

Axiology of science in Islamic perspective

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Abstract

The history of the development of science is inseparable from the history of the development of the philosophy of science, the philosophy of science referred to here is the truth system of science as a result of radical, systematic and universal thinking. One of the aims of this study on the usefulness of science (axiology) is to provide support for the process of advancing the science of da'wah among other sciences. The research method in this article is qualitative research with library research. Library research through library research based on literature, namely the main source in the form of library data in the form of books, manuscripts, books, and other sources in the form of other documentation. There is no difference or perspective on the axiology of science in the Islamic perspective. The axiology of science in an Islamic perspective is based on the values of the Qur'an and hadith. There are three branches of axiology of science in the Islamic perspective, namely: ethics, aesthetics and morals.

Keywords: Aksiologi, Islamic Perspective, Islamic Values

INTRODUCTION

The history of the development of science is inseparable from the history of the development of the philosophy of science, the philosophy of science referred to here is the truth system of science as a result of radical, systematic and universal thinking. Therefore, the philosophy of science is present as an effort to reorganize the role and function of science and technology in accordance with its objectives, namely to focus on the happiness of mankind. In essence, human efforts in acquiring knowledge are still based on three main problems, namely; what to know, how to obtain knowledge, and how the value of that knowledge. This last problem, namely the value of science with regard to axiology.

Axiology is a theory of value is a very study to be discussed. Because it contains values as a normative basis in the use or utilization of science and technology. Today, in its development, science has strayed far from its essence, where science is no longer a means that helps humans achieve their life goals, but even the possibility of creating life goals themselves. This is where morals play a very important role as a normative foundation in the use of science and social responsibility of scientists with their scientific capacity is required in guiding the use of science and technology so that the ultimate goal in human life can be achieved.

The research of Sa'adillah et al (explains that Islamic axiology is very important as a reference for the development of Islamic scholarship. Axiology of science is related to values. Values in Islamic education are the fruit of human actions which are categorized as worship, the taste produced from that fruit is called value or value. This kind of category is at the same time to deny that the values in Islamic education are not extreme idealism, extreme realism, extreme pragmatism and extreme existentialism, but values in Islamic education are in the middle position firmly standing on tawasuth's (Sa'adillah, 2021).

Then Arifin in his journal explained that axiology in Islamic education is divided into two, namely knowledge that is directly useful for the life of the world and knowledge that is beneficial for life in the hereafter. (Arifin, 2014). From the previous study, it is explained that axiology in the Islamic perspective does not distinguish between the usefulness of science for life in this world and the hereafter. The main purpose of Islamic education is to shape ethics/personality humanist and religious Muslims. The researchers in this study wanted to reveal the values contained in the study of Islamic axiology. With the hope that it can be implied in the development of Islamic education in the current disruptive era.

METHOD

The research method in this article is qualitative research with library research. Library research through library research based on literature, namely the main source in the form of library data in the form of books, manuscripts, books, and other sources in the form of other documentation. (Abdurrahmat, 2006). There are two main sources in this study, namely primary and secondary sources. The primary sources referred to in this research are books on the axiology of science in an Islamic perspective. While the secondary sources here are the second sources that are supporting the primary data sources. In this case using research journals, magazines, newspapers, and so on.

RESULT AND DISCUSSION

Understanding the Axiology of Science

Etymologically, axiology comes from *axios* (Greek) which means value, and *logos* which means science or theory. So, axiology is a theory of value. The value in question is something that humans have to make various considerations about what is being assessed. (Susanto, 2011). Values are abstract realities and function as driving forces or principles that guide life. Values occupy an important position in a person's life, to a degree that people are more ready to sacrifice their lives than to sacrifice values. (Jalaluddin, 2013). Axiological theory in philosophy refers to ethical and aesthetic problems.

Axiology of science is a branch of philosophy of science concerning the value of the usefulness of science which is essentially used to support human life on this earth without ignoring the nature of science itself. The use value of a science is very dependent on human factors, or where the knowledge is taken, whether for the benefit of Muslims or vice versa (Erlina, 2002).

Axiology of science is knowledge that investigates the nature of values from a philosophical point of view. This statement leads us to the conclusion that the axiology of science is a branch of philosophy that highlights the existence of science from the point of view of its usefulness. As a branch of the philosophy of science, axiology talks about the use value of science, which in general has similarities with the value of use for the benefit or goodness of mankind and human problems, especially in increasing human dignity which leads to the progress of human civilization by not neglecting the nobility of character and one's character.

Axiology of science includes values that are normative in giving meaning to truth or reality as we encounter in our lives exploring various areas, such as social areas, symbolic areas, or physical material. More than that, values are also shown by axiology as a condition of Sine Qunon that must be obeyed in research activities and in the application of science (Junaedi, 2010). Axiology of science as a strategy to anticipate the negative development of human life so that science and technology continue to run on the path of humanity. Therefore, the working power of axiology: *First*, maintain and provide direction so that the scientific process can find the ultimate truth, then scientific behavior must be carried out with full honesty and not oriented to direct interests. *Second*, The selection of the object of study can be done ethically that does not change human nature, does not demean human dignity, does not interfere with life's problems and is neutral from dogmatic values, arrogance of power, and political interests. *Third*, the development of science is directed at increasing the standard of living that pays attention to human nature and dignity as well as balance, nature preservation through the use of science and universal findings (Ihsan, 2010).

Axiology of Science in Islamic Perspective

Axiology in the view of philosophical or western schools is influenced by the perspectives and philosophical thoughts held by each school, namely: the progressive axiological view, the axiological view of essentialism, the axiological view of perennialism, the axiological view of reconstructionalism. There is no difference or perspective on the axiology of science in the Islamic perspective. The axiology of science in an Islamic perspective is based on the values of the Qur'an and hadith. There are 3 branches of axiology of science in the Islamic perspective, namely:

Ethics

Ethics is a branch of Islamic philosophy that seeks the nature of good and evil values related to one's actions and actions, which are carried out with full awareness based on the considerations of the thinker. Ethical issues are issues related to human existence in all its aspects, both individuals and communities, both in relation to God and with fellow humans and the natural surroundings, both in relation to human existence in the social, economic, political, cultural and religious fields.

Judging from ethical values, the nature of good and evil is universal and absolute like killing a baby is evil and respecting the mother is good, and for anyone, anywhere, and anytime, everyone agrees on the value of good and evil. However, in terms of the applicability of ethical values in the realities of life, differences may occur, such as different forms of respect between one region and another (Asy'arie, 2002).

In the concept of Islamic philosophy, the good is called *al-ma'ruf*. While the evil one is called *al-Munkar*. Good or bad values are universal, and humans are commanded to do what is right and stay away from what is evil. And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful (QS. Ali Imran: 104).

However, in the applicable field, there is a legal leeway that applies only in an emergency. That is, it is permissible to violate a prohibition, *adlaruratu tubihulmahdlurat*; even if the only way to survive is to eat only things that are forbidden by religion, for example eating the carcass of a pig, then it is permissible to eat it even eating it at that time can turn into obligatory. He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful (QS. Al Baqarah:173).

Aesthetics

Aesthetics is a branch of philosophy that seeks to find the essence of beautiful values and bad values of things. Aesthetics helps direct the formation of a good perception of scientific knowledge so that it can be easily understood by a wide audience. Aesthetics is also related to the quality and formation of aesthetic modes of scientific knowledge (Susanto, 2011).

The presence of something beautiful in a person's life makes his life journey more colorful, harmonious, there is a sense of pleasure that satisfies him, there is a meaning of life and a new deep feeling, which often leads a person to a feeling of humility, there is enthusiasm and hope for life, so that his life survives creatively, without being crushed by frustration. On the other hand, the presence of something bad in a person makes his life journey tangled, there is a deep disappointment that often makes him frustrated, his enthusiasm for life decreases and tends to lead to disturbances in his life balance (Asy'arie, 2002).

Some principles to distinguish aesthetic meaning from others can be seen as follows: Aesthetic pleasure is different from other pleasures, because in aesthetics the results that are absorbed or enjoyed are not as tools but ends in themselves: The pleasure that comes from aesthetics is different from aesthetic appreciation. Both of these support the existence of an aesthetic concern. There are benefits, for adherents of objectivism, the values of beauty are seen to exist independently of our understanding. Meanwhile, according to subjectivism, values depend on the relative forms of human experience because values are considered as reflections of human consciousness that are not independent.

Aesthetic experiences are centered in one's subtle feelings and are thrilling in nature. The vibration process actually occurs directly when someone observes or listens to objects of aesthetic value. In the aesthetic experience of a Muslim, reading the holy verses of the Koran that is sung well, in a loud, soft and silent voice often thrills him, moves him, gives new awareness in living diversity in the experience of faith. They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord (QS. Al Anfal: 2).

Moral

Moral problems cannot be separated from human determination to find the truth, because to find the truth and moreover to defend the truth, it takes moral courage. In the view of Islam, the universe as an object of knowledge is not neutral, but contains noble values and "intentions". If nature is managed according to the "intention" which is inherent in itself, it will bring benefits to humans. The "meaning" of the nature is holy (good) in accordance with the mission that is carried out by God.

Science is a product of the human mind as a result of understanding the surrounding phenomena. As a product of the mind, the pattern of knowledge produced will also be colored by the pattern of thought used in studying the phenomenon under study. In the view of Islam, the process of seeking knowledge does not only revolve around reason and empiricism, but also involves al-qalb, which is a sacred inner intuition. Ratio and empirical describe facts and al-qalb interpret facts, so that the analysis and conclusions given are full of meanings or values.

The Islamic moral system according to Sayyid Abul A'ala al-Maududi quoted in his book "Philosophy of Islamic Education" states that there are three characteristics of

Islamic morals: (a) The pleasure of Allah is the goal of Muslim life, and the pleasure of Allah is the high moral standard and the path for human moral evolution. Mentioned in Q.S adz-Dzariyat: 56, I created the jinn and humankind only that they might worship Me. Islamic morals emphasize balance in all aspects of human, individual and social life, (b) Islam requires humans to carry out the system of life by always carrying out all of Allah's commands and staying away from all His prohibitions.

The Use of Values in Science

Value is a standard or measure used to measure everything (Ismail & Mutawalli, 2012). Science is the result of someone's work that is communicated and studied openly by the community. If the work meets the scientific requirements, it is accepted as part of the collection of knowledge and used by the community.

Basically, science must be used for the benefit of mankind. Science is a system developed by humans to know the circumstances and their environment or adapt the environment to themselves in the context of their life strategies. Science can be used as a means or tool in improving the standard of human life by paying attention to human nature, environmental sustainability, and the balance of nature (Junaedi, 2010).

Social responsibility of scientists

A scientist has a social responsibility not only because he is a member of the community but more importantly because he has a certain function in the survival of society. Its function as a scientist does not stop at individual study and scholarship but also takes responsibility for scientific products to arrive and can be utilized by the community (Suriasumantri, 2003).

In the field of ethics, the social responsibility of a scientist is no longer to provide information but to set an example. He must appear in front of how to be objective, open, accept criticism, accept other people's opinions, be firm in what he thinks is right, and dare to admit his mistakes. Likewise in society, he must also act as an educator by providing role models (Suriasumantri, 2003).

The ethical aspect of the nature of science has received less attention from scientists or educators. They tend to educate children to be intelligent without preparing them carefully so that intelligence is equipped with noble moral values.

Religious values

The value or moral system that is used as a frame of reference for how to behave physically and spiritually for a Muslim is the values and morality taught by Islam as a revelation of Allah, which was revealed to the Prophet Muhammad. Islamic values and morality are comprehensive, unanimous, and integrated. Islamic education is primarily aimed at fostering noble character.

The values included in the Islamic value system which are components or sub-values are: (a) A cultural value system that is in line with Islam, (b) A social value system that has a movement mechanism that is oriented towards a prosperous life in this world and a happy life in the hereafter, (c) The psychological value system of each individual is driven by his psychological functions to behave in a controlled manner by the value that is the reference source, namely Islam, (d) The behavioral value system of creatures that contains interrelation or intercommunication with others (Aziz, 2009).

The benefits of science

The measure of benefit lies in the extent to which it is not destructive to human life itself in general. The truth of a science, according to Islam is proportional to the usefulness of a science. In detail, useful knowledge is: draws closer to God's truth and not distances it, can help people realize their goals, can provide guidance for others. According to the Islamic concept, it is said that something can be said to contain the truth if it contains benefits in a broad sense (Zubair, 2002). Therefore, the values in Islam are aimed at fostering noble character, so the Islamic value system that is developed in the educational process is a value oriented to Islamic values.

CONCLUSION

Axiology of science is knowledge that investigates the nature of values from a philosophical point of view. which highlights the existence of science from the point of view of its usefulness. for the benefit or goodness of mankind and human problems, especially in increasing human dignity which leads to the progress of human civilization by not neglecting the nobility of one's character and character. There is no difference or perspective on the axiology of science in the Islamic perspective. The axiology of science in an Islamic perspective is based on the values of the Qur'an and hadith. There are three branches of axiology of science in the Islamic perspective, namely: ethics, aesthetics and morals.

Value is a standard or measure that is used to measure everything. Science must be used for the benefit of mankind. to know the circumstances and the environment or adapt the environment to himself in the context of his life strategy. Science can be used as a means or tool in improving the standard of human life by paying attention to human nature, environmental sustainability, and the balance of nature.

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