

SOURCE OF KNOWLEDGE THROUGH AXIOLOGY PERSPECTIVE

Nurhayati¹, Ibrahim Haidar Nasution², Rafiqah Yusna Siregar³

Accounting Study Program, Faculty of Economy and Business^{1,2}, Communication Science Study, Faculty of Social and Political Science³

Dharmawangsa University, Medan, Indonesia¹²³

Corresponding Email: nurhayati@dharmawangsa.ac.id

ABSTRACT

The research aims to discuss the axiological values and sources of knowledge for humans. This research uses the Semut Sumut non-formal education organization as a case study. This article employs a qualitative interpretive approach by conducting library research, specifically by looking at reading materials related to the studies presented and using document analyses of earlier research findings associated with the philosophy of science. Books rading, scientific journals on Google Scholar, and digital libraries were combed through to acquire the data. Results of this study show that axiological values as a source of knowledge can be reflected in social movements by providing non-formal education platforms for children who have dropped out of school or even have no opportunity at all to go to school. The axiological value of social movements contains elements of being functional, robust, valid or strong which means the quality of something that makes it liked, appreciated and appreciated by other parties. In addition, two supporting elements in non-formal learning materials further strengthen the axiological perspective as a source of knowledge, namely ethics and aesthetics.

Keywords: Axiology, Knowledge, Semut Sumut.

I. INTRODUCTION

The progress of a nation is determined by knowledge within the country. Then, this knowledge is obtained from education as one of the elements of the nation's progress, and this is what encourages evert individuals to access the world and serve his country through the provision he gets from education. Education position is an obligation for every individual to try to pursue and process it in formal and non-formal education. Thus, knowledge will give birth to an advanced civilization from an educated nation. For example, every child in Indonesia is required to get at least nine years of formal education.

However, unfortunately in Indonesia, there is still a lot of data on children who drop out of school or don't even have the opportunity to get formal education. According to data from the Ministry of Education and Culture, from 2017 to 2018, as many as 13,703 children in North Sumatra Province dropped out of school, and this occurred in 20 children every day and placed North Sumatra Province in the first rank of dropout children in Indonesia. From 2020 to 2021, 9,266 children dropped out of school in North Sumatra and are in third place after West Java Province and DKI Jakarta (Ahdiat, 2022).

The increase in the number of children dropping out of school in Indonesia has moved many social activists to work together in embracing children who do not get an education to regain their right to education, and one of them is Enterprise *Semut Sumut*. Based on these data, the number of children dropping out of school in North Sumatra Province is still huge, even though from 2018 to 2021, it has decreased, and this became the basis for a social entrepreneur named *Semut Sumut* to provide an accessible learning home for school dropouts in the city of Medan. This educational activity targets a group of people from the pre-prosperous class. Based on the

information provided by the founder of the social enterprise *Semut Sumut*, the social organization was founded in November 2017, and the word "Semut" is analogous to a group of ants which, when united, can lift objects more significantly than their bodies. Furthermore, the tagline of *Semut Sumut* is *A Social Organization that Commits to Creating an Equal Opportunity for all North Sumatra's Youth*. Therefore, through this sentence, it is hoped to contribute to reducing the number of social inequalities and jealousy in Indonesia.

Knowledge will have a natural substance when the command can be implemented in many teaching and human life practices in formal and non-formal educational institutions. Science requires thorough and deep thought to be correctly understood. The development of scientific knowledge will inevitably accompany developments in philosophy because the balance between science and philosophy will become a means of controlling scientific axiology (values), leading to human civilization that is just as valuable.

According to its etymology, the word "axiology" derives from two Greek words: *Axios*, which means *proper*, and "logos", which means *knowledge* or *study of*. "Value" is also derived from the Latin words: *Valere*, which means *valuable, capable, empowered, applicable, or vigorous* and *denotes a trait that makes anything appealing, desirable, helpful, or attractive*. However, it can also refer to something highly esteemed or regarded as a virtue (Zaprul Khan, 2016). The axiologists emphasize the extent to which humans find value through emotions and feelings. The idea of right action is understood in terms of emotional values. Ralph Barton Perry's book, *General Theory of Value* (1926), mentions a new value approach. Perry's theory says that value is "any object of interest."

God endowed humans with the capacity for reason, they may be utilized to reason, and the learning process is based on experiences. Humans can finally produce knowledge through reason and experience. Humans can identify one another apart from other animals and learn things thanks to their intellect. Humans' natural curiosity is where knowledge first begins to emerge. When people consider their existence, they often ask questions like, "Where do we come from, how do we exist, what do we exist for, and where do we go after we cease to exist?" Therefore, to adequately answer these questions, philosophical thought is required.

Adib (Rosnawati *et al*, 2021), because it can be seen as a driving force in human life, philosophy can be considered a broad science closely tied to ordinary life. According to a life philosophy, people constantly give vital factors thought before choosing how to act. Thus, the scientific method can be used to interpret science as a collection of scientific human knowledge. As a result, science is another name for scientific understanding. Every human being can reach their objectives thanks to the availability of science. Knowledge is the most valuable asset outside of wealth since it enables one to discriminate between good and wrong, leads to heavenly advancement, raises one's degree, and is a way to salvation.

Based on the previous rationale, this study will discuss axiology as a source of knowledge for humans. The philosophical research that examines values and the origins of human knowledge is the foundation for this inquiry through social enterprise *Semut Sumut* as an example in this study.

II. LITERATURE REVIEW

A. *Axiology*

The term axiology in the view of Islam is not a new thing because the Prophet Muhammad always asked for it every morning by praying *Allahumma inni asaluka' ilman naafi'an wa rizqan thoyyiban wa 'amalan mutaqabbalan*, meaning: "O Allah, I ask You for useful knowledge, good fortune and accepted deeds" (HR. Ibnu As-Sunni and Ibnu Majah). So, Vardiansyah (Rosnawati *et al*, 2021) said axiology will be related to practicality rather than science discussing life's value. The term axiology comes from the Greek language, consisting of two words: axion, which means value, and logos, which means theory. Thus, axiology can be defined as a theory of value. The discussion covers three things in the form of moral actions that give birth to ethics, expressions of beauty that give birth to aesthetics and socio-political life that gives birth to socio-political philosophy. Value is a trait or quality attached to an object but not the object itself. From an etymological sense, the meaning of axiology, according to Kattsoff (Rosnawati *et al*, 2021), the science of the nature of values which are usually seen from a philosophical point of view.

It is clear from the definition of axiology provided above that the axiological branch of philosophy investigates and explicates everything associated with ethics and values. Axiology also refers to moral and aesthetic (beauty) concerns in philosophical debate.

B. *Ethics*

Ethics, in general, are laws, customs, regulations, or practices frequently applied as standards or principles by a person in carrying out deeds and behaviour. The application of this standard is intimately correlated with the moral fibre of society's citizens. As a result, ethics is a discipline that investigates moral and social obligations, rights, and responsibilities for every member of society. Or ethics can be defined as values relating to personal morality regarding right and wrong. There are many different kinds of ethics that we encounter every day, such as business ethics, friendship ethics, professional or work ethics, household ethics, and so forth.

Experts believe that there are three main areas of study within ethics: descriptive ethics, normative ethics, and meta-ethics (Zaprul Khan, 2016):

- Sociology-related empirical science.
- Normative ethics, which offers instructions or direction for deciding between right and wrong or good and bad.
- Meta-ethics is the study of ethical disciplines that interprets normative terminology used in statements that ethically support or reject a course of action.

C. *Aesthetics*

The definition of beauty is aesthetics. Things that are beautiful or have an artistic scent are directly tied to aesthetics. The purpose of aesthetics is to evaluate whether an object is good or terrible. Because everyone has a unique perception of aesthetics, the term "aesthetics" or "beauty" has many interpretations.

Axiological discourse is a crucial component of philosophy that explores and explains questions of value, including why something is good or bad and whether it is or is not beautiful. Axiological discourse also covers values, ethics, and aesthetics. Therefore, science has an

impact on human life that is both theoretical and functionally useful. There are three different types of value theories in the axiological discourse.

Science is an individual's work that society communicates and develops openly. The invention will be regarded as a component of the codification of the community's knowledge if it satisfies the scientific standards (Rosnawati *et all*, 2021). Science can be explained by the development of knowledge and the truth of that knowledge. At the same time, science has precise, systematic, organized knowledge acquired by scientific means and broad facts about the study of natural objects. Fundamental knowledge can only be a byproduct or outcome of human activity.

III. RESEARCH METHODOLOGY

This article employs a qualitative interpretive approach by conducting library research, specifically by looking at reading materials related to the studies presented and using document analyses of earlier research findings associated with the philosophy of science. Books rading, scientific journals on Google Scholar, and digital libraries were combed through to acquire the data.

IV. RESULT AND DISCUSSION

The importance of how deeply human emotions and feelings are valued is highlighted by axiology. The value of expressing one's current feelings is how the concept of correct conduct is generally perceived. To put it simply, Axiology is the study of everything that might have worth or be beneficial and is associated with the theory of value. Value exists but not at a specific place or time. Furthermore, values are also logical essences that can be comprehended by reason (Rosnawati, 2021).

Knowledge can be defined as everything understood about a specific item by logic, revelation, authority, intuition, or sensory experience. When discussing the formation and development of science, it is crucial to remember that it is a rather lengthy process with distinct traits for each stage and era, and the qualities of this science must be different from the social growth process of cultural integration. Social, political, and cultural issues impact both and always follow breakthroughs in science and technology.

The ethics of formal education, where teachers and students are combined in a class, study formally, wear uniforms, take tests, receive certificates recognized by the state, and undergo all other formal and administrative procedures, may already be known to everyone. However, what about the axiological understanding, which means helpful, capable, empowered, valid or firm, which means the quality of something that makes it likeable, helpful or an object of interest (Zaprulkhan, 2016)? In addition, it can mean something valued, highly valued, or valued as a good thing, and we will discuss the founder of *Semut Sumut* a non-formal education as an example?

All axiological problems are always related to ontological and epistemological assumptions and the theory of human communication. The main product of the *Semut Sumut* social enterprise is to open a free study room for one year to see if students can bring North Sumatra Province in a better direction through the provision of knowledge obtained informally. The classification of school dropouts who can join *Semut Sumut* is aged from 16 years to 25 years. There are four

teaching areas in *Semut Sumut*, including videography, public speaking, music and graphic design classes. In 2020, recording that 50 school dropouts ranging from grade 4 elementary school students to tertiary institutions took part in free informal education through *Semut Sumut*.

The *Semut Sumut* program has good values that benefit a group of underprivileged people in continuing to get a proper education. The representation of being able, empowered, applicable or intense has the meaning of a quality that makes it likeable, desirable, valuable or an object of interest in an axiological sense, reflected in the *Semut Sumut* program, which provides opportunities for professionals who have expertise in specific fields to share knowledge with participants educate. Of course, this can be analogous to a symbiosis of mutualism where *Semut Sumut* need educators even as volunteers. On the one hand, these professional teachers can improve their work history portfolio, which will undoubtedly be helpful for their future interests.

Interpretation of Axiology as what is valued, valued highly or valued as a virtue (Zaprul Khan, 2016). The ratings and awards in question are represented in during its six years of existence, *Semut Sumut* has achieved various achievements both on a national and international scale, such as getting attention for making a collaboration with the Deputy Governor of North Sumatra Musa Rajekshah, becoming Indonesia's representative in the Asian Leaders Initiative (YSEALI) event in the United States, winning the Best award. Asia Pacific Social Program in Spain and other awards (Pemerintah Provinsi Sumatera Utara, 2023).

Axiology in philosophical discourse refers to ethical issues. In general, ethics is a theory about the behavior or actions of human actions viewed from the aspect of good and bad values that can be determined by reason. The application of ethics from an axiological perspective is represented in 4 teaching areas at *Semut Sumut*, including videography, public speaking, music and graphic design classes. Each student is equipped with knowledge about the good and bad in practicing these four fields of expertise. For example, in public speaking, it is better to say appropriate words in the context of the communication. If public speaking is taken into the context of stand-up comedy events, then to entertain many people, you don't only have to use harsh sentences, swear words, and bring down other people's personalities, such as body shaming, religious blasphemy, provocation and other hate speech.

In addition to the ethical component, axiology also contains elements of aesthetics or beauty. Aesthetics is the science that discusses how beauty can be formed and how to feel it. A beauty that has been created must be handled by many people. In line with the application of ethics, the results obtained are then applied to the aesthetic element. Thus, the material studied produces meaningful, beautiful and valuable values as a product of science. For example, in photography and graphic design classes, students are taught how to make attractive, beautiful, artsy designs and photos with high-selling prices. The two components in this axiology again prove its definition as an element of goodness, and it can be seen from the many students who graduated from non-formal education at *Semut Sumut*, working according to the knowledge they got while participating in the educational program.

The social attitude of a scientist is consistent with the scientific study process that is carried out. People often say that a value system limits knowledge. Science itself is neutral, and it is scientists who give it value. In this case, the problem of whether science is bound or free from specific values depends on the scientific steps concerned (Jujun, 2010).

The presence of philosophy of science is used to examine the extent to which the value of the significance and actualization of various sciences in people's lives. Science must be pursued

by multiple human activities using specific methods, which then organized activities bring about systematic knowledge. Unity and interaction between movements, techniques and expertise are then structured into a science (Rosnawati *et all*, 2021). So, science is a series of human activities that are rational and cognitive, with various methods to produce a systematic accumulation of knowledge to achieve truth, even though knowledge is obtained through non-formal education. In addition, social activists such as *Semut Sumut* have represented axiology as a source of knowledge with ethical and aesthetic elements in their learning.

V. CONCLUSION

Based on the results and previous discussion, it can be concluded that axiological values as a source of knowledge can be reflected in social movements by providing non-formal education platforms for children who have dropped out of school or even have no opportunity at all to go to school. The axiological value of social movements contains elements of being functional, robust, valid or strong which means the quality of something that makes it liked, appreciated and appreciated by other parties. In addition, two supporting elements in non-formal learning materials further strengthen the axiological perspective as a source of knowledge, namely ethics and aesthetics.

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