



Early Childhood Islamic Education Study with a Sociological-Philosophical Approach

Asrul Faruq¹, Ismawati²

Sekolah Tinggi Ilmu Tarbiyah Pematang, Indonesia¹

UIN Walisongo Semarang, Indonesia²

e-mail: asrulfaruq@stipematang.ac.id

Abstract

The aim of this research is to demonstrate that Islamic education with a sociological-philosophical approach offers diverse perspectives, aligning with the diversity found in the broader philosophical and sociological perspectives. The significance of the philosophical and sociological approach lies in understanding Islamic education: philosophically to grasp the essence of Islamic education (ontology), how to apply it (epistemology), and the benefits of Islamic education (axiology). Sociologically, this is crucial because many teachings of Islamic education are linked to social issues. The increasing attention of Islamic and religious education to these social issues further encourages religious communities to appreciate the social sciences as tools for comprehending their faith. The sociological approach to religious education is accessible even to those who are less familiar with it, as religion has also been transmitted due to social interests. The sociological approach within religious education consists of individual, social, and interactionist approaches.

Keyword: Islamic Education, Early Childhood, Philosophical, Sociological.

INTRODUCTION

Education is a universal process in human life because wherever and whenever in the world, there is an educational process. Education, fundamentally, is an effort to cultivate or dignify humanity. For education to be carried out effectively and appropriately, it requires a deep examination of how it should be conducted. The foundational knowledge for this examination must be rigorously tested for its accuracy, and that knowledge is educational science. Education without educational science will lead to the failure of educational goals. The biggest challenge faced by Muslims in the modern era is the diminishing scholarly ethos among Muslims and the emergence of the Western world as the dominant force in knowledge and technology. The first problem, the low scholarly ethos, isolates Muslims from the global knowledge community. This situation is ironic because, during the classical era, for about six centuries, Muslims were at the forefront and the focal point of the world in the development of knowledge. Meanwhile, the second problem, the emergence of the Western world as the ruler of knowledge and technology, poses a serious issue because the development of knowledge and technology in the West is secular in nature, giving rise to negative consequences such as secularism, materialism, hedonism, individualism, consumerism, the breakdown of family structures, free association, and the misuse of drugs. Considering these two

phenomena, it is incumbent upon Muslims to strive to revive the scholarly ethos (Islamic education) as experienced during the classical era, with the hope of competing with the dominance of the West in the development of knowledge and technology.

There are several foundations of Islamic education, including philosophical and sociological foundations. Islamic educational philosophy seeks to uncover truth to the fullest extent, engage in holistic thinking, adopt a radical approach to solving philosophical problems in Islamic education, create new theories, or renew the implementation of Islamic education in accordance with the demands of the times. It is based on authentic sources such as the Quran and Hadith. In its concept, there are three branches of the philosophy of science in Islamic education: ontology, epistemology, and axiology. Simply put, ontology deals with the question, "What is the object of study in this field of knowledge?" Epistemology deals with the question, "How is knowledge acquired?" Axiology deals with the question, "For what purpose is this knowledge used?" In line with Mustakim's perspective, ontology examines the essence of Islamic education, epistemology examines the sources of Islamic education, and axiology delves into the values of Islamic education (Mustakim, 2012).

Educational sociology is a discipline that seeks to understand how to control the educational process to develop individual personalities for the better. Educational sociology refers to the application of sociological knowledge, thinking techniques, and data collection in educational research. Thus, educational sociology studies the educational process as a social interaction, the school as a social group, and as a social institution. Educational sociology has significant benefits for educators. The contribution of educational sociology is to provide an analysis of the relationships among individuals in schools and the social structures in which those schools exist. The scope of Educational Sociology refers to the application of sociological knowledge, thinking techniques, and data collection in educational research.

In the approach to early childhood education, discussions often revolve around psychoanalysis, behaviorism, humanism, and constructivism. In this discussion, the author attempts to explain practically the study of early childhood Islamic education with philosophical and sociological approaches. The philosophical approach examines the essence of early childhood education, the sources of early childhood education, and explores the values of Islamic early childhood education. The sociological approach examines the educational process as a social interaction, the school as a social group or institution comprising members such as teachers, education staff, students, and others, the influence of other social institutions on educational institutions, and the function of educational institutions in society. By implementing these approaches on various occasions, positive impacts can be achieved for students, especially those in early childhood. The optimization of the full potential of early

childhood development in terms of moral and religious development, physical motor skills, socio-emotional development, cognitive development, and language development will progress rapidly if educators understand and apply an educational approach that accommodates all these early childhood needs.

RESEARCH METHODS

This research employs a qualitative method with a literature review approach, intending to comprehend the phenomena related to the behaviors, perceptions, thoughts, motivations, and actions experienced by the research subjects and then describe them scientifically using words and language. The approach applied here is descriptive analysis, utilizing data related to the research problem. Data sources are obtained through literature exploration of philosophical and sociological approaches in education. It begins by describing the philosophical and sociological approach as one that starts from the broader context to the specific approach, namely the philosophical and sociological approach to early Islamic education. It concludes by explaining the theory of Islamic education for early childhood with a philosophical and sociological approach.

RESULT AND DISCUSSION

Islamic Education in a Philosophical Approach

The philosophical approach is a method for examining and solving educational issues using philosophical methods. Education requires philosophy because educational issues are not limited to mere implementation, which is confined to experience. Education involves broader, more complex, and deeper issues that cannot be limited by sensory experiences or factual data, making them beyond the reach of science. Some of these issues include the purpose of education, which is derived from the purpose of human life, and values as a worldview. Values and life goals are indeed facts, but their discussion cannot be conducted using the methods employed by science; instead, it requires deeper contemplation. The starting point of this theory is the child who will grow into an adult. The philosophical approach to education is a method for examining and solving educational issues using philosophical methods. The knowledge or educational theory produced through the philosophical approach is called the philosophy of education. Philosophy of education is the application of philosophy to examine and address educational issues.

The philosophical approach to explaining a problem can be applied to various aspects of human life, including education. Philosophy not only generates new knowledge but also gives rise to the philosophy of education. Philosophy of education is applied philosophy to address the educational challenges faced. Philosophy is a general theory of education. Philosophy, as a system of thought, addresses philosophical educational issues and requires philosophical answers. The study of Islamic education philosophy is not significantly different from

other disciplines; it encompasses three aspects: epistemology, ontology, and axiology (Nafisah, 2015).

Ontology of Islamic Education

To discuss the ontology of Islamic education, we must first understand what ontology is and what Islamic education entails. Speaking about ontology inevitably leads us to the realm of philosophical discourse. Etymologically, the term "ontology" comes from the Greek language, as Adib notes, where "ontos" means existence and "logos" means knowledge. (Adib, 2011) Meanwhile, Susanto explains that the term "ontology" is derived from "on," meaning being, and "logos," meaning logic, with a meaning that can be translated as the theory of "the existence of existence." Terminologically, ontology is defined as "a branch of philosophy related to the essence of life." (Susanto, 2011)

Islamic education, according to Ali Ashraf in Toto Suharto's perspective, is education aimed at training students or learners in such a way that their behavior in various aspects of life is governed by Islamic ethical values. (Suharto, 2014) On the other hand, Quthb, as cited in Toto's work, defines Islamic education as an activity that seeks to understand the human self in its totality through various approaches and methods to lead a life in this world. (Suharto, 2014) Based on the definitions mentioned above, Islamic education can be understood as a means to cultivate the sensibilities of students so that individuals can comprehend themselves holistically when engaging in worldly activities guided by Islamic values and norms. Education is intended to help humans understand the essence of everything, whether it be the natural world, oneself, or God. In the context of Islamic education, the focus is more on understanding the essence of the natural world, oneself, and God. The nature of these three elements has a direct impact on the execution of education. The ontology of Islamic education attempts to address the essence of the natural world, signifying that the educational process views humans and the natural world as closely interconnected in the educational process.

As Kadar explains, in the educational process, the natural world becomes the subject of human inquiry, encompassing various research and discussions. Therefore, discussions about the natural world must be conducted accurately, as differences in discussions about the natural world can lead to differing views on the provision of education and the transformation of learners. Concerning humans, it is imperative that they do not violate the laws of nature, as transgressions against the laws of nature can lead to harm. Another important consideration in education related to humans is that humans are two-dimensional beings, consisting of the physical and spiritual dimensions. Since humans possess these two elements, they exhibit various qualities, including virtuous and reprehensible traits. In this context, education should aim to lead humans to understand themselves as beings who must possess ethical virtues and gain knowledge about the natural world and themselves (Salahudin, 2011).

Furthermore, Al-Syaibany, as cited by Jumari, defines education as a process of growth that shapes experiences and desired changes in individual and group behavior. Such changes will only succeed through an individual's interaction with their surroundings, including the natural world, where they are considered a part of it (Jumari, 2023).

Moreover, in the concept of Islamic education, it fundamentally begins with knowing Allah. (Kadar, 2015) Understanding Allah is the primary and essential matter in the context of Islamic education. Allah, as the Creator of humans, the natural world, and everything in the world, is a Being that must be known and wholeheartedly believed in as the One who possesses everything in this world. As creatures who believe in God, humans should be able to provide a rational explanation of His existence. Thus, education should be seen as something that functions to explain the primordial relationship between humans and God. In this way, education can introduce students to the One True God. Through Islamic education, students are taught well about the concept of God as it truly is. Introduction to God in the context of Islamic education is indeed crucial. However, long before that, the understanding of the essence of Islamic education begins with the recognition of various methods in developing an educational system, which ultimately helps us fully comprehend the focus of Islamic education. Achieving this understanding is not an empty endeavor. It involves guidance and direction; educators guide and direct learners. The effort made by educators towards learners has clear objectives. To achieve all of this, various means and resources are necessary. Qualified teaching staff serves as role models for students. This is why it is said that this endeavor is not empty. To lead humans to God, Islamic education must introduce another aspect of the essence of Islamic education. In this context, there is knowledge, purpose, education, students, and finally, the curriculum. All of these must be viewed within the perspective of Islamic education. When all of these are executed well as part of an appropriate educational process, it will lead humans to the highest essence of all that exists within Islamic education.

Epistemology of Islamic Education

Epistemology originates from the Greek word "episteme," meaning knowledge or science, and "logos," which also means knowledge (Suharto, 2014:21). Epistemology is a branch of philosophy that explores knowledge, encompassing various aspects such as sources, characteristics, and human truths (Kaelan, 2012). In this context, Ahmad Tafsir concurs that epistemology discusses the sources of knowledge and how it is acquired. According to Ahmad Tafsir, when humans are born, they possess no knowledge at all (Tafsir, 2012). Epistemologically, the foundation of education refers to the human fitrah (natural disposition). One aspect of human fitrah is the desire for a meaningful life, both for oneself and for the environment. A meaningful life brings awareness to individuals that their existence is valued (Salahudin, 2011). The view of Jalaluddin, as presented in Anas, describes that the epistemology of

education, particularly Islamic education, is based on sources revealed by God. Therefore, Toto divides the sources of Islamic education into two categories: normative and historical sources.

The normative concept encompasses all concepts derived from the Quran and Sunnah. Furthermore, Toto explains that in the philosophy of Islamic education, Allah is the "Supreme Educator" who not only educates humans but also all beings. In this context, Robert L. Gullick, as cited by Toto, views the Prophet Muhammad as an exceptional educator (Suharto, 2014). The historical sources consist of (a) the results of scientific research into human nature, ranging from psychological and sociological growth, while remaining in harmony with Islamic beliefs and values; (b) the findings of educational research regarding the human learning process, without contradicting Islamic teachings; (c) experiences of the success of Muslims in developing education, with all forms of government support contributing to the formulation of Islamic education; and (d) the values and socio-cultural traditions of Muslim society that do not hinder progress and change. From these historical sources, one must consider their alignment with the spirit of Islamic teachings (Suharto, 2014).

The formulation of the epistemology of Islamic education fundamentally aims to clarify the position of humans in the field of education. When attempting to explain the role of humans in education and how knowledge is acquired, God is the highest source in the context of Islamic education, alongside other forms of knowledge. Discussing God as the source of knowledge is integral in the context of Islamic education. Epistemology used to attain knowledge about humans, nature, and God in Islamic education follows its unique forms, known as bayani (textual), burhani (rational), and irfani (spiritual) epistemologies. These three methods are essentially present in every method of Islamic education in general (Muslih, 2010).

Axiology of Islamic Education

Axiology originates from the Greek term "axios," meaning fitting or worthy, while "logos" denotes knowledge. Axiology can also be referred to as the theory of values. It is a branch of the philosophy of science that deals with the purpose of knowledge itself and how humans utilize that knowledge. In this context, axiology seeks to understand the essence and benefits inherent in a body of knowledge. Axiology is primarily concerned with the value and utility of knowledge. Presently, "axios" is understood as value, and "logos" as theory. These terms are more commonly used in philosophical contexts (Sunan Ampel Pres, 2011). In the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), axiology is defined as the usefulness of knowledge for human life or the study of values, particularly ethics. Furthermore, axiology encompasses values as parameters for what is considered truth or reality. As we live our lives, we encounter various domains, such as the social, physical-material, and symbolic domains, each exhibiting its own aspects. Additionally, axiology provides

guidelines on what to consider when applying practical knowledge. In this axiological approach, knowledge must be utilized for the well-being of humans by considering the various aspects of life that encompass them (Komara, 2011). Axiology in education is related to the issues of knowledge and cognition. It involves contemplating the essence of knowledge or the existence of everything, whether physical or metaphysical, both in general and specific terms. Therefore, the study directs itself toward the foundations of knowledge in the form of reasoning, logic, sources of knowledge, and criteria for truth. It should be understood that axiology in education essentially aims to produce students who understand knowledge and apply it in their daily lives (Anas: 138-139). Axiology of Islamic Education is concerned with the values, objectives, and targets to be achieved in Islamic education. According to Abuddin Nata, the objective of Islamic education is to cultivate righteous individuals who are devout in worship and enthusiastic about performing righteous deeds for the sake of the hereafter (Zahroh, 2023).

Islamic education is founded on the principles of Islam, namely the Quran and Hadith, serving as a guide for the life of all Muslims. Through this education, we can understand, internalize, and practice Islamic teachings in accordance with the stipulations of the Quran and Sunnah. Consequently, our level of understanding, internalization, and practice of Islamic teachings depends greatly on the quality of Islamic education we receive. The concept offered in this study aims to understand the value of Islamic education. While education is directed towards leading humans to the highest reality in their lives, Islam, as a relevant religion to the demands of the times, must provide a resolution of values within it. Therefore, Islamic education offers a comprehensive concept encompassing spiritual, theoretical, and practical values. The ultimate goal of each of these values is an effort to bring humans to the highest reality in life, which is God. Whether it's the ontology, epistemology, or axiology of Islamic education, their purpose is to reach God.

Islamic Education in a Sociological Approach

Sociology originates from the Latin word "socius," meaning companion or friend, while "logos" signifies knowledge. Sociology is the study of social facts, which encompass ways of acting, thinking, and feeling that exist beyond the individual. It is also defined as the science that explores living together in society and investigates the connections between humans who govern their lives. Sociology strives to understand the nature and purpose of collective life, how associations of life are formed, grow, and change, as well as the beliefs and convictions that give a distinct character to communal living. According to Soerjono Soekanto, sociology is defined as a science that refrains from making judgments. Sociology does not prescribe a direction in which something should develop in the sense of providing guidance on societal wisdom from the process of communal living (Soekanto, 2001). Despite various definitions of sociology, it is fundamentally recognized as the science of society. Sociology

studies society, including social phenomena, social structures, social change, and the network of relationships or interactions among humans as both individual beings and social creatures.

From the above explanation, it is understood that the sociological approach is a perspective or paradigm used to describe the state of society, complete with its structures, layers, and various interconnected social phenomena. With this discipline, social phenomena can be analyzed with the factors that drive relationships, social mobility, and beliefs that underlie these processes. Sociology can be utilized as one of the approaches to understanding religion, as many areas of religious study can be comprehended proportionally and accurately when examined and analyzed through this approach. The significance of the sociological approach in understanding religion lies in the fact that many religious teachings are related to social issues. The extensive attention given by religion to social issues further encourages religious communities to view social sciences as tools to understand their faith. Through the sociological approach, understanding becomes more accessible because religion itself is revealed for social purposes. For instance, in the Qur'an, we find verses concerning human relationships with one another, the causes of prosperity and the causes of adversity. All of this can only be explained when those who understand it also know the social history at the time when religious teachings were revealed (Rahmat, 2002).

Islamic Studies in a Sociological Approach

Islamic studies with a sociological approach is a field of study that explores the reciprocal relationship between religion and society, examining how religion influences religious thought and understanding. Islamic studies with a sociological approach can encompass several themes:

1. Study of the Influence of Religion on Society: This involves examining how religion affects society, specifically how it influences social change. Social change is typically defined as alterations in culture, social structure, and social behavior over a period.
2. Study of Social Interaction Patterns in Muslim Society: This area of study delves into the behavioral patterns of Muslim communities in their interactions with fellow Muslims and their tolerance towards individuals of other faiths.
3. Study of the Religious Experience of Society: This is used to evaluate the spread of religion and the extent to which religious teachings are practiced by the community (Ma'ruf, 2018).

Educational sociology, as a scientific discipline, specifically studies interactions among individuals, between groups, social institutions, social processes, and social relations in which humans acquire and organize their experiences. According to Abu Ahmadi, educational sociology adopts a psycho-pedagogical

approach. Sociological approaches to educational sociology consist of individual, social, and interactional approaches.

1. Individual Approach: In sociology, an individual refers to an individual person, signifying one person rather than a group of people. An individual is limited to themselves and is not divided; individuals are like the atoms of society, social atoms. Understanding individual behaviors, such as thinking, feeling, willing, actions, attitudes, and words, allows us to comprehend the existence of a society. In essence, an individual is a human being who not only has a unique role and social environment but also has their own personality and specific behavioral patterns. This is because individuals have three aspects: organic physical aspects, psychic spiritual aspects, and social aspects of togetherness. These three aspects influence each other, and disturbances in one aspect will have consequences on the others.
2. Social Approach: While individuals are, by nature, individual beings, they are also inherently social beings from birth. Humans cannot live alone without the help of others. To the extreme, humans cannot be separated from their families, friends, groups, and communities. According to CA. Elwood in his book "The Psychology of Human Society," there are three biological elements that cause humans to live in society and be interdependent: the urge to eat, the urge to self-preserve, and the urge to reproduce. The social approach assumes that individual behavior is solely determined by society and culture, where individuality is submerged within human sociality.
3. Interaction Approach: Social interaction is a relationship between two or more human individuals in which the behavior of one individual influences, changes, or improves the behavior of another individual, or vice versa. Several factors underlie social interaction, including imitation, suggestion, identification, sympathy, and motivation. There are various types of social interactions, viewed from the subject's perspective: interactions between individuals, interactions between individuals and their groups, and interactions between groups. When viewed from the perspective of how they are carried out, there are two types of social interaction: direct interaction, such as physical interactions like fighting or sexual relations, and symbolic interaction, which involves using language (verbal/written) and other symbols, gestures (Efendi, 2017).

Early Childhood Islamic Education with a Philosophical Sociological Approach

Early Childhood Islamic Education is a process aimed at nurturing and developing the potentials of young children based on their characteristics, with the goal of shaping them into complete and morally upright individuals. Early childhood education is a form of educational provision that emphasizes laying the foundation for physical growth and development (fine and gross motor coordination), intelligence (thinking, creativity, emotional intelligence, spiritual intelligence), socio-emotional development (attitudes, behavior, and religion), language and communication, in accordance with the unique stages of

development experienced by young children. Early childhood education is an educational discipline that specifically focuses on examining and developing various educational interactions between young children and educators to achieve the optimal development of a child's potential. As an academic field, early childhood education has philosophical and sociological paradigms or approaches, with the following analysis:

Islamic Early Childhood Education with a Philosophical Approach

Ontology is the discussion of the essence of knowledge. Ontology addresses questions such as: What is the object of knowledge? Does the object exist? What is its true nature? Can the object be known by humans, and how? The ontological approach to Early Childhood Education includes understanding the essence of Early Childhood Education and what objects are studied in Early Childhood Education.

The Essence of Early Childhood Islamic Education

Early childhood education is a multidisciplinary and interdisciplinary field of study, meaning it is composed of many interconnected disciplines. Fields such as Religious Studies, Developmental Psychology, Education, Language Studies, Arts, Nutrition, Child Development Biology, and related sciences all integrate to address various issues related to early childhood education. To develop a child's intellectual capacity, various activities rooted in psychology, education, mathematics for children, science for children, and more are needed. Some components related to early childhood education include:

Early Childhood Education Curriculum

The early childhood education curriculum aims to develop all aspects of a child's potential so that they can function as whole individuals in accordance with the culture, values, and philosophy of a nation. Children can be seen as individuals who are just beginning to explore the world. They do not yet know etiquette, manners, rules, norms, ethics, and various aspects of the world. They are also learning to communicate with others and understand others. Children need guidance to understand various aspects of the world and its contents. They also need guidance to understand various natural phenomena and acquire the skills needed to live in society. Interaction between children and objects and interaction with others is necessary for them to develop personality, character, and noble morals. Early childhood is a precious time to instill values such as nationalism, patriotism, religion, ethics, morals, and social values that are useful for their lives and strategically important for the development of a nation.

Early Childhood Learning

Early childhood learning is holistic and integrated. Learning develops all aspects of development, including: morals and religious values, socio-emotional, cognitive (intellectual), language, physical-motor skills, and arts.

Learning is integrated, meaning it does not teach separate subjects. One activity can serve as a learning opportunity for various subjects for children. Play-based learning, where the essence of play infuses every learning activity, is crucial in early childhood education. The essence of play includes feelings of joy, democracy, activity, lack of coercion, and independence. Learning activities should be designed to be enjoyable, engaging children and not being forced. Teachers should incorporate educational elements into play activities so that children unconsciously learn various things.

The Object of Study in Early Childhood Education

Early childhood is a golden opportunity for children to learn, which is why it is called the golden age. Therefore, this opportunity should be maximized for children's learning processes. Curiosity at this age is at its peak, especially at ages 3-4 and 4-6. The objects of learning in early childhood are not focused on achieving academic achievements such as reading, writing, arithmetic, and academic knowledge mastery. Instead, the focus is more on developing the child's personality, such as attitudes and learning interests, as well as various basic potentials and abilities of the child. Epistemology, discusses the methods used to acquire knowledge. It addresses questions such as how the process of obtaining knowledge is possible, what the procedures are, what needs to be considered to obtain correct knowledge, and what the criteria are. The epistemological approach to the study of early childhood education includes examining the process or procedures of early childhood education, the criteria for early childhood education, and how children learn.

Axiology, discusses the moral value of knowledge. Axiology answers questions about the purpose of knowledge, the relationship between how knowledge is used and moral principles, how objects are studied based on moral choices, and the relationship between knowledge methods and moral or professional norms. Childhood is a golden age for moral development. During this period, if a good moral foundation is successfully instilled, it will serve as a guide for individuals in their behavior throughout their lives. The development of moral values and character in children is especially important because of its implications for education in creating future generations that are not only intellectually advanced but also strong in moral values and good character.

Islamic Early Childhood Education with a Sociological Approach

Every region with different cultural backgrounds contributes to Early Childhood Education. A child's development into an individualist or a social person is determined by their experiences in the educational and societal environment in which they grow up. Similarly, adolescence is not biologically destined to be a period filled with stress and anxiety. Instead, the experiences of teenagers are shaped by the culture in which they are raised. This means that culture emphasizes certain aspects of human potential while sacrificing others. From a sociological perspective, children are constantly interacting with their

societal environment. To ensure their development, children need education and socialization from an early age, teaching social responsibilities and roles to become part of society. Thus, by nature, human beings are social creatures, as evidenced by their vulnerability, especially during infancy and childhood, which requires protection and assistance from parents.

To establish good relationships with individuals and society, it is necessary to use several approaches. Approaches facilitate interactions with individuals and society to proceed smoothly and easily, making the importance of an approach in educational sociology evident. An approach can be defined as a perspective or paradigm within a field of study. The sociological approach is a perspective or paradigm used to describe the state of society, including its structure, layers, and various interconnected social phenomena. Education also becomes a determining factor in assessing the progress or regress of a society. A society or country with a poor education system will face obstacles in its national development. Educators are aware that many aspects of the education system cannot be examined solely from the discipline of education and require input from social scientists, such as sociologists. The rapid development of society is also a driving force behind the development of educational sociology today. The objectives of educational sociology, according to George W. Herrington, are as follows: Understanding the role of teachers in the community and school as instruments of social development and social factors influencing schools, understanding the ideologies of democracy, culture, economic systems, and social tendencies related to formal and informal education institutions, understanding social forces and their influence on individuals, and curriculum socialization (Ahmadi, 2007). Therefore, from what has been discussed above, we can see that there are at least four sociological approaches that can be used to analyze issues in early childhood education, namely the individual, social, interaction, and field theories. However, it should be noted that all of these approaches cannot stand alone, and a combination of approaches is needed to produce a more empirical and comprehensive analysis.

CONCLUSION

An approach can be defined as a perspective or paradigm within a field of knowledge or education. The philosophical approach is a form of study within philosophy. However, this study is not only applicable in a general sense. This means that this study can also be used for examination in educational studies, especially in Islamic education. Here, ontology, epistemology, and axiology are used to understand, know, root, source, benefit, and purpose of Islamic education. Ontology in Islamic education is used as a way to understand the essence of Islamic education, while epistemology is used as a study to understand how knowledge is obtained in Islamic education. The latter is axiology, in this part is more focused on questioning the usefulness and purpose of conducting Islamic education. The importance of a sociological approach in understanding Islamic education is because there are many

religious teachings related to social issues. The significant attention of education to social issues further encourages educators to understand social sciences as a tool for understanding Islamic education. The sociological approach as an educational sociological approach consists of: The Individual Approach, The Social Approach, and The Interaction Approach.

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