



## Philosophy of Education in Fiqh Studies on Ontology, Epistemology, Axiology and Methodology

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**Abstract:** *Fiqh education in the context of Islam is often understood merely as the transfer of knowledge regarding normative laws. However, the exploration of fiqh education as a process that can shape students' character in accordance with the goals of education, which not only transfers knowledge but also forms individual values and character, has not yet been evident. This is due to the lack of understanding of the essence of fiqh education from the perspective of educational philosophy. This article aims to explain that fiqh should not only be viewed as law but also as education rich in moral and character values. Fiqh education, when analyzed through several philosophical perspectives such as ontological, epistemological, axiological, and methodological studies, reveals its moral and character values. From an ontological perspective, fiqh education can be directed towards understanding the meaning of Islamic education and the relationship between fiqh law and moral values. This shows that fiqh education plays a role in building students' character. In the epistemological aspect, the Qur'an and Hadith serve as the primary sources of knowledge. Teaching methods that include textual, rational, and empirical approaches motivate students to understand the legal context more deeply. Axiology in fiqh education emphasizes the importance of moral values and social responsibility, aiming to shape individuals with high morality. Teaching methodologies are also evolving with new approaches, such as problem-based active learning, to enhance students' interest in understanding the material. Thus, it is hoped that the education of fiqh will not only produce individuals who are well-versed in normative laws but also individuals of noble character in accordance with religious teachings.*

**Keywords:** *Axiology, Epistemology, Fiqh Education, Ontology, Methodology, Philosophy*

### 1. INTRODUCTION

The relationship between philosophy and education cannot be separated, whether in process, path, or purpose. This can be understood because education, in essence, is the result of philosophical speculation, particularly in the philosophy of values, which is related to humanity's effort to understand its nature as beings who always seek meaning in ethical and pragmatic processes. (Feldges, 2019)

In this context, education becomes essential for a meaningful human life. Education enables humans to live life correctly and well, so they can act appropriately in various situations. According to experts, the relationship between philosophy and education is the oldest science among other sciences. (Schulz, 2014) Therefore, philosophy is referred to as the mother of all sciences. Without philosophy, education lacks clear direction and purpose. Conversely, without education, philosophy remains in the realm of utopian thought. Therefore, teachers must understand and delve into the study of philosophy, especially the philosophy of education. Through the philosophy of education, teachers can understand the essence of education that can be developed through ontology, epistemology, axiology, and

methodology.(Varpio & MacLeod, 2020) These four aspects are interconnected and together form a holistic understanding of education. They are not just separate aspects, but are interconnected and influence each other in shaping a comprehensive education system, including Islamic religious education.

Islam views that education plays a very important role, not only as a transfer of knowledge but also as a process of character formation and individual spirituality. In Islamic teachings, education is considered a duty for every Muslim. Education in Islam is not only limited to academic aspects but also includes moral and ethical learning.(Halstead, 2004) One important aspect of Islamic religious education is fiqh, which is a branch of knowledge that discusses Islamic laws derived from sources such as the Quran and hadith. In the context of education, fiqh is taught as a mandatory subject in religious universities with the aim of providing a deep understanding of the laws that govern human behavior.(Hasbiyallah et al., 2024) The study of fiqh is not only theoretical; it also emphasizes the practice of religious values in daily life, so that students can understand and apply Islamic law in real contexts.Furthermore, Islamic religious education serves as a pillar in the character formation of students.(Darnadji et al., 2015) Through this education, students are taught about faith, which serves as the foundation for the development of good morals. This process involves interaction between students and their family and school environments, where religious values are taught and applied. Thus, religious education not only aims to enhance knowledge of Islamic law but also plays a crucial role in shaping individuals with religious behavior and high social ethics.(Campbell, 1997) At the level of higher religious education, the integration of fiqh into the curriculum is increasingly strengthened to prepare students to face modern challenges. This includes an emphasis on *ijtihad* (independent reasoning) to adapt Islamic law to the needs of contemporary society. With this approach, fiqh education not only serves to understand the law but also to foster moderate and inclusive attitudes among students.(Memon et al., 2021)

To comprehensively delve into all of that, the philosophy of education must be involved in understanding the essence of the intended fiqh education. The urgency of involving the philosophy of education in fiqh education lies in its ability to provide direction, improve practices, analyze problems, understand the nature of humanity, integrate moral values, and adapt to social changes. Thus, the philosophy of education is not merely a complement but an integral part of the effort to achieve a profound understanding of the essence of fiqh education within the broader context of Islam.(LODGE, 1953) This article seeks to present how the philosophy of fiqh education is examined through a more detailed study involving ontology,

epistemology, axiology, and methodology to uncover a comprehensive understanding of the essence of fiqh education.

## **2. METHOD**

The research design used in this study employs a qualitative approach with a literature review method. This design was chosen because it allows researchers to explore and analyze various relevant literature sources, including books, articles, and other documents related to the philosophy of fiqh education. This research focuses on document analysis to understand ontological, epistemological, axiological, and methodological concepts in fiqh education to gain a deep understanding of fiqh education from a philosophical perspective. This research aims to explore how fiqh education not only functions as a transfer of legal knowledge but also as a tool for shaping students' character and moral values. Document Analysis is used as the main instrument in this research to identify important themes in the literature related to fiqh education. For the procedure, the researcher collects various relevant literature sources on fiqh education and the philosophy of education, analyzes the content of the collected documents to find the moral values and character contained in fiqh education, interprets the analysis results to explain the relationship between fiqh education and the formation of students' character, and then compiles the research results into a report that explains the main findings. To ensure the validity and reliability of the data in this research, the researcher uses various sources of information to compare and verify the data obtained from the literature, conducts reliability tests on the content analysis instruments to ensure that the analysis is carried out consistently, and involves experts in the field of fiqh education and philosophy to review the analysis results to ensure the accuracy of the interpretation. With this approach, the research is expected to provide deep insights into the role of fiqh education in shaping students' character and the moral values contained within it.

## **3. RESULTS AND DISCUSSION**

### **Understanding Educational Philosophy Through Ontology, Epistemology, Axiology, and Methodology**

The multitude of theories and materials related to the philosophy of education makes it impossible to reach conclusions about the nature of education from just one or a few perspectives. Such an approach has the potential to limit the understanding of the philosophy of education itself. On the other hand, the effort to integrate all theories and accommodate all materials in order to conclude the philosophy of education also faces challenges, as this can

lead to unfocused conclusions. Therefore, the placement of ontology, epistemology, axiology, and methodology as fundamental concepts in the quest for the essence of education becomes a more moderate choice. The four concepts are interconnected and together form a holistic understanding of education. Here is the explanation :

### **1. Ontology of Educational Science**

Ontologically, the science of education limits the problems it studies to aspects that fall within the scope of human experience. In philosophical studies, ontology is often identified with metaphysics. Simply put, metaphysics can be defined as the study of the deepest and most radical nature of reality.(Solomyak, 2020) In the context of education, metaphysical issues become very relevant, considering that students interact with the real world and have a strong drive to understand everything around them. Both in school and in society, students are constantly confronted with reality and experience various events in their lives. The purpose of studying metaphysics in the philosophy of education is to implicitly guide educational goals and understand the world of the learners. An educator, especially an educational philosopher, not only needs to understand the nature of the world they inhabit but also must understand the nature of humanity, particularly the nature of the learners themselves. Therefore, metaphysics has important implications for education, considering that the school curriculum is built based on our understanding of reality.(Saikina, 2022)

### **2. Epistemology of Educational Science**

Epistemology is the study of the problem of knowledge, including its source, organization, methodology, and validity. The source of knowledge and the structure of knowledge itself are the most crucial topics to cover in this context. The sorts of knowledge and the methods by which we acquire them are directly tied to this subject.(Evers, 1987)

### **3. Axiology of Educational Science**

Axiology is the study of philosophy and the question of what knowledge is for. In the field of philosophy known as axiology, the values of good and bad, as well as beautiful and ugly, are discussed. Since these values will always be taken into account and serve as the foundation for establishing educational goals, this is extremely pertinent to education.(McNamee, 1998)

### **4. Methodology of Educational Science**

In the world of science, there is a scientific effort called the method—namely, a way of working to understand the object that is the target of the study of that science.

Method is a systematic procedure for knowing something. Meanwhile, methodology is the assessment of the rules of the methods used. In simple terms, methodology can be understood as the science of methods or the study of procedures for acquiring knowledge.(J. J. Maldonado Ramos et al., 2019)

By considering ontology, epistemology, axiology, and methodology simultaneously in the study of the philosophy of education, we can gain a more comprehensive understanding of the nature of education itself. These four elements complement each other and provide a foundation for the development of more effective and relevant educational theories and practices that meet the needs of learners in the modern era.(Varpio & MacLeod, 2020)

## **Philosophy Of Fiqh Education In The Study Of Ontology, Epistemology, Axiology, And Methodology**

### **1. Ontological Studies**

Fiqh education in the context of ontological studies is an effort to understand the essence of Islamic education, particularly in terms of teaching and practicing fiqh as part of a broader educational system. This study involves an in-depth analysis of what is meant by fiqh education and how it interacts with the underlying ontological principles. In the context of Islamic education, ontology serves to explore the essence of education itself,(Karkar & Al Ja'am, 2016) including fiqh education, and how it contributes to human understanding of themselves, nature, and God. Fiqh education is not only related to the mastery of Islamic laws but also encompasses a broader understanding of the moral and ethical values contained in Islamic teachings. From an ontological perspective, fiqh education aims to guide individuals to understand and practice these laws in their daily lives. This aligns with the broader goals of Islamic education, which are to shape individuals who are faithful, knowledgeable, and of noble character.(Obiedat, 2019) Here is an Example of the Application of Ontology in Fiqh Education

- a. Teaching Islamic Law: In fiqh classes, students are not only taught about certain laws but are also invited to understand the philosophical and ontological background of those laws. For example, discussions about justice in Islam not only cover legal rules but also the underlying moral principles.(Ali, 2021)
- b. Ethical Discussion: Fiqh education often involves discussions about ethical dilemmas that individuals may face in a modern context. Using an ontological approach, students are encouraged to consider the consequences of their actions based on Islamic values.(Ghaly, 2012)

- c. **Integration of Knowledge:** Fiqh education can be integrated with other disciplines such as sociology or psychology to provide a more comprehensive understanding of how Islamic law is applied in society. This shows that fiqh education is not separate from the social and cultural realities in which it is applied. (Suwendi et al., 2024)

The ontological study in fiqh education provides a framework for understanding the nature of education itself and the goals to be achieved through the teaching of fiqh. With this approach, fiqh education can be seen as a process that not only emphasizes the mastery of law but also the formation of students' character and morals in accordance with Islamic teachings. This is important to ensure that graduates of fiqh education not only become legal experts but also individuals capable of applying those values in everyday life. (Moniem, 2021)

## **2. Epistemological Studies**

In the study of epistemology, the education of fiqh (or ushul fiqh) in the context of Islam can be analyzed from several important aspects:

- a. **Sources of Knowledge** The epistemology of Islamic education, including fiqh, emphasizes legitimate sources of knowledge. In fiqh, the primary sources of knowledge are sacred texts such as the Qur'an and Hadith, Bayani epistemology, which is closely related to ushul fiqh, holds that reason cannot acquire knowledge without relying on texts (nash). (R'boul et al., 2024)
- b. **Epistemological Methods** In fiqh education, the epistemological methods used can be divided into several categories:
  - 1) **Textualist Method (Bayani):** This involves the understanding and interpretation of sacred texts. Bayani epistemology prioritizes the authority of texts and uses reason only within limited boundaries (al-Musharra'ulah).
  - 2) **Rational Method:** Although not entirely purely rational, this method is used in the context of qiyas (analogy) to resolve unclear legal issues. Qiyas involves the use of reason to connect new cases with principles already present in the sacred texts.
  - 3) **Empiricism and Intuition Method:** Although less dominant in fiqh, these methods can also be used in the broader context of Islamic education epistemology, but always with a strong reference to the sacred texts. (Hellen Tiara & Danu, 2023)

**c. Structure and Validity of Knowledge**

The epistemology of fiqh education also discusses the structure and validity of knowledge. In ushul fiqh, the validity of knowledge is determined by how closely that knowledge aligns with sacred texts and how well it is interpreted and applied. This epistemology emphasizes the truth and validity of knowledge through verification with primary Islamic sources.

**d. Practical Example**

A practical example of epistemology in fiqh education can be seen in the use of qiyas. For example, when facing a new legal issue and there is no clear legal ruling in the holy texts, Islamic jurists use qiyas to find a solution. They draw analogies between new cases and existing cases in the holy texts, using reason within limited boundaries and always adhering to the holy texts as the main reference. Thus, fiqh education in the study of Islamic epistemology emphasizes the understanding and application of the holy texts, the use of reason within certain limits, and the verification of the truth of knowledge through primary Islamic sources.(Moniem, 2021)

**3. Axiological Studies**

Fiqh education according to axiological studies discusses the values and goals of education in the context of Islam, focusing on how education can shape the character and morals of individuals. Axiology, as a branch of philosophy that studies values, seeks to answer questions regarding the usefulness and values contained in Islamic education.(McNamee, 1998)

The Concept of Axiology in Fiqh Education

**a. Objectives of Fiqh Education**

Fiqh education not only focuses on mastering Islamic laws but also aims to shape individuals who possess moral and ethical awareness. This includes:

- 1) Character Development: Fiqh education is expected to shape the character of students so that they can live a life in accordance with Islamic teachings.(Pamuji & Mulyadi, 2024)
- 2) Social Awareness: Encouraging students to understand and implement the values of justice, compassion, and social responsibility in society.(Bosio & Schattle, 2023)

## **b. Implementation of Values in Education**

In practice, fiqh education must integrate Islamic values into the curriculum and teaching methods. This includes:

- 1) Value-Based Learning: Teaching fiqh with an approach that emphasizes moral and ethical values.(Kholidah, 2022)
- 2) Community Engagement: Encouraging students to participate in social activities that reflect the application of fiqh values in real life.(Uyuni et al., 2024)

Axiological studies in fiqh education show that education not only serves as a transfer of knowledge but also as a means to shape individuals who are characterized and ethical. By understanding and applying Islamic values in education, it is hoped that students can become positive agents of change in society.(Sulton, 2023)

## **4. Methodological Studies**

Fiqh education plays an important role in shaping the understanding and practice of Islamic teachings among students. Methodological studies in Fiqh education encompass various approaches and methods used to effectively convey teaching materials.(Udin By Arifin et al., 2019)

### **1. Understanding and Importance of Fiqh in Education.**

Fiqh, in the context of education, refers to the understanding and application of Sharia laws related to actions. This includes a set of rules and norms that serve as a guide for the lives of Muslims.(Abou El Fadl, 2017) In education, Fiqh is taught as part of the Islamic Religious Education (PAI) curriculum at various levels of madrasahs, including Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA).

### **2. Fiqh Learning Methods.**

The methods of teaching Fiqh often remain conventional, involving direct delivery of material, followed by memorization and practice. However, this approach can create a monotonous and less engaging learning atmosphere for students. Therefore, innovation in teaching methods is needed to enhance students' interest and understanding of Fiqh material.(Woods, 2021)

### **3. Innovative Approaches**

Several innovative approaches that can be applied in Fiqh learning include:

- a. Active Learning: Involving students directly in the learning process through group discussions, simulations, or real-life practices.(Ijudin et al., 2022)



- b. Problem-Based Learning: Presenting real problems relevant to students' daily lives to be solved using Fiqh principles.(Fakultas Tarbiyah dan Ilmu Keguruan, Universitas Islam Nahdlatul Ulama' Jepara, Jl. Taman Siswa No. 9 Tahunan, Jepara, Jawa Tengah, Indonesia & Fathur Rohman, 2022)
- c. Use of Technology: Utilizing digital media to deliver material, such as educational videos or online platforms, especially in the context of distance learning.(Susanto et al., 2022)

#### **4. Analysis of Learning Method Mapping**

In the analysis of Fiqh learning method mapping, it is important to consider the cognitive, affective, and psychomotor aspects of students:

- a. Cognitive Aspect: Involves understanding the basic concepts of Fiqh through discussions and material application.
- b. Affective Aspect: Developing a positive attitude towards Islamic teachings and social values through activities that emphasize social piety.(Holzberger et al., 2021)
- c. Psychomotoric Aspect: Applying practical aspects of Fiqh teachings, such as the performance of worship or social activities.(Pranajaya et al., n.d.)

Fiqh education requires an appropriate methodological approach to effectively achieve learning objectives. By adopting more innovative and interactive methods, it is hoped that students will not only understand the theory but also be able to apply the teachings of Fiqh in their daily lives. This effort will help create a generation that is not only knowledgeable but also possesses noble character in accordance with Islamic values.(Murihah Abdullah, 2024)

According to Abd. Haris and Kivah Aha Putra in Islamic Education Philosophy, it encompasses six main approaches that can all be integrated into Fiqh Education:

- a. The speculative and contemplative method involves deep thinking and reflection on abstract concepts in fiqh, such as the essence of prayer, fasting, and other acts of worship.
- b. The normative method is used to establish values or Islamic laws relevant to fiqh education, based on the Qur'an and Hadith through ijtihaad.
- c. The concept analysis method translates key terms related to fiqh education, such as khusyu', sincerity in transactions, and ta'zir justice. ( hukuman).

- d. The historical method is used to understand the philosophy of fiqh education in the progression of thought from time to time, from classical fiqh to contemporary fiqh.
- e. The deductive method focuses on drawing conclusions from general principles to specific cases.
- f. The integrated method, which combines a rational-empirical approach with intuition, allows for the resolution of fiqh education problems not only by relying on logical approaches but also on intuition.

In general, the goal of Islamic education is to create people who are devout, have high moral standards, and can grow in their physical, intellectual, and social capacities in line with the demands of modern life and the precepts of Islam. As a result, Islamic education seeks to develop not just obedient individuals but also individuals who actively fulfill the function of caliphs on earth, able to serve Allah in every area of their lives. In the meantime, one of the primary tenets of Islamic education is fiqh. (Witono et al., 2023)

### **In-Depth Analysis of the Philosophy of Fiqh Education**

This article discusses how the philosophy of fiqh education is examined through the approaches of ontology, epistemology, axiology, and methodology. These four aspects are interconnected and provide a comprehensive understanding of the essence of fiqh education within the context of Islamic education. Below is an in-depth analysis of each aspect.

#### **1. According to Ontological Studies**

The ontological study in fiqh education focuses on the nature of Islamic education and its interaction with ontological principles. Fiqh education not only teaches Islamic laws but also instills moral and ethical values. The primary goal of this education is to shape individuals who understand and practice these laws in their daily lives. Examples of Ontology Application in Fiqh Education:

- a. Teaching Islamic Law: Students are taught not only the laws but also their philosophical backgrounds.
- b. Ethics Discussion: Addressing ethical dilemmas by considering Islamic values.
- c. Integration of Knowledge: Linking fiqh with other disciplines for broader understanding.

#### **2. According to Epistemological Studies**

In epistemological studies, fiqh education analyzes the sources of knowledge and methods used. The primary sources of knowledge are the Qur'an and Hadith, with approaches that include:

- a. Textual Method (Bayani): Understanding sacred texts as primary sources.
- b. Rational Method: Using analogy (qiyas) to resolve legal issues.
- c. Empiricism and Intuition Method: Applied in broader contexts while always referring back to sacred texts.

### 3. According to Axiological Studies

Axiological studies focus on the values and goals of fiqh education. This includes:

- a. Goals of Fiqh Education: Shaping individuals with moral and ethical awareness.
- b. Implementation of Values in Education: Integrating Islamic values into the curriculum and teaching methods.

### 4. According to Methodological Studies

Fiqh education requires appropriate methodological approaches to effectively convey teaching materials. Some innovative approaches include:

- a. Active Learning: Engaging students in the learning process through discussions and real-life practices.
- b. Problem-Based Learning: Solving real problems using fiqh principles.
- c. Use of Technology: Utilizing digital media to enhance student interest.

## In-Depth Visualization of Fiqh Education Philosophy

To provide a deeper understanding of the philosophy of fiqh education, here is a visualization that includes diagrams and tables explaining the relationships between ontology, epistemology, axiology, and methodology within the context of fiqh education.

### 1. Diagram of Relationships Among Aspects of Fiqh Education Philosophy

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A[Ontology] --> B[Epistemology]
A --> C[Axiology]
A --> D[Methodology]
B --> C
B --> D
C --> D

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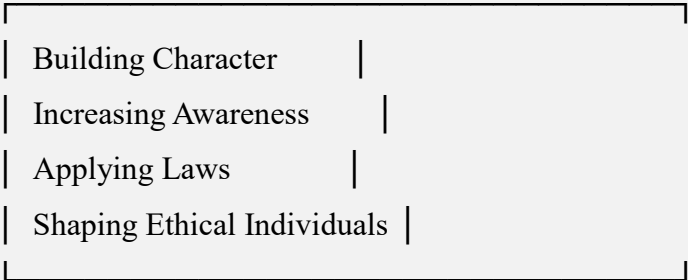
The diagram above shows how the four aspects are interconnected. Ontology provides a foundation for epistemology, which in turn influences axiology and methodology. Each aspect contributes to a comprehensive understanding of fiqh education.

2. Table Detailing Aspects of Fiqh Education Philosophy

Aspect	Description	Example Implementation
Ontology	Understanding the nature of fiqh education and its interaction with moral values	<ul style="list-style-type: none"><li>• Teaching law with philosophical background</li><li>• Ethics discussions</li><li>• Knowledge integration</li></ul>
Epistemology	Analyzing sources of knowledge and methods used	<ul style="list-style-type: none"><li>• Textual method (bayani)</li><li>• Rational method (qiyas)</li><li>• Empirical and intuition methods</li></ul>
Axiology	Emphasizing values and goals of education	<ul style="list-style-type: none"><li>• Value-based learning</li><li>• Community involvement</li></ul>
Methodology	Approaches for effectively delivering teaching materials	<ul style="list-style-type: none"><li>• Active learning</li><li>• Problem-based learning</li><li>• Use of technology</li></ul>

3. Graph Showing Goals of Fiqh Education

Goals of Fiqh Education



#### 4. Mapping Learning Methods in Fiqh Education

Aspect	Learning Method	Description
Cognitive	Group discussion	Students engage in discussions to understand concepts
Affective	Social activities	Encouraging students to participate in social activities
Psychomotor	Real-life practice	Applying fiqh teachings in everyday life

This comprehensive analysis illustrates how various philosophical aspects contribute to a deeper understanding and practice of fiqh education within Islamic educational frameworks.

#### 4. CONCLUSION

Fiqh education plays a crucial role in shaping the character and morality of individuals within the context of Islamic teachings. Through an ontological approach, fiqh education not only teaches the laws of Sharia but also explores the underlying moral and ethical values, enabling students to understand and apply these laws in their daily lives. The epistemological aspect emphasizes the importance of legitimate sources of knowledge, such as the Qur'an and Hadith, as well as the analytical methods used to interpret sacred texts. In this regard, fiqh education encourages students to think critically and rationally when facing complex legal issues. The axiology of fiqh education focuses on the goal of character building, where students are taught to have moral and ethical awareness. This includes the development of positive traits such as honesty, discipline, and empathy towards others. Thus, fiqh education serves as a transformative tool that not only produces legal experts but also individuals capable of positively contributing to society. Overall, the integration of philosophy in fiqh education strengthens a holistic understanding of the essence of education itself. From a methodological perspective, Fiqh Education plays an important role in shaping the understanding and practice of Islamic teachings among students. Conventional teaching methods are often less engaging, so innovative approaches such as active and problem-based learning are needed to increase student interest. By paying attention to cognitive, affective, and psychomotor aspects, Fiqh education is expected to produce individuals who not only understand Islamic law but are also able to apply it ethically in daily life, in line with the values of Islamic teachings.

By understanding the relationship between ontology, epistemology, axiology, and methodology in Fiqh education, it provides practical implications for educators to explain character-based Fiqh material and develop their teaching materials. Educators can also design a character-based fiqh curriculum that is more effective and relevant to the needs of students in the modern era. Ultimately, fiqh education can be seen as a dynamic process that continuously evolves to meet the challenges of the times while adhering to the fundamental values of Islamic teachings.

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