

Islamic Axiology (Functions and Values of Knowledge in Islamic Religious Education)

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ABSTRACT

In the modern era, science is often developed in a value-neutral framework, which creates a gap between intellectual progress and moral-spiritual responsibility. This condition raises the urgency to re-examine Islamic axiology as a value foundation for understanding the function and purpose of knowledge, particularly in Islamic Religious Education. This study aims to analyze Islamic axiology in relation to the integration of metacosmic, macrocosmic, and microcosmic values in shaping a holistic educational paradigm. This research employs a library research method with a descriptive qualitative approach by examining relevant literature on philosophy of science, Islamic education, and Islamic cosmology. The findings indicate that, within the framework of Islamic axiology, knowledge functions as a means of knowing Allah (ma'rifatullah), a guide for life and worship, a foundation for building civilization based on divine values, and a bridge between reason, revelation, and human action. The primary purpose of knowledge is to strengthen faith, promote social benefit and justice, and cultivate noble character. Furthermore, the integration of metacosm (divinity), macrocosm (universe), and microcosm (human) forms the basis of holistic Islamic Religious Education. Education is not limited to knowledge transmission but also emphasizes the internalization of monotheism, morality, and human responsibility. Thus, Islamic axiology positions knowledge as a path toward harmony between spiritual and material dimensions, reason and revelation, and humanity and the Creator, leading to true happiness and universal benefit (rahmatan lil 'alamin).

Keywords: *Islamic Axiology, Metacosm, Macrocosm, Microcosm.*

ABSTRAK

Di era modern, ilmu pengetahuan sering dikembangkan dalam kerangka nilai netral, yang menciptakan kesenjangan antara kemajuan intelektual dan tanggung jawab moral-spiritual. Kondisi ini meningkatkan urgensi untuk meninjau kembali aksiologi Islam sebagai landasan nilai untuk memahami fungsi dan tujuan pengetahuan, khususnya dalam Pendidikan Agama Islam. Studi ini bertujuan untuk menganalisis aksiologi Islam dalam kaitannya dengan integrasi nilai-nilai metakosmik, makrokosmik, dan mikrokosmik dalam membentuk paradigma pendidikan holistik. Penelitian ini menggunakan metode penelitian kepustakaan dengan pendekatan kualitatif deskriptif dengan meneliti literatur yang relevan tentang filsafat ilmu pengetahuan, pendidikan Islam, dan kosmologi Islam. Temuan menunjukkan bahwa, dalam kerangka aksiologi Islam, pengetahuan berfungsi sebagai sarana untuk mengenal Allah (ma'rifatullah),

panduan hidup dan ibadah, landasan untuk membangun peradaban berdasarkan nilai-nilai ilahi, dan jembatan antara akal, wahyu, dan tindakan manusia. Tujuan utama pengetahuan adalah untuk memperkuat iman, mendorong kesejahteraan sosial dan keadilan, serta menumbuhkan karakter yang mulia. Lebih lanjut, integrasi metakosmos (ketuhanan), makrokosmos (alam semesta), dan mikrokosmos (manusia) membentuk dasar Pendidikan Agama Islam yang holistik. Pendidikan tidak terbatas pada penyampaian pengetahuan tetapi juga menekankan internalisasi monoteisme, moralitas, dan tanggung jawab manusia. Dengan demikian, aksiologi Islam menempatkan pengetahuan sebagai jalan menuju harmoni antara dimensi spiritual dan material, akal dan wahyu, serta manusia dan Sang Pencipta, yang mengarah pada kebahagiaan sejati dan manfaat universal (rahmatan lil 'alamin).

Kata Kunci: Aksiologi Islam, Metakosmos, Makrokosmos, Mikrokosmos.

INTRODUCTION

The essence of human beings as a whole has become the focus of attention of various circles. From scientists, philosophers, sociologists, and religious leaders. But the effort failed. Man is only able to reveal his essence at the limits of instruments, and not substance. (Suhendri, 2018). Therefore, the study of human beings is always interesting, reflected in the developing disciplines, both pure and applied sciences. The appeal of talking about man, among other things, is due to the knowledge of these creatures, which has not reached the same progress that has been achieved in other fields of science. The question of human beings, in essence, still has no definite answer. (Shihab, 1998)

Science, on the other hand, is the starting point of a doubt and its conclusions are tentative and verifiable. (Hady, 2006) Thus, according to them, Islam as a religion does not have a scientific perspective on life, including not having a perspective on cosmology, both of which are sciences (science). They do not seem to be familiar with the sources of Islamic teachings, the Qur'an and al-Hadith, as well as the treasures of Islamic thought, so they unabashedly underestimate Islam in matters of science.

The Qur'an reveals a *world view* that does not merely emphasize the physical world, but the spiritual world. (Tian Wahyudi, (2017). Scholars see the universe not primarily in nature itself, but in its analogous and allegorical relationships in the whole system that governs it. The understanding of the universe in the Islamic tradition encompasses dimensions far beyond what is visible to the eye. In the treasure trove of Islamic thought, the concept of the universe is not only limited to measurable and observable phenomena, but also includes a deeper metaphysical dimension. Muslim cosmologists make a theorist that distinguishes in the Islamic worldview the existence of three realities, namely: the macrocosm, the microcosm, and the metacosm. (M. Amril, 2016)

These three concepts provide a comprehensive view of man's position in the universe and his role as a caliph on earth. The macrocosm is the universe in general (Krisna S. Yogiswari Krishna, 2022). the microcosm is man (Yaqin, 2021) and the metacosm is Go (Kharisudin Aqib, 2008). If the two realms (macro and micro) were created by Allah, is it possible that the two realms are not interconnected, or that they are separate from the Creator?

The saints of the Muslim circle often try to discover the mysteries hidden behind the texts of the Qur'an and the hadiths. They try to find the meaning and central role of

humans in the series of relationships. The Qur'an emphasizes these various natural phenomena as signs of Allah that must be observed and learned by humans, so as to bring wisdom to human life. Their thinking is never far from the desire to seek the traces of the Creator to find the wisest way to draw closer to Him.

In the Islamic view, science has a very high position and is the main foundation in building a civilized and just civilization. Knowledge is not only seen as a means of acquiring knowledge, but also as a way to get closer to Allah SWT. Islamic axiology, as a branch of philosophy that discusses the value and purpose of knowledge, emphasizes that knowledge must be oriented to the benefit of the people and devotion to the Creator. Thus, science from an Islamic perspective is not value-free, but is bound to the values of divinity, humanity, and morality.

The function and purpose of science in Islamic axiology is not only to develop human intellect and thinking, but also to form spiritual and moral consciousness. Knowledge is a means of recognizing the signs of God's greatness in the universe (macrocosm), in man himself (microcosm), and in the order of values that transcend the worldly dimension (metacosm). The interconnectedness between these three dimensions reflects the unity of the value system in Islam, where every knowledge that man possesses must lead him to a complete understanding of the relationship between God, nature, and man.

In the context of Islamic Religious Education, the concept of axiology of science is very important to be instilled in students so that they are not only intellectually intelligent, but also have spiritual and ethical sensitivity. Islamic religious education must be able to integrate the dimensions of metacosm, macrocosm, and microcosm into the learning process, so that students are able to understand that science is not only a tool to achieve worldly interests, but also a path to true truth and eternal happiness. Therefore, the study of Islamic axiology in the functions and purposes of science as well as the intertwining of cosmic values is important to strengthen the philosophical foundation of Islamic education in the modern era. Therefore, understanding the relationship between the microcosm, macrocosm, and metacosm is very important for developing science that balances the material and spiritual aspects.

RESEARCH METHODS

This research is the result of library *research*, which is a study used in collecting information and data through literature. Mestika Zed defines literature research as a series of research activities carried out by utilizing literature sources to obtain data and then processing research materials until research results are obtained. Literature research is synonymous with an event, either in the form of deeds or writings that are researched to obtain the right facts by finding the origin, the actual cause. (Hamzah, 2020)

In this study, the researcher conducted a literature review where the main objective was to build a theoretical foundation that could be achieved by collecting references consisting of several stages and then combining them to make decisions. (Hartono, 2020) Bungin said that the qualitative approach, in addition to being based on phenomenological and humanistic philosophy, also underlies his approach on empirical philosophy, idealism, criticism, vitalism and rationalism. In positivist thinking, the qualitative approach is seen as a critique of postpositivism. (Bungin, 2022).

The primary source in this study was obtained from the book Amril M. The primary sources in this research were obtained from Amril M.'s book entitled Integrative-Interconnective Epistemology of Religion and Science. As for secondary source references, it consists of books and journals, articles related to Islamic axiology: the functions and objectives of science, as well as the intertwining of the values of the metacosm, macrocosm and microcosm published in various accredited national and international journals.

RESULTS AND DISCUSSION

A. Islamic Axiology

Islamic axiology is the Islamic view of the essence, value, and purpose of the use of science, so that knowledge is not only a rational means, but also has the value of worship and brings benefits to all creatures. In Islam, knowledge is not *value-free*, but is bound by the values of revelation (Al-Qur'an and As-Sunnah) and is directed to achieve the pleasure of Allah SWT. Axiology in Islam is a science that studies values or ethics.

Ethics (ahklak) is the main goal for people who study science themselves. Others argue that science is a way, or a means to obtain ethics, the conveniences of one's life in the world. (Salminawati Addurun Nafis Harahap). Meanwhile, Kontowijoyo mentioned that axiology in the Islamic paradigm is that science is not truly neutral.

Science is basically nothing value-free, it is conditioned by the biases of the interests of its formulator and maker. (Maskur, 2012) In the construction of Islamic science, science works within the framework of the Islamic paradigm itself, where knowledge comes directly from the text of the revelation of the Quran. Therefore, the ethical values contained in Islamic science are within a very close ethical-moral framework.

Ethics thus is tasked with reflecting how man must live in order to succeed as a human being, who is truly capable of carrying out the duties of the caliph fi al-ardi. As a branch of philosophy, ethics is the starting point of reason, not of religion, this is where the difference lies with Islamic ethics, which is the starting point of the Qur'an and Sunnah. (Hasanah, 2020) Islamic axiology, views that knowledge comes from Allah SWT, the supreme creator (giver of values). Because the value of good and evil is actually from God for humans. And humans will give value to behaviors and deeds.

B. The Function of Knowledge in the Concept of Islamic Axiology

The function of science in the Islamic view is holistic, encompassing spiritual, moral, social, and practical dimensions. Among its main functions are:

1) As a Means of Knowing Allah (Ma'rifatullah)

Science serves to guide humans to understand the signs of God's greatness through His creation (macrocosm and microcosm). In the Qur'an it is stated:

"Indeed, the only ones who fear Allah among His servants are the scholars." (QS. Fathir: 28)

Science fosters a sense of piety and awareness of the majesty of the Creator.

2) As a Guide to Life and Worship

Knowledge acts as a guideline in living a life in accordance with the sharia, so that every charity has the value of worship and is valuable in the sight of Allah.

3) As a Tool for Building Civilization with Divine Value

Science is used to develop a civilization based on Islamic values: justice, honesty, humanity, and welfare.

4) As a Link between Reason, Revelation, and Charity

Science functions to integrate human rational abilities (intellect) with revelation guidance, so that science is not only empirical but also ethical and spiritual.

Education plays an important role in various aspects of human life. The influence of education has a significant impact, education enables humans to survive through the formation of positive interactions with others, so that their life needs can be met more smoothly. It is better to start education early so that the values contained in it can be more easily applied when a person reaches adulthood.

As part of this process, education serves as a tool to operate and normativize certain knowledge and values that will shape children's social views and behaviors in society as well as their future. This approach includes the influence of various aspects of life, including the family environment, the dynamics of the society around them, as well as interactions within educational institutions such as schools. The basis of education is the universal aspiration of man.

Education is not just about transferring knowledge to students, but more importantly practicing thinking skills naturally. Education plays a role as a series of tasks or missions that must be carried out and implemented. Wherever education is done, it is not without a clear direction or purpose; In the context of education, there is a meaning that indicates a task or mission that must be realized.

Therefore, educators, education managers, and all parties involved in education must always be aware of a series of tasks or missions that are the focus of every educational activity they run. While the word Islam is a suffix to the word education showing the color, model, form and characteristics of education, namely education with Islamic nuances or Islamic education, psychologically, the word indicates a process to achieve moral values, so that the subject and object always connote valuable behavior, and stay away from immoral attitudes. Thus, the question is: How is education according to Islam? Because Islam is not just education, but education is an integral part of Islam. The discussion is sometimes based on information from the Qur'an or Hadith, or based on the opinion of Islamic education experts who have the authority to understand. There are several definitions of Islamic education put forward by several figures such as:

1. According to Muhammad Fadil Al-Jamali, Islamic Education is a process that aims to guide human beings towards a life that can improve their humanity holistically. This is done by paying attention to the basic abilities that have been embedded in human nature and the ability to learn and develop. Thus, Islamic education is not only concerned with intellectual aspects, but also includes the spiritual, moral, social, and emotional development of individuals. The education aims to form better human beings, in accordance with the principles of Islam, so that they can contribute positively to society and achieve their maximum potential as servants of Allah.
2. According to Omar Mohammad Al-Toumy, Islamic Education is an effort that aims to change individual behavior in daily life as well as in social interaction with the community and the surrounding environment. This educational process is based on Islamic values that regulate the procedures for behaving and interacting with fellow humans and the environment. This approach not only includes theoretical aspects, but also practical aspects in applying Islamic teachings in daily life, so as to create a society based on Islamic moral and ethical principles.
3. According to Muhammad Munir Mursyi, Islamic Education is an educational process that is based on fitrah or human nature. Fitrah is an innate state or human nature that is reflected in the awareness of God's existence and moral obligations. Islam, as a

religion that recognizes this fitrah, provides guidance in the form of commands, prohibitions, and obedience that are in accordance with human nature. Through the process of Islamic education, individuals can deepen their understanding of human nature and apply Islamic teachings in daily life to achieve perfection as human beings according to their nature.

4. According to Hasan Langgulung, Islamic Education is a process that includes spiritual, moral, intellectual, and social aspects holistically. This process aims to guide people in gaining a deep understanding of Islamic values and their principles that cover all aspects of life. In addition, Islamic education also aims to form a noble character and equip individuals with the necessary social skills in interacting with society.

In this educational process, individuals are given ideal examples taken from Islamic teachings to be used as a guide in daily life. The goal is not only for life in this world, but also to prepare individuals for life in the hereafter. Thus, Islamic education has a broad dimension and aims to create human beings who are faithful, noble in character, knowledgeable, and contribute positively to society and achieve happiness in this world and in the hereafter.

Thus, "Islamic education" refers to all educational endeavors or processes that aim to guide human behavior, both at the individual and social levels. The goal is to direct human potential, both innate potential (fitrah) and potential obtained through teaching, in accordance with its nature, through intellectual and spiritual processes based on Islamic values. This aims to achieve happiness in life in this world and the hereafter.

Islamic education is a series of educational efforts or processes that aim to guide human behavior, both at the individual and social levels. This is done to direct human potential, both innate (fitrah) and obtained through teaching, in accordance with its nature, through intellectual and spiritual processes based on Islamic values, with the aim of achieving happiness in life in this world and in the hereafter." Islamic education plays a role in continuing Islamic religious values to be learned and developed, as well as meeting people's needs for human resources in all sectors and levels of development, with the aim of achieving community welfare.

When viewed from the operation, usefulness or function of Islamic education can be seen from two forms, namely:

1. A tool for nurturing, expanding, and connecting different levels of culture, traditional and social values, and ideas that arise in society and are based on national characteristics.
2. Tools to create change, innovation, and progress. In general, this effort is carried out through the use of their knowledge and skills and through the training of individuals (students) to be productive in navigating very dynamic social and economic changes.

All these actions are carried out without disregarding the divine (religious) principles that are believed. Religious teachings become the guideline and color of every step in the process of inheritance and change of socio-cultural values, with more appropriate and adaptive adjustments according to the current of changing times. For this reason, Islamic education needs to play a role as a facilitator in realizing the full potential of students and changing their socio-cultural values with the spirit of Islam.

C. The Purpose of Knowledge in the Concept of Islamic Axiology

The ultimate goal of knowledge in Islam is inseparable from the purpose of human life, which is to worship and serve Allah SWT (QS. Adz-Dzariyat: 56). The objectives of science include:

1) Getting Closer to Allah SWT

Seeking knowledge is not for intellectual arrogance, but to increase faith and piety.

2) Creating Benefit and Justice in the World

Science is directed to improve human life, uphold social justice, and protect the balance between humans and the universe.

3) Forming Noble Morals and Ethical Responsibility

Knowledge without morals will be misleading. Therefore, Islam places ethics (adab) as the core of the search and application of knowledge.

4) Maintaining Integration between the Metacosm, Macrocosm, and Microcosm

The purpose of science also includes the realization that man (microcosm) lives in the order of the universe (macrocosm) and is under the power and will of God (metacosm). By understanding this integration, humans can place themselves in a balanced way in spiritual, social, and ecological life. The goal of Islamic education is to create human beings who are balanced, intelligent, and have good morals and noble morals.

They are also expected to have faith and piety that are reflected in their daily behavior, so that they can achieve happiness both in this world and in the hereafter. In other words, Islamic education aims to produce skilled and intelligent individuals in modern science and technology, while emphasizing the enhancement of knowledge capacity and technological capabilities based on faith and piety of Allah as the ultimate guide. The general goal of Islamic education is to achieve the aspirations of Islamic education efforts in general, which involve fulfilling human needs for the values contained in Islamic teachings.

In short, the goal is to instill the spirit of religion and morals to achieve the needs of life in the world and to form human beings who worship Allah SWT. Meanwhile, the main goal of Islamic education is the main focus to be achieved in the entire educational process. The goal consists of two parts, namely the "intermediate goal" and the "final goal".

"Intermediate goals" refers to the changes that are expected to occur in the process of Islamic education, whether it is related to students, society, or the surrounding environment. Meanwhile, the "ultimate goal" of Islamic education cannot be separated from the life goals of Muslims as a whole. This ultimate goal is in line with the life aspirations of a person who wants to be a good individual, reflecting the principles of Islam in every aspect of his life.

The ultimate goal of Islamic education specifically coincides with the purpose of the life of the Muslim himself. This goal includes the formation of the main personality or Muslim person who has the capacity to live a prosperous, happy, and safe life in this world and in the hereafter. This process involves the exploration of Islamic values in shaping moral and productive human beings.

In addition, the goal also includes the formation of a comprehensive caliph, covering the dimensions of nature, physical, and spiritual, equipped with freedom of thought and sound reason in order to fulfill his responsibilities as caliphs on this earth. In addition, the aspect of faith and piety to Allah SWT is also an integral part of this goal. Through an approach in Islamic education that believes that the absolute truth of Islam can overcome the falsehoods that are rampant outside of Islamic life, with the basic

principle that "if the truth has appeared, then falsehood is destroyed," there is a change of approach based on the view of reality.

This perspective affirms that Islam as an absolute truth will fully develop in society if its proponents are diligently committed and direct their efforts through effective and efficient systems and methods.

D. Metacosm (Divine Values): The Spiritual Dimension of God's Presence

The metacosm is a transcendental reality, namely Allah SWT as the source of all knowledge, truth, and values. In Islamic religious education, the value of metacosm teaches that:

- 1) Knowledge comes from Allah, so the process of seeking knowledge is part of worship.
- 2) The ultimate goal of education is to get closer to Allah and cultivate the awareness of monotheism.
- 3) Godly values (such as sincerity, tawakal, and gratitude) must color the entire learning process.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

"And He taught Adam the names of all things." (QS. Al-Baqarah: 31)

This verse affirms that the true source of knowledge is Allah, and humans are entrusted to manage it responsibly. Metacosm is a concept that refers to the higher dimensions of reality of the physical realm, namely the spiritual and metaphysical worlds. In Islam, the metacosm includes God, angels, heaven, hell, and other dimensions that cannot be accessed through the human senses or scientific tools.

This concept became an important foundation in Islamic science, as it made people aware that not everything in the universe could be measured or seen with the naked eye. One of the important aspects of the metacosm is the presence of God as the Creator and Organizer of all things. Although God is invisible, His presence is felt through the laws of nature that govern the macrocosm and through the spirit that exists in the microcosm (man).

The metacosm also includes the existence of angels, who serve as intermediaries between God and man. Angels in Islam have an important role in maintaining and regulating the universe according to God's commands. Heaven and hell are also part of the metacosm. Although they cannot be seen or felt in this world, they are believed to be the place of return for humans after life in this world ends. The metacosm gives a deeper meaning to human life, because it reminds us that life in this world is only temporary and that there is another life that is more eternal afterwards. (M. G. dan Amril, 2024)

E. Macrocosm (Value of the Universe): The Universe as a Sign of God's Greatness

The macrocosm is the universe and all of God's creation that is the object of observation and the source of learning for humans. In the context of Islamic religious education:

- 1) Nature is used as a learning medium to know the greatness of Allah (tadabbur and tafakkur).
- 2) Nature is not only an object of exploitation, but a mandate that must be maintained and prospered.
- 3) The knowledge learned must encourage humans to maintain ecosystem balance and behave in an Islamic ecological manner.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا

"And do not do any damage to the earth after it is well regulated. Pray to Him with fear and hope." (QS. Al-A'raf: 56)

Thus, learning in PAI must integrate ecological awareness and responsibility for the universe as part of worship. The macrocosm is a physical universe that can be observed and measured. The term comes from the Greek macros which means large and the cosmos which means world.

In the Islamic perspective, the macrocosm encompasses everything that exists in the physical universe, including planets, stars, galaxies, and all other celestial bodies. This physical universe was created by God as a manifestation of His greatness and power. In the Qur'an, the universe is often referred to as signs (verses) of God's greatness.

God invites humans to reflect on His vast and complex creation, starting from the heavens and the earth, to the life systems that exist in it.

In Surah Ali Imran (3:190-191), Allah mentions that the intelligent are those who always contemplate the creation of the heavens and the earth, and are aware of His greatness. The universe in the Islamic view is not only something that must be studied scientifically, but also a means to know the Creator.

The macrocosm is not static, but is constantly changing and evolving according to the laws of nature that have been established by God. The laws of gravity, thermodynamics, and other laws of physics are manifestations of God's will that governs everything in the universe. Therefore, studying the macrocosm through science is one way for humans to better understand the greatness and majesty of God. However, in contrast to the materialistic view that only sees the universe as something mechanistic and aimless, Islam views the macrocosm as something full of meaning and purpose. The universe was created to support human life and other creatures, as well as to be a means for humans to understand the existence of God.

F. Microcosm (Human Values): Humans as a Reflection of the Universe

Microcosm refers to man himself as the most perfect creation of God (insan kamil). In Islamic education, the value of the microcosm emphasizes:

- 1) The development of human values, the value of nature in humans.
- 2) The formation of noble morals, social responsibility, and self-awareness as a caliph on earth.
- 3) The educational process is directed to cultivate human beings who are knowledgeable and civilized (civilized means placing knowledge according to its value).

أَنتِي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"Verily I will make a caliph on earth." (QS. Al-Baqarah: 30)

This means that humans are mandated to use their knowledge in good and balance, not for pride or damage. The microcosm, in the Islamic sense, refers to humans as a small world that reflects a large universe. The word "microcosm" comes from the Greek micros meaning small and cosmos meaning world.

In the Islamic tradition, humans are seen as "miniature worlds" that serve as a reflection of the large universe, or macrocosm. Man, as a microcosm, was created with two main elements: the physical body and the spiritual soul. The physical body of man is part of the material realm, bound by the laws of nature, such as gravity and time.

However, humans also have a spiritual element in the form of a spirit given by God, which makes them more than just physical beings. This puts humans in a unique position as beings who live in two dimensions: the physical and spiritual dimensions.

The Qur'an often refers to humans as special beings created by God in the most perfect form (ahsani taqwim).

This perfection of man lies not only in his complex body, but also in his ability to relate to God through reason, heart, and spirit. As a microcosm, humans have an important role in maintaining a balance between the macrocosm (the physical universe) and the metacosm (spiritual dimension). In Islam, humans are also referred to as caliphs (God's representatives on earth), which means that humans have a great responsibility to maintain and manage the universe.

G. The Interweaving of Metacosm, Macrocosm and Microcosm Values in Islamic Religious Education

The integration of the metacosm, macrocosm, and microcosm forms an axiological paradigm in Islamic education, where:

- 1) The metacosm is the source of values and the direction of educational goals (monotheism as the center).
- 2) The macrocosm becomes an object and medium of learning, where man learns about the laws and signs of God's greatness.
- 3) The microcosm becomes the subject and actor of education, who processes and practices knowledge with morals and responsibility.

With this intertwining, Islamic religious education not only transfers knowledge, but also instills values, shapes character, and leads human beings to spiritual and moral perfection (insan kamil). Muslim thinkers divide the worldview into three levels of cosmological reality: the macrocosm, the microcosm, and the metacosm. In this framework, the macrocosm refers to the universe as a whole, that is, all creation that includes the heavens, the earth, and all its contents.

The microcosm refers to humans as miniatures of the universe, which not only reflect the physical aspects of the universe, but also contain spiritual and intellectual dimensions. Meanwhile, the metacosm is understood as the divine state, a transcendent reality that is beyond the reach of the five senses and is beyond space and time, namely God as the origin and ultimate destination of all things. (A Rosmiati, R., & Ardimen, 2023).

In Islamic axiology, science does not stand alone, but has integration with three main value dimensions, namely the metacosm (divinity), macrocosm (universe), and microcosm (human). These three dimensions are a unit of values that are interconnected and are the basis for the formation of a holistic Islamic religious education system (PAI).

CLOSING

Islamic axiology is the foundation of values that directs science to not only function rationally and empirically, but also have spiritual and moral value. Knowledge from an Islamic perspective comes from the revelation of Allah SWT, and its use must lead humans to the main purpose of life, which is to worship and serve Allah. The function of science in the concept of Islamic axiology includes its role as a means of knowing Allah (ma'rifatullah), a guide to life and worship, a tool for building civilization with divine value, and a link between reason, revelation, and charity. Meanwhile, the purpose of science is directed to get closer to Allah, realize social benefits and justice, form noble morals, and maintain the integration between spiritual and material values. The intertwining between the metacosm, macrocosm, and microcosm is central to the Islamic religious education system. Thus, the function and purpose of science in the

perspective of Islamic axiology cannot be understood partially, but must be realized through a complete understanding of the three dimensions of reality, namely the metacosm, macrocosm, and microcosm as a unified system of divine values. These three dimensions describe the unity of the relationship between God (metacosm) as the source of value, the universe (macrocosm) as the object and sign of God's greatness, and man (microcosm) as the subject of learners and ethical practitioners. Islamic religious education based on Islamic axiology functions not only to transfer knowledge, but also to instill the values of monotheism, morality, and humanity in order to form people who have faith, knowledge, and noble character. Thus, Islamic axiology places knowledge as a means to achieve a balance between reason and revelation, the world and the hereafter, man and nature, as well as creatures and Khalik, so that knowledge truly becomes the path to true happiness and universal benefit (rahmatan lil 'alamin).

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