*

¹⁰ Redmond, WA, *Ethics*, Microsoft® Encarta® 2009 [DVD].: Microsoft Corporation, 2008

(*wahy*). In virtue of this fact, the nature of Islamic philosophy is one that was established not by speculative thinking alone, but based on God's revelations, the Qur'an and the Sunnah, which essentially is the unity of perception of all things (*tawhid*). Islam does not recognise the separation of worldly or temporal matters from heavenly or eternal ones, or the separation of religious matters from non-religious ones. All these concepts of Islamic values centre on Allah, so that every concept of ethics or value in Islam always innately has religious meanings.

The uniqueness of value education in the philosophy of Islam which other civilizations do not have is the perfect role model for man, the Messenger of Allah, Muhammad PBUH. So many great historical figures have been born into this world whose teachings have inspired many, but none of them has the personality that people emulate, even the simplest of their actions, as Muslims did Muhammad PBUH. The ulama have analysed every aspect of the Messenger's (PBUH) personality and draw inspiration from it so that the concept of value (*akhlak*) in Islam has always referred to his daily practices including things we take for granted or trivial. Moreover, since such a model is everlasting, even long after the passing of The Messenger PBUH, almost one and a half millennia later, Muslims have never ceased to look upon his examples as an ongoing inspiration that lasts until the end of time, from one generation to another.

When Christianity emerged in the early first century (CE) and slowly grew, the secular Greek philosophy began to be overshadowed by the religious Christian teachings. Upon the baptism of the Roman Emperor Constantine (d. 337 AD) on his death-bed, Christianity had become the dominant belief in the entire Roman empire and turned into Rome's official religion at the time of Theodosius I (d. 395). With the domination of Christianity in the West (Rome), Christian ethics became the dominant belief in Western philosophy whose main characteristic was ethics based mainly on the teachings of the Bible which was very much theocentric. Nonetheless, Greek philosophy remained a determining factor in the development of Christian

theology up to Modern times¹¹ which coined the term *Greek-Judaic-Christian tradition*.

The seed of modern Western civilization emerged in 15 CE during which time Islamic civilization was still at its zenith of glory. At the same time Christian theology faced strong resistance from science, and the result was a start of a gradual shift from religious (Christian) values to secular values. Historians in generally marked the rise of Western science when the heliocentric theory propagated by the Polish Nicolaus Copernicus (1473-1543) first came to light. The theory suggested blatantly corrected the Church who held on long to Ptolemaic theory she deemed in line with the God's words in the Bible. It definitely smeared Christian theology and set the Churches' highest authority aflame. The Church promptly took the necessary measures to deal with the newly emerging scientists who stood against her and her theology such as Bruno (1548-1600) and Galileo (1564-1642). But the iron hand of the Church did nothing to bar the exceedingly popular progress of science in the society. History certainly took side of the scientists so the domination of the Church on the people's way of thinking was taken over by modern science.

Secular values basically derived from the belief that man's logical prowess is enough to solve any problem man encounters, able to make out what is good and what is bad, what is true and what is wrong, so God and His words are no longer in need. This is the essence of humanism where man becomes his own god. Humanism sees the concept of true and false no longer dependant on religious teachings but solely on ratio. Humanistic-secular values which are the core of Western philosophy today are actually a resonance of history whose roots are traceable to ancient Greek thought. As is widely known, such thought is a speculative-critical kind that sway from man's thinking with no guidance from religion. Nevertheless, there are conjecture that such thought itself was inspired by the teachings of bygone messengers followed by the Egyptians from

¹¹ Syed Muhammad Naquib al Attas, *Islam dan Sekularisme* (Bandung : PIMPIN, 2010), 1-15.

across the waters.¹²

Because of the humanistic belief, and at the same time disregarding religion, then the *change* in western culture is inevitably constant. All values will definitely change from time to time. No values stay the same or absolute because every era gives birth to different people with different thoughts. As such, the concept of value in the study of philosophy also changes from time to time. What was once considered bad is now good, or vice versa. For example, take homosexual behaviour, which once was condemned; now it is beginning to be accepted and internalised into Western culture. This is the concept of value most essential to the western modern philosophical thoughts today.

2. Value Education in Sociology

Sociology is described as a study of social structures and their institutions. Sociology in general is divided into several categories such as class structures in modern society, family, criminology, religion, etc. Discussions on value, in this case, *value*, *virtue*, *ethic* and *morality*, have become central topics in social studies, including Sociology. The *Handbook of the Sociology of Morality* explains that morality in sociology is not just discussed by the past leading figures such as Durkheim, but has also been continued by way of neo-durkemians wave, such as Mary Douglas, Robert Bellah, Robert Wuthow, Jeffrey Alexander, John Evans, Gabriel Abend, Mary Blari Loy, Paul Lichterman, and many more.¹³

The term value in sociology in general means “*group conceptions of relative desirability things*”¹⁴. Culturally, value is defined as an idea on something important. Value is distinguished into *ideal value* which is claimed by any given society and *real value*, which is value practiced in that particular society.¹⁵ The concept of value in western

¹² Syed Muhammad Naquib al-Attas, *Risalah untuk Kaum Muslimin* (Kuala Lumpur : IS-TAC, 2001), 28.

¹³ Hitlin, Steven dan Stephen Vaisey (ed), *Handbook of The Sociology of Morality* (New York : Springer, 2010), vi.

¹⁴ <http://www.sociologyguide.com/basic-concepts/Values.php>

¹⁵ Stoley, Kathy. S, *The Basic of Sociology* (Westport : Greenwood Press, 2005), 45-46.

sociology is commonly set up on four items: (1) value emerging at different levels on its generalisation or abstraction (2) value tending to be hierarchically arrayed (3) value possibly in the form of explicit and implicit value at many levels; and (4) Often occurring conflict between one value and another.

Value with regards to culture is idea on what is good, bad, and appropriate. Sociologists in the West have differing opinions as to what value is conceptually. Conflict theory focuses on how to distinguish value amongst different groups in a culture, whereas the functionalist focuses on shared value in a culture. For instance a sociologist Robert K. Merton stated that the most important value in American society is wealth, success, power and prestige, but not everyone has the same chance to achieve them. While another sociologist, Talcott Parsons noted that Americans have a shared value which is the "*American work ethic*" which drives them to work hard. Still others propose several main values common to American societies which are self achievement, material success, problem solving, dependency on science and technology, democracy, patriotism, philanthropy, freedom, equality and justice, individualism, responsibility and accountability.¹⁶

Still in the cultural context, Martin Albrow asserts the connection between value and culture. In his opinion, culture provides a list of activities where people choose and create necessary resources, then pursue them. Culture is a product of collective effort and means to individual expression. In the language used by man, there are two such elements as well as included in it art, science, education, religion and sports while value is the abstract quality that is perceived via those elements. The effort of man is channelled via value as specific guidance or directives and the the outcome of it will be evaluated and become the base for efforts of man in the future. It is the reflective relationship between value, activity and product that absorb and channel man's energy.¹⁷

¹⁶ http://www.cliffsnotes.com/study_guide/Cultural-Values.topicArticleId26957,articleId26852.html#ixzz15dNZBfM8

¹⁷ Albrow, Martin, *Sociology ; The Basic* (London : Routledge, 1999), 6.

Psychologists consider more on the universality of morality, while sociologists contributed significantly in the plurality of morality in across segments in a varied population.¹⁸ Morality is present in different levels in a social and cultural practice. At the broadest level, there can be found an abstract value premise of good-bad, right-wrong which is applied in all situations. Value premise comes about and changes in a meta-ideological way in accordance with the trend in the environment depending on the different institutional domains and evolved when their relative dominance change. A *moral code*, when it is more religious-dominant will tend to be of supernatural values, whereas when the tendency is towards the market economy, then morality will swing to money, income and wealth.¹⁹

Here lies the problem of the value concept in Western society. The West regards value as a product of human rationality and when value lies in social and cultural context it is considered as a consensus amongst a group of people, thus it is relative. As Weber, an icon in Western sociology, stated that value present objectively within man's subjectivity and purely belongs to each individual.

*"In Weber's view, all ultimate values, including both moral values and epistemic values, exist objectively within individual subjectivities, and as such are purely the property of individuals. Every individual carries inside herself or himself an ensemble of beliefs about right and wrong; these beliefs cause people to be likely to act in certain ways and not others."*²⁰

A relative value concept gives fundamental differences in western education. Value develops with particular condition of an era, ever-changing as the evolution of human brain as perceived by Western scientists. When rasonalism dominates all walks of life due to scientific revolution in the West, the course of education changes

¹⁸ Hitlin, Steven dan Stephen Vaisey (ed), *Handbook of The Sociology of Morality* (New York : Springer, 2010), vi.

¹⁹ Ibid, 126.

²⁰ Hitlin, Steven dan Stephen Vaisey (ed), *Handbook of The Sociology of Morality* (New York : Springer, 2010), 39.

accordingly. From Christain-ethics oriented education of Thomas Aquinas, education orientation changed to materialistic driven of Descartes. From then on, knowledge is regarded as value free so education was developed without any value. Morality, ethics, and religion, are all but stripped off of curriculum so that man can be more intelligent and creative in making inventions and innovations in science and technology.

Western society begun to develop education models oriented to work and over specialist due to industrial demands in meeting unlimited human need. Such phenomena began to creep into the Muslim world prior to the demise of the Chaliphate who became target of Western imperialism. Islamic education laden with moral and religious values eventually was put aside and allinated from the civilization of the world due to West systematic effort and internal problems of the Muslims in general who took priority of their own groups over the ummah and became disarrayed.

But, the absence of value in western educational system has its toll and must be paid dearly by modern civilization. Danah Zohar stated that the common problems of the modern age is marked by such things as the collapse of family, society, traditional religion, and the lack or absence of heroism, while the youth is trying to cope it all. Now is the time when there is no purpose, no clear rules, no certain values, no bright way to grow and no obvious vision of responsibility.²¹ Western civilization grows like a monster devouring itself, goes Zohar making simile of the value crisis in western civilization.

The social problem eventually gives rise to rebellion within the ratio worshipping societies, one of which is in education. The West has developed a kind of education whose orientation is towards values, ethics, and morality that is designed to give rise to humanistic individuals. Other efforts include developing "*spirituality*" concept to rival or substitute "*religion*". Spirituality is and individual domain and can be attained without formal religion, but by way of mixing

²¹ Danah Zohar dan Ian Marshal, *SQ ; Memanfaatkan Kecerdasan Spiritual dalam Berpikir Integralistik dan Holistik untuk Memaknai Kehidupan* (Jakarta: Mizan, 2001), 10.

mystical culture of different traditions and religions. Spirituality has the purpose of directing mankind towards his (*ultimate value*). But the final purpose here is to achieve happiness in the world and free from existential crisis as mentioned by Emilie Durkheim, "No living being can be happy or even exist unless his needs are sufficiently proportioned to his means".²²

When we compare the concept of value in sociology and western education with the perspective of medieval ulama, Ibn Khaldun, whom West dubbed as the father of sociology, then there can be seen clear distinction of Western worldview and that of Islam. Islam does not view education as value free or simply intended to attain human happiness in the world. On the contrary, education according to Ibn Khaldun is not only placed as an intergral part of civilization (*al-umran*), but also as a vehicle for man to know laws of Allah SWT prescribed to them and attain ma'rifat by practicing the rituals.²³

In his view on knowledge, Ibn Khaldun contended that the repertory of knowledge is man's soul itself where Allah created useful insights for him to think dan obtain scientific knowledge.²⁴ Mankind can obtain knowledge through conscience Allah instills within the mind, when their essential purpose in their research is to seek the truth and place himself on His grace.²⁵ Ibn Khaldun views the absolute truth as deriving from Allah SWT. The truth does not only exist in reality, but there is absolute truth (*haq-al yakin*) coming from God. Nevertheless the knowledge man may obtain from his research is limited only to *'ain al-yaqin* or higher level man can achieve is *ilm al-yaqin* eventhough they try as much as possible to attain *haq al-yakin*.²⁶

Education in Islam according to Ibn Khaldun is always oriented towards Islamic values. The truth is not always determined by the

²² Bruce, Steve, *Sociology ; A Very Short Introduction* (Oxford: Oxford University Press, 2000), 35.

²³ Warul Walidin, *Konstelasi Pemikiran Pedagogik Ibnu Khaldun – Perspektif Pendidikan Modern*, (Lhokseumawe, 2002), 105-107.

²⁴ Ibn Khaldun, *Muqaddimah* (Jakarta: Pustaka Firdaus, 2008), 742.

²⁵ *Ibid.*, 755.

²⁶ *Ibid.*, 217.

intellect because there are faculties other than the intellect and senses to achieve knowledge, that is supernatural-divine perception. Above the realm of man, there is the spiritual realm that can be proven by its impact on man by the power of perception and will that have been given. The essence of spiritual realm is a pure perception and absolute thought called the realm of spirit/angels (*alam ruh/malaikat*). In order to reach this realm man's soul at one point of time must be able to release itself from physical attachment of its humanity so that it can become a part of the angels and at the same time regain its humanity. Such condition can only be achieved through spiritual exercise (*riyadlah*), such as remembrance (*dzikr*), fasting (*shawm*) and night-vigil prayers (*tahajud*) so Allah will teach man what he knows not.²⁷

3. Value Education in Pedagogy

In terms of etymology, *pedagogy* comes from the Greek word *Paedagogia* meaning 'obligation of the slaves to take his master's children to school. From this we can learn that in ancient Greece learning was at first a luxury for the free man. School was not the place to study knowledge as we now know it, but more of a place of leisure for the free man. To assure the safety and comfort of the children, the slaves are obliged to take them so school.²⁸

In contemporary time, pedagogy means knowledge on the method of teaching.²⁹ Sometimes the term pedagogy is interchanged with *education*. Nevertheless, education has wider meaning than pedagogy which connotes a branch of knowledge. In general, teaching and learning involves three main elements, tacher, students and a subject. Therefore the study on this matter of value in the study of education in this paper is focused on the most important values of learning in Islamic perspective.

In Islam teacher is the most important component in teaching. In the early times of Islam, Islamic learning tradition dictates absolute

²⁷ Ibid., 528.

²⁸ Gutek, Gerald L, *History of Education*, Microsoft® Encarta® 2009 [DVD]. Redmond, WA: Microsoft Corporation, 2008

²⁹ *Oxford Advanced Learners Dictionary: Fourth Edition* (Oxford University Press, 1949)

presence of a teacher. Someone's knowledge would not be recognized if it was obtained by way of self-taught, for instance by books. Thus knowledge transfer in early period of Islam were always through chains of authority which clearly shows where, when and who the teachers were when someone studying or learning knowledge. It was such system of knowledge learning or studying that Muslims have been able to maintain the originality of knowledge in Islam up to this day, particularly regarding to the authenticity of the Qur'an and the Hadiths of The Messenger of Allah (PBUH). In Islam a teacher is not merely functioning as a source of knowledge for his students but also a model. That's why a teacher not only must reflect himself as a figure of knowledge but must also a figure of high spiritual quality apparent in his akhlak. These two criteria are actually a profile of an ulama because an ulama is not simply some knowledgeable but also someone whose knowledge must be taught to others. Thus in the knowledge tradition history of Islam, the term teacher and ulama bears the same meaning.

In contemporary modern life, the role of teachers tend to be a source of knowledge but his role of model is becoming more and more obscure and consequently almost no demand whatsoever for teachers to live up to certain akhlaq criteria. Armed with a certificate signifying qualifications of certain subjects, or achievements in passing competency tests of a prescribed knowledge, someone can become a teacher at any level of education. Such condition is aggravated by the advancement of information technology because technology is becoming more and more directed towards substituting teacher's role as a source of technology. Prof. Ahmad Tafsir surmised that the shift of term from "murid" (student) to "anak didik" (child of education) to "peserta didik" (participant of education) reflect the shift of educational paradigm that reduce the role of teacher in learning process.³⁰ Such information technology based efforts might replace teacher's role as the source of knowledge, even though partially, but impossible to actually replace teachers as a source of

³⁰ Ahmad Tafsir, *Filsafat Pendidikan Islami* (Bandung: Remaja Rosdakarya, 2008), 165-166.

model.

The Object of teaching process here is individual so that in every process of setting up learning strategy what must be understood since the start is what man is. Scholars both Muslims and westerners in general have agreed that man has physical aspect, but each of them differ in other aspects such as intellect, emotion, and spirit (*ruhani*). Western scholars adhering to materialism usually disregard spiritual aspect of man whereas their counterpart almost all adhere the existence of spirit in man. This difference result in differing values applied in the purpose and model of learning in Islam and in the West.

The purpose of education fundamentally is to give rise good individuals. This purpose is one that is universal and can be found in any civilization and culture. But each civilization has differing concept of what "good individual" is as all is dependant on the values adhered by the civilization. For instance, because of its disregard of spiritual existence which consequently disregard any notion of afterlife, the purpose of education in western cultural perspectives in terms of individual context is solely for the individual's interest and happiness in this world while in terms of social context, the purpose of education is to mold members of society to be law abiding citizens and worthy of the nation. The case in Islam is that the purpose of learning is to the benefit of oneself in this life and the hereafter. The interest of both worlds is not something that is separate but connected and unified, one affecting the other. All the purpose to be achieved in this world must be a way bridging the achievement of the hereafter. The emphasis on one aspect while at the same time denying another is something opposed in Islam. One who can actualize the unified purpose is one deserving to be called good individual. And the entireties of Muslims and ulama since the beginning have unanimously agreed that none best described good individual and worth being an ideal model other than The Messenger of Allah, Muhammad PBUH.³¹

³¹ For more description also see: Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan*

Just as teachers, students too must possess spiritual purity when undergoing a learning process. This is because in Islam knowledge is the gift from Allah to mankind.³² Thus knowledge is something sacred and each individual whosoever wishes to obtain this gift must purify its soul first. A student must also renounce evil deeds and despicable behaviour in order to obtain knowledge and gain blessings from it.

Basically knowledge is vast and limitless while man's ability in terms of intellect, power and time is very limited so it is impossible for any man to be able to know all that there is. But still no matter what The Messenger of Allah, Muhammad PBUH told Muslims to attain knowledge. Therefore what Muslims must do is not learn all but must decide what is the priority and able to determine which ones are obligatory or necessary (*fardlu*) and those which are not. Necessary here means that the knowledge will provide appropriate provision for oneself to allow him to perform the basic obligations as the slave of Allah in this world, because the purpose of his creation is to submit himself only to Allah.³³ Fulfilling such obligation will ensure his happiness in the hereafter. So this is how on determine if certain knowledge is necessary or not.

In light of this, the ulama generally classify knowledge into two main categories (1) *fardhu 'ain* knowledge, which is obligatory (*wajib*) for all and (2) *fardhu kifayah* knowledge, which is obligatory (*wajib*) for some people only due to its socially beneficial nature where the entire society would be guilty of sin if none acquires the knowledge. Because man's life evolve, so does his obligation. Thus *fardhu 'ain* knowledge is not static but ever changing in accordance with the change in the life of each individual. Some knowledge that was once considere for one as *fardhu kifayah* knowledge, might in the future be considered *fardhu 'ain* knowledge. This is the most important value education according to Islam in terms of curriculum.

By understanding that, it is clear that not all knowledge need to

Islam Syed M. Naquib al-Attas (Bandung: Penerbit Mizan, 2003), 163-173.

³² QS. al-'Alaq [96]: 5

³³ QS. Adz Dzariyat [51]: 56

be studied. There is a knowledge needed by everyone, a knowledge which is necessary for some people- whilst not for some others, and a knowledge which not beneficial for anyone. Thus the first obligation for people before he start to learn, is to know which knowledge are important for him and which are not. He must fully understand the purpose of his studies. Modern life has been embezzled students from the correct goals. Materialistic life has changed the purpose of study which causes the damage the world today. Studying now has become a means for short-term goals and worldliness (wealth, position, career, fame, power) and marginalizes the long-term goal (God blessing and the happiness of the Hereafter).

The Islamic scholars generally agree that there is knowledge that obligatory for every Muslim (*Fardhu 'ain*) and there are obligatory for some Muslims (*fardhu kifayah*). But they differ in determining which knowledge is *Fardhu 'ain* and which are *fardhu kifayah*. Imam al-Ghazali then unified these various opinions. According to al-Ghazali, a state of a person is different from one to another, therefore the obligation of a man as a God servant are various depending on the circumstances that exist in the person's. This is based on the Qur'an Verses al-Baqarah (2): 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not burden a person but according to his capacity.

Knowledge of *fardhu 'ain* is the knowledge that people must possess in order to know the duties Allah prescribes to them and could preserve human from sin. For example, because *shalat* is obligatory for every person who is *baligh*, therefore the knowledge of *shalat* is obligatory to be mastered. A businessman should be able to identify which are forbidden in business transactions, such as *riba*, thus he must know the knowledge of *muamallah*. Meanwhile, not all persons must learn medical science or agriculture if there are some people in their community who take the responsibility in learning those.

D. Conclusion

Value education emerged as a response to moral and existential crisis caused by the Western worldview which is value-free. Value in Western conception is relative, created by human ratio and neglects the revelation. Values and morals evolve and change from time to time as a response to the social and political situation in Western civilization. That concept was taken to design the value education which is used as a means to help people define their values, both as individual and social, institutionalized and preserved as a culture. For the West, it is believed that value education could allow students to understand the differences in values among their societies, therefore they will not make any truth claim against other beliefs.

Islamic conceptions of value and moral are different from Western conceptions. The value and morality in Islam comes from the revelation which was revealed to Prophet Muhammad PBUH through Jibril and written in the Qur'an, then practice exemplified by The Prophet Muhammad (Rasulullah PBUH). Education in Islam is not value free and could not be separated by the metaphysical elements, but includes both the physical and metaphysical reality, and contains the principles of Islam which is useful as a guide for man to find true happiness in the world and the Hereafter. The value and the truth that come from revelation are absolute and binding, and therefore must be able to direct and motivate every Muslim to perform correctly in servitude to God, according to a prescribed path as stated in the Qur'an and Sunnah.

Value education developed by the West, should not be accepted by Muslims without adequate criticism, because there are some fundamental differences between the Western worldview and the Islamic worldview, especially in the concept of truth and knowledge. Value education which defines as a means to instill good values to students in Islamic knowledge is actually covered by Akhlak education. The concept of value in Akhlak education is based on the Qur'an and Hadith, and aims to develop good people. Civilized or good people are human beings who have moral virtue as exemplified

by Prophet Muhammad PBUH which covers all universal values and special values that only belong to Islamic teaching. Fundamental character must be possessed by the students who are *siddiq, amanah, tabligh and fathonah* because those values will be respected by both Muslim and non Muslims.

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