



The Educational Axiology of Al-Maqbul Traditional Pesantren

Ahmad Sulton*

Institut Agama Islam Negeri Ponorogo, Indonesia

Article History Abstract

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*This study is prompted by criticism to the educational activities undertaken by Islamic educational institutions for their lack of axiological foundation while adopting Western educational axiology. On the contrary, as a reputable school, Pesantren Al-Maqbul refuses to make transformation into a modern one. The school is not influenced by the Western axiology and still preserves the traditional education system. This study aims to explore the reasons Pesantren Al-Maqbul maintains the traditional education system in the perspective of educational axiology. Specifically, this study answers the research questions namely: what are the ethical values at the Pesantren Al-Maqbul?, what are the aesthetic values at the Pesantren Al-Maqbul?, and what are the education purposes at the Pesantren Al-Maqbul?. This study uses a qualitative approach that seeks to describe data from the field and literature related to the axiology of traditional pesantren education. To obtain data related to the discussion used observation techniques, interviews and documentation. Data found in the field were analyzed. This research resulted in findings, namely: (1) The reasons for the Pesantren Al-Maqbul to maintain the traditional education system cannot be separated from the axiological construction of its education; (2) The influence of the axiological basis of education can be identified from the tendency of normative values, namely being bound by Islamic provisions in the aesthetics of education at Pesantren Al-Maqbul; (3) The tendency of *akhlāq at-Ṭā'ah* (obedience ethics) and *akhlāq al-Fanā'* (illuminative ethics) is found in educational ethics at Pesantren Al-Maqbul; (4) The aim of education at the Pesantren Al-Maqbul is to study Islamic religious knowledge (*tafaqquh fi al-din*). There is no space for general knowledge (science) to be studied at the Pesantren Al-Maqbul.*

Keywords: Educational Aesthetic; Educational Ethical; Education Purpose; Traditional Pesantren

* Correspondence: Ahmad Sulton, Institut Agama Islam Negeri Ponorogo, Ponorogo, Indonesia
ahmadsulton@iainponorogo.ac.id

INTRODUCTION

Pesantren researchers agree that *pesantren* are engineering products of the Nusantara moslem community which were developed on the basis of the Javanese education system (Syaifudin 2021). As it is known that the Javanese religion is a mixture of animism, dynamism, hinduism, and buddhism. Under Islamic control, the

education system can be replaced with values according to Islamic teachings. According to Sulaiman Muhammad Nur, since the end of the fifteenth century Islam replaced Hindu religious traditions, and in the 16th century with the birth of the Demak sultanate as the first Islamic sultanate, the islamization movement in Java was increasingly developed so that more and more people embraced Islam (Nur 2018).



Broadly speaking, this type of research on *pesantren* can be divided into two variants, namely: first, research that places *pesantren* as the object of study. In this case, *pesantren* are researched and analyzed using certain approaches and methods so that researchers can find "something" new. For example, the research conducted by Ahmad Sulton on the curriculum of *pesantren* based on multicultural education at the Pesantren Sunan Drajat Lamongan (Sulton 2015), Wekke & Hamid's research on the learning and teaching technology of *pesantren* in Indonesia (Wekke and Hamid 2013), and M. Rizal Rizqi's research on the construction of educational philosophy at the Pesantren Ali Muttaqin, Ponorogo (Rizqi 2023). Second, research that places things outside the *pesantren* but is closely related to its appearance as an object of study. Fajar Syarif's research on the history of the development of madrasa in Indonesia can be included in this category. In his study, Syarif explained that madrasa in the history of Indonesian education is a development of traditional education in *pesantren*. According to him, in an effort to balance public education made in the Netherlands, Moslem must create formal Islamic education, namely madrasa (Syarif 2020). In the context of this research, axiological research on education at the traditional Pesantren Roudlotul Muhsinin Al-Maqbul Malang can be categorized as the first type of research.

Like a building, the axiology of the philosophy of educational *pesantren* consists of various elements, namely: first, the fundamental material elements that function to ensure the solid foundation of a building. In this context, it means the origin or spirit of ideas represented by *pesantren* education figures. Second, the building pillar elements, in the form of basic guidelines and regulations in the form of fundamental truths that underlie thinking to overcome the main problems that exist in the *pesantren* education system. Third, the elements of the supporting pillars in the form of a structure of fundamental ideas and products of fundamental ideas formulated by

philosophers of Islamic education are mainly related to *pesantren* in developing, giving direction, and strengthening the construction of the Islamic education system (Kiryakova, Olkhovaya, Melekesov et al. 2015).

Research linking traditional *pesantrens* with the axiological foundation of education is rarely done or even non-existent. This is because the axiology of Islamic education is still being debated by Moslem intellectuals. They think that the practice of education held by Islamic educational institutions, especially *pesantren*, does not yet have a strong and independent axiological foundation for Islamic education, but only adopts Western thought (Sulton 2022). Islamic education thinkers who are critical of the Islamic education system have not provided concrete and specific input. Still, only outbreaks of particularistic academic issues through publications or scientific forums, and have not been followed up with their in-depth efforts to construct the concept of tarbiyah philosophy comprehensive and solid, which is the basis for implementing educational activities in Islamic educational institutions. Even if there are, Al-Jabiri's findings only discuss epistemology which is only part of the philosophy of Islamic education (Al-Jabiri 1991).

Sulton classifies *pesantren* into two types, namely traditional *pesantren* (*salafiyah*) and modern *pesantrens* (*khalafiyah*). Traditional *pesantren* can be understood as *pesantren* which maintain classical text teaching forms, do not include general subjects in their education system, and moral education is the core of their education. Meanwhile, modern *pesantrens* can be understood as *pesantren* which teach general subjects in addition to religious lessons and moral education. For traditional *pesantren*, curriculum planning, implementation and evaluation activities are the result of improvisation by a kiai intuitively adapted to the development of his *pesantren*. For modern *pesantrens*, to a certain extent, they have carried out educational activities based on programs that have been planned by a kiai and

his assistants. The implementation of the educational program carried out is also evaluated for future improvements (Sulton 2015).

Although many *pesantren* which are classified as traditional have metamorphosed into modern *pesantrens* by incorporating school education or general lessons into the education system, however, this is not found in Pesantren Al-Maqbul. The reason for the change is the consequence of meeting the needs and demands of the market, so that the *pesantren* is not abandoned by the community. Moreover, the enactment of the three ministerial decrees and KMA No. 70 of 1976 concerning the equality of madrasa level with public schools, opened up opportunities for pesantren managers to change the traditional education system into a modern education system. An example is the Pesantren Sunan Drajat Lamongan which has many educational units from elementary to higher education (Sulton 2022).

Based on the description of the background above, this research specifically aims to trace the reasons why Pesantren Al-Maqbul still maintains the traditional education system in providing education from an axiological perspective of educational philosophy. Through an investigation of the educational philosophy of the Pesantren Al-Maqbul, it can be used as an answer to the anxiety that some experts and observers of Islamic education in Indonesia have come to about the existence of Islamic educational philosophy. One of the references for conducting educational philosophy studies is associated with Islamic educational institutions such as Madrasah Diniyah, Madrasah, Islamic Elementary Schools, Islamic Universities, and Koran Educational Parks (TPQ).

LITERATURE REVIEW

Studies with the theme of educational axiology are not new research. If explored seriously, research on educational axiology can

be found in reputable journals both nationally and internationally. In the context of this study, there are at least ten articles that the author reviewed to find out the differences between this article and previous articles, so that the novelty of this article can be identified. The ten articles were found through the writings of Aida V. Kiryakova, Gert Biesta, Valery V. Grebennikov, Tetiana A. Smyrnova, Catharine Biddle, M. Lutfhi Hakim, Shely Chatrin, Arti Sri Rahayu, Tatyana I. Kulikova, and Samuel Gento. In her study, Kiryakova explains the axiological approach to the analysis of the problems of modern university education (Kiryakova et al. 2015). Biesta explains on the two cultures of educational research, and how we might move ahead: considering the ontology, axiology and praxeology of education (Biesta 2015). Grebennikov explained the educational migration of international students: axiological aspect of the educational process (Grebennikov, Bukalerova, Moseikina et al. 2016). In Smyrnova's research, information was obtained that The axiological approach to the training of students of pedagogical universities (Smyrnova, Bilova, Lynenko et al. 2021). Biddle explains the axiology and anomaly in the practice of mixed methods work: pragmatism, valuation, and the transformative paradigm (Biddle and Schafft 2015). Hakim presented an axiological study towards the law number 18/2019 regarding *pesantren* (Hakim 2016). Chatrin in her study describes the educational philosophy of the Pesantren al-Falah and its contribution to character development (Cathrin, Dardiri, Purwastuti et al. 2021). In her article, Rahayu explained the Islamic education foundation: an axiological philosophy of education perspective (Rahayu 2016). Kulikova explained the dynamics of students' axiological orientations in the learning process at pedagogical university (Kulikova, Shalaginova, Zalygaeva et al. 2019). Meanwhile, Gento explained the axiological basis for curriculum design in educational institutions of quality (Gento and González 2014).

The difference between this research and previous studies is that previous studies have not paid serious attention to the relevance of the axiological discourse on Islamic education and traditional *pesantrens* in Indonesia. This is not without reason considering that the issue of the axiology of Islamic education is still being debated by Islamic education experts whether or not there is an axiological basis for Islamic education in educational activities organized by Islamic educational institutions, especially *pesantrens*. Even if, for example, there is, the axiology of Islamic education is only discussed as the content of the material taught in *pesantren*, and even then only a few *pesantren* include Islamic educational axiology as the content of their curriculum, there are also *pesantren* which do not teach, and some even prohibit and even condemn the study of Islamic educational axiology.

Research that is almost the same as the research conducted by the author is that of Hakim (2016), Chatrin (2021), and Rahayu (2016). It is said to be the same, because the three studies both exploring the axiological contents of education with *pesantren*. The difference between this article and Hakim's article lies in the type of research. Hakim's research is library research, while the author's research is field research. Hakim's research only examines the axiology of law number 18 of 2019 concerning *pesantren*, while this research examines the axiology of *pesantren* education in depth and comprehensively. This research will find axiological contents which include: ethical values and aesthetic values at Pesantren Al-Maqbul. The findings on these axiological contents will serve as the basis for formulating educational goals at the Pesantren Al-Maqbul.

The difference between this research and Rahayu's research lies in the object. Rahayu's research object is broader than this research. It is said to be broader, because Rahayu's research was conducted in Islamic educational institutions in general, while this research was conducted in *pesantren* which are part of Islamic educational institutions. Other differences can be seen from the research

findings. The findings of this study contain three things, namely: ethical values, aesthetic values, and educational goals at Pesantren Al-Maqbul. Meanwhile, Rahayu's research found the philosophy of education platform, axiological and nature values, Islamic education, and axiological foundation of Islamic education.

Meanwhile, the difference between Chatrin's research and this research lies in the scope of the discussion. Chatrin's research is more general than this research. It is said to be more general, because the discussion of his research is the philosophy of *pesantren* education. Meanwhile, this study discusses the axiology of *pesantren* education which is part of the philosophy of *pesantren* education. The next difference can be seen from the research object. The object of this research is traditional *pesantrens*, while Chatrin's research is modern *pesantrens*. The research approach is also a differentiator of this study from Chatrin's research. The approach to this research is philosophical, while Chatrin's research is a hermeneutical approach. Another difference, this research with Chatrin's research is in the findings. Chatrin's research found data on educational goals, curriculum, and learning at the Al-Falah Pesantren which tend to be in accordance with the schools of progressivism, perennialism, and essentialism. While this research will find the axiological construction of education in the Pesantren Al-Maqbul which consists of ethical values and aesthetic values.

CONCEPTUAL FRAMEWORK

The theoretical framework used to dissect and analyze research on the educational axiology of the Pesantren Al-Maqbul in Malang can be broken down into several theories. There are two theories used by the author as a conceptual framework that guides the course of this research. First, the theory of the relationship between educational axiology and educational activity by George R. Knight. In Knight's view, education is a deliberate engineering process to achieve certain goals.

Educators must have a moving foundation to arrive at the target to be achieved. Attention to a goal requires paying attention to a worldview or a philosophical point of view which includes: beliefs about the nature of reality (ontology), epistemology, and axiology (Knight 2007).

The relationship between different ontology and epistemological points of view with educational practice will in turn lead to a certain value orientation. Views ontology, epistemology, and axiology together will determine the goals to be achieved in the educational process. These goals in turn will lead to the selection of methods and emphasis on a particular curriculum. Differences in philosophical beliefs often lead to differences in the formulation of the concept of the nature of students, educators, and the social functions of educational institutions. One thing that needs to be noted is that it is very important for educators to choose, select, and develop educational practices that are in line with philosophical beliefs .

In Knight's perspective, educational activities that still insist on maintaining the traditional education system at the Pesantren Al-Maqbul show that there is a relationship between philosophical beliefs and their educational practices. The traditional education system implemented in Pesantren Al-Maqbul is influenced by the philosophical construction of education which consists of ontology, epistemology, and educational axiology. In this study, the authors seek the axiological basis of education at the Pesantren Al-Maqbul.

Second, the *turāts* (tradition) theory of Muhammad Abid al-Jabiri. The theoretical framework of the relation between educational axiology and educational practice is the main theoretical framework in this study. Meanwhile, in an objective reading of the data found in this study, the author will use the *turāts* theory developed by Al-Jabiri. Traditions are not just remnants of the past that are still alive today, but also improvements to the continuity and scope of culture and

future aspirations that are considered unrealized.

Readings of past traditions are used to understand the reasons why the Pesantren Al-Maqbul as maintained the traditional education system to this day. The traditional education system which is still used today needs to be analyzed critically and in depth. In an effort to study tradition, Al-Jabiri put forward three ways of studying tradition. First, *al-Fahm al-turāsti li turāst* or understanding of tradition to form traditions. This method is used to interpret traditions that function to maintain existing Islamic traditions, they are not allowed to be copied or replaced. Its understanding is repetitive (*qirā'ah tiktār*) as well as counterproductive (*ghoir muntijah*) and ahistorical, only taking the arguments of traditional scholars without criticism. With this way of understanding, traditional groups want to show the original Islam (*alashālah*), but unwittingly it is difficult to counter the threats of modernity (*hadātsah*) and contemporary (*mu'āshiroh*): this kind of understanding will only lead to romanticism and regressivity.

Second, *al qirā'ah al mustasyriqah li al-turāts* or the understanding of orientalism. The understanding of this form is trapped into a full interpretation of missionaryism and imperialism. The opponent of epistemology is understood not to develop new interpretation horizons, but rather to overthrow them. Third, *Al-Fahm al-turātsi 'alā marksisiiyah* or understanding of the tradition of the Marxist perspective (Al-Jabiri 2006). The understanding of this model solely struggles with the analysis of class contradictions and material objects of reflection. As a result, gave birth to a polemical understanding. The Islamic scientific tradition is understood in the struggle between classes that creates a marginal class and a dominant class. As a result, it leads to the creation of epistemological intimidation of Islamic knowledge by the marginalized class and the ruling class (Roswanto 2016).

RESEARCH METHOD

This type of research is qualitative research. It is called qualitative, because this research is more concerned with the mechanisms of community interaction in Pesantren Al-Maqbul, especially mechanisms related to the implementation of education. This research model is ethnography or participant observation (Jaimangal-Jones 2014), used to investigate the processes that apply in the life of the Pesantren Al-Maqbul community which include: *kiai* (head master), *santri* (students), administrators, and *ustaz* (educator). To achieve this goal, this study requires researchers to live together in the *pesantren* environment and participate in activities organized by the Pesantren Al-Maqbul. The induction approach used in this philosophical study (Harwati 2019) is similar to the case-study (Thomas 2011). A limited number of clearly observed human cases are analyzed, and the understanding found in them is formulated in general statements. In the context of this research, a case study was conducted at the Pesantren Al-Maqbul, the data related to educational activities in this *pesantren* were found, analyzed carefully, and concluded in a general statement.

The primary data was obtained through interviews with respondents who had direct information related to the topic of this research (Marshall, Sollenberger, Easterby-Gannett et al. 2013), namely the educational axiology at Pesantren Al-Maqbul. Informants included in this category are the Board of Caregivers of *pesantren* which include: K.H. Su'adi Muhsin, K.H. Muhtadin Muhsin, K.H. Chudlori Muhsin, and K.H. Luqman Muhsin, *Asatidz* (educators) council including: K.H. Ahmad Badjuri, K.H. Abdullah Makki, K.H. Nur Wahid, K.H. Mas'ud, K.H. Badrus Salam, K. Mahrus Ali Zaini, K. Bisri Musthofa, Ust. Muhyidin Rofi'i, and Ust. Masyhuda, *pesantren* Management, graduate of, and students. Meanwhile, supporting data were obtained through interviews with respondents who did not have a direct relationship with the

theme of this research, but information was needed to enrich the data and verify the primary data. The informants belonging to the secondary data category are researchers who make the Pesantren Al-Maqbul the object of their research (Sulton 2022).

As a key instrument (Bahrami, Soleimani, Yaghoobzadeh et al. 2016), the researcher traced information related to the axiology of education in Pesantren Al-Maqbul. At least the author can classify the information into three groups of data that are adapted to the discussion as stated in the problem formulation. The three data classifications are as follows: (1) data related to the issue of the ethical values in Pesantren Al-Maqbul; (2) data related to the issue of the aesthetic value in Pesantren Al-Maqbul; (3) data related to the issue of the educational purposes in Pesantren Al-Maqbul.

The data analysis technique used is a descriptive-explorative analysis model developed by Miles and Huberman. There are three steps taken to carry out data analysis, namely: first, data reduction, second, data presentation, and third, drawing conclusions (Miles and Huberman 1994). These three elements are interrelated. First, the data reduction step is carried out by classifying data that is urgent, essential, substantial, and relevant to the problems formulated. In carrying out this data reduction stage, the author selects data that really relates to the axiology of Pesantren Al-Maqbul education and data that is personal in nature, then data in the form of personal impressions is eliminated from the analysis process. Second, the data presentation step is carried out by organizing the data in an information system that is coherent and full of meaning. This step can use a review of tables, matrices, pictures, graphs, maps, and themes. Presentation of data is formulated as well as possible, so that researchers can construct conclusions correctly. Third, the step of drawing conclusions is carried out by interpreting the data by tracing new information needed in drawing up the right conclusions. The drawing

of conclusions is carried out by looking for patterns, themes, relationships, similarities, differences, and things that often appear.

This research was conducted for approximately one year. This can be seen from the implementation of this research, namely from January 2022 to January 2023. The reason for choosing the Pesantren Al-Maqbul as the object of research is based on the fact that the Pesantren Al-Maqbul still maintains the traditional education system until now. Even though on March 30, 2000, through the Decree of the Minister of National Education and the Minister of Religious Affairs of the Republic of Indonesia concerning *pesantren salafiyah* as a Compulsory Nine-Year Basic Education Pattern No. 1/U/KB/2000 No. MA/86/2000 (Joint Agreement Letter between the Minister of National Education of the Republic of Indonesia and the Minister of Religious Affairs of the Republic of Indonesia Regarding *pesantren salafiyah* (traditional) as a Compulsory Nine-Year Basic Education Pattern No. 1/U/KB/2000 No. MA/86/2000, 2000, the government issued a policy to include general subjects in the Pesantren Al-Maqbul education system so that certificates and graduation certificates issued could be equated with formal educational institutions. However, caregivers do not approve of changing the traditional education system that has been developing for years at the Pesantren Al-Maqbul (Sulton, Sirait and Arif 2022). This is different from the Pesantren Darul Khairat Tirtoyudho Malang. The Pesantren Darul Khairat underwent a transformation from a Traditional *pesantren* to a Modern *pesantren*. This transformation occurred when the son of the pesantren owner named Agus Ahmad Faisal completed his studies from the Pesantren Gontor Ponorogo in 2009. Agus Ahmad Faisal introduced the modern education system at the new Pesantren Darul Khairat Tirtoyudho which was allegedly adopted from Gontor.

The director of the Pesantren Al-Maqbul stated that the reasons for refusing to incorporate the formal education curriculum

into the *pesantren* education system were as follows: First, they were worried that the students who were *pesantren* were not serious in *tafaqquh fiddin* because their concentration was divided by learning general knowledge. The tradition of memorizing *nadhom* (verses) as in the book of *al-Fiyah Ibnu Malik, Imrithi, Nadhom Maqsud*, and others that have lasted for years in this *pesantren* will not run optimally. Second, it is feared that the sincerity and motivation of Al-Maqbul students will decrease because their motivation is to obtain a diploma, not to study religion (*tafaqquh fidin*) as a provision to seek the pleasure of Allah. Third, the operational funding managed by the Pesantren Al-Maqbul is also healthy and has not experienced any disturbances to this day. If one of its goals is to make it easier to obtain funding from the government and other parties, Al-Maqbul is capable of financing all of the *pesantren's* operations (The Director of The Pesantren Al-Maqbul, Interview, December 13, 2022).

RESULT AND DISCUSSION

Educational axiology relates to the values produced through the educational process (Zerkina, Lomakina and Kostina 2015). These values can be related to good and bad (ethics) and beauty (aesthetics) (Idang 2018). Educational activities organized by an educational institution are normative and oriented to certain values, both religious education institutions and national education institutions (Arifin 2016). The orientation of certain values is adjusted to the ideals and goals of a religion or a country. In this discussion, the author will describe the ethical values and aesthetic values at the Pesantren Al-Maqbul.

Ethical Values at Pesantren Al-Maqbul Malang

Ethical values relate to a collection of knowledge regarding the assessment of human actions that are good or bad (Hagendorff 2020). In addition, ethical value refers to a

predicate that is used to distinguish things, actions, or other human beings. In Islamic terminology it is called *akhlaq* even though there are differences between the two. In the context of this study, the last definition of ethical values is used which relates to predicates attached to human actions, in this case the actions of students after obtaining education held by the Pesantren Al-Maqbul. Below is explained the discussion of ethical values obtained based on the results of interviews and observations of the author.

“*First*, the value of faith in Allah. The existence of Pesantren Al-Maqbul as a traditional Islamic educational institution has established faith as a fundamental ethical value in its educational activities. Faith occupies the most strategic position in all its educational activities. Because of its strategic position, it is seen that it has had a significant impact in determining the movement and steps of this educational institution's journey until now” (The Head Master of The Pesantren Al-Maqbul, Interview, October 13, 2022).

Faith from the perspective of the Pesantren Al-Maqbul is to believe wholeheartedly about the truth of Allah, His angels, His messengers, His book, the unseen world and so on. Efforts to obtain it encourage students at the Pesantren Al-Maqbul to be serious in the educational process. In this regard, the director of the Pesantren Al-Maqbul, one of the senior educators at the Pesantren Al-Maqbul explains the following.

Faith is believing with the heart, saying it with the mouth, and practicing it with deeds. Believing with heart that Allah SWT is the Lord of the entire universe. Pledge by saying that there is no God worthy of worship except Allah SWT and the Prophet Muhammad is the messenger of Allah. And practice it in daily actions by carrying out all its commands and staying away from all His prohibitions (The

Director of The Pesantren Al-Maqbul, Interview, December 13, 2022).

“Strong faith according to the head master's view opens up human opportunities to be confident and optimistic, which in the end sooner or later grows joyful and maximum results. He exemplified the sincerity and patience of the late K.H. Muhsin Syafi'i the founder of the Pesantren Al-Maqbul, in educating and guiding his students and the surrounding community, so that he gave birth to prominent figures who became role models for Moslem around Malang Regency” (The Head Master of The Pesantren Al-Maqbul, October 13, 2022).

For Pesantren Al-Maqbul, faith is the cornerstone in carrying out its educational activities. Besides that, faith is a fundamental value in realizing the educational goals aspired to by this *pesantren*. Like a machine, faith is a driving force capable of generating extraordinary strength and energy, so that any problems encountered in carrying out virtues are never considered to be anything significant compared to God's promises.

“*Second*, the value of *ta'dzim* (respect) for *kiai* and *ustaz*. Based on the results of observations and interviews, information was obtained that the *ta'dzim* value of a *santri* (student) cannot be separated from the process of guidance and direction while studying Islamic sciences at Pesantren Al-Maqbul. The value of *ta'dzim* to the *kiai* and the *kiai's* family can be seen when the *santri* who wants to pay a *sowan* (visiting) to the *kiai's* house is required to choose the right time, especially during his free time and not busy at all. *Santri* are not allowed to knock on the door of the *Ndalem* (*kiai's* house), but must wait and be patient until the *kiai* leaves, or they can wait for him to finish congregating at the prayer

room. If you have met the *kiai* and are in a standing position, you look a bit down and your hands are not folded under your stomach, but released, say greeting first and *mushofahah* (shake hands) accompanied by kissing his hands. Try not to look at his face directly, but just by looking at his chest” (The Students of Pesantren Al-Maqbul, Interview, October 13, 2022).

After that, convey the aims and objectives briefly, clearly and concisely, don't beat around the bush and get to the point. If the *kiai* wants the *santri* to enter the palace, then enter and sit politely, not sticking out your legs in front of him. *Santri* listen and pay attention to what the *kiai* conveys carefully and earnestly. If deemed sufficient, the *santri* are allowed to immediately say goodbye, and do not forget to *mushofahah* (shake hands) while kissing the cleric's hand and greeting.

Likewise, when carrying out learning or recitation at the *kiai*, students are required to arrive on time before the learning process takes place. *Santri* sit politely and do not stretch their legs in front of the *kiai*, nor do they put their books on the floor. *Santri* listen intently to the *kiai*'s explanations, not joking and talking to themselves. If there is an explanation that cannot be understood, it is not permissible to ask a question to the *kiai*, but you should first discuss this with your fellow students in a deliberation. *Santri* are not allowed to occupy the *kiai*'s seat.

When meeting a *kiai* on the road, what the *santri* has to do is stop or get off the vehicle for those who are driving, if it is not possible to get out of the vehicle, then at least reduce their speed. When in a sitting position, students are encouraged to stand up when they meet and pass each other with the *kiai*. Because it reflects a respect for the *santri* to the *kiai*. In addition, students are not allowed to walk or pass in front of the palace, unless there is an urgent need. The value of *ta'dzim* students to *kiai*, also applies to *ustaz*.

“In addition to *kiai* and *ustaz*, *ta'dzim* values are also applied to books. According to the administrators of the Pesantren Al-Maqbul, respecting the book includes respecting knowledge. *Santri* are not allowed to get used to carrying books with them. However, take it by clutching it in the chest using the right hand. Likewise, when students want to study, recite the koran, or in other science assemblies, they are always strived to be in a state of purity, or to perform ablution first. It is not permissible to stick your feet towards the book. Place the koran above other books. It is not permitted to put anything such as: pen, ink, or the like on the book” (The Administrators of The Pesantren Al-Maqbul, Interview, January 03, 2023).

Third, the value of *khidmah* (devotion), a very strong belief in students about the existence of *barakah* (additional goodness) makes the journey of studying at Pesantren Al-Maqbul different from other Islamic educational institutions. In educational activities at this *pesantren*, it is not only intellectual intelligence that is being pursued, but also the values of *khidmah* as a means of purifying the knowledge that has been received by the *santri*. After a lot of Islamic knowledge has been obtained, the love and attention of the *ustaz* and *kiai* are sincerely given to the *santri*, then the presence of *khidmah* can complete the journey to gain knowledge.

Khidmah is one of the climbing stairs that will lead students to the desired blessing. *Khidmah* must be accompanied by sincere intentions, purity of heart, and not contaminated with worldly interests. So it is not surprising that there is a *santri* who for years still feels at home living at the Pesantren Al-Maqbul, even though officially, the *santri* has completed his education. Based on the information conveyed by the educators of the Pesantren Al-Maqbul, it shows that the students are very enthusiastic about serving even though they are *pesantren* cooks,

preparing all the needs of noble families, being educators, gardeners, and so on in a relatively long time.

Fourth, the value of mutual help and brotherhood, this value is very visible in daily life at the Pesantren Al-Maqbul. Because they are taught to do good to their friends, both senior and junior students. Senior students are expected to love junior students, likewise, junior students are expected to respect senior students. In addition, students who are economically richer and able are encouraged to help students who are economically less able or in need. There are many ways that can be done, including by providing loans to students in need, and providing guidance to students who have not mastered certain subjects. In the context of social life in *pesantrens*, the brotherhood of fellow students is very solid. They build friendship well, like they eat using a *nampan* (big dining area) so they can be eaten together.

Al-Jabiri divides Islamic ethics into four, namely: *akhlāq at-Ṭā'ah* (ethics of obedience), *akhlāq as-Sa'ādah* (ethics of happiness), illuminative ethics (*akhlāq al-Fanā'*), and self-esteem ethics (*akhlāq al-Murū'ah*) (Al-Jabiri 2001). Referring to al-Jabiri's theoretical elaboration, the ethical tendency in Pesantren Al-Maqbul is *akhlāq at-Ṭā'ah* and *akhlāq al-Fanā'*. Through an in-depth analysis, the *akhlāq at-Ṭā'ah* tendency can be found in the respect and devotion of a *santri* towards the *kiai* at the *pesantren*.

In the tradition of the Pesantren Al-Maqbul, often the excessive respect of the *santri* for their *kiai* can eliminate their individuality and independence. Without realizing it, the system of interaction between the two was built based on caste. The relationship between the *santri* and the *kiai* is sometimes synonymous with a ruler and his people. The position of the *kiai* is as the ruler and the *santri* as the subjects. This is in line with al-Jabiri's explanation which states that the *akhlāq at-Ṭā'ah* was inherited from the Persian royal system which divided the structure of society into rulers and people (Al-

Jabiri 2001). The valuelessness of the *santri* due to the loss of their individuality and independence can lead to the death of the communication and dialogic process between the *santri* and their *kiai*. The position of the *kiai* is placed as a "subject" that is anti-criticism.

The tendency of *akhlāq at-Ṭā'ah* can also be found in the dedication of the *santri* Al-Maqbul to his *kiai*. They have the belief that the blessing can be obtained by the *santri* by performing sincere devotion to their *kiai*. Sincere devotion of a *santri* will give birth to obedience to his *kiai*. They gave up half of their time to serve the *kiai*. In order to provide excellent service to their *kiai*, they often neglect their study time. His days are filled with activities such as cooking, cleaning the *ndalem* (*kiai's* house), gardening, farming, fish ponds and raising livestock to meet the needs of the *kiai* and the *kiai's* family.

The chairman of the Al-Maqbul foundation stated that one of the ethics of the Al-Maqbul *santri* is never to see himself as having reciprocated the services of a teacher who has taught him knowledge even though he has served (*khidmah*) for 1000 years and has donated thousands of assets to his teacher, and whoever what crossed his mind after that was that he had repaid his teacher with something he did, then he was a student who had really gone off the *pesantren* track.

Akhlāq al-Fanā' can be found in the tradition of the students at the Pesantren Al-Maqbul. One of the prominent characteristics of this ethic is its teaching which is based on spiritual experience by referring to the friendship between Prophet Khidir and Prophet Musa (Al-Jabiri 2001). Through great respect, it will then give birth to the absolute obedience of a *santri* to his *kiai* at Pesantren Al-Maqbul. This is of course similar to the story of friendship between Prophet Khidir and Prophet Musa, where the existence of Prophet Khidir as a spiritual teacher, ordered his student named Musa to obey whatever came from him even though the matter was considered contrary to the Shari'a. Excessive obedience often causes a *santri* to be alienated

from his social community, they rarely interact with fellow students. This is similar to the attitude of a Sufi who tends to distance himself from the world and surrender to matters related to the world.

In line with the author, Nurcholish Madjid as quoted by Mahmud Arif argues that morality such as devotion and respect shows an important aspect of *pesantren* education, which always has a metaphysical dimension; *pesantren* education is part of a long journey of spiritual training for students. One of the written documents on the formulation of "conventional" morality can be found in the book *Tālīm al-Muta'allim*, a book which is used as a practical guide for successful learning in *pesantren* hools and which influences the pattern of the santri-cleric relationship (Arif 2008).

Aesthetic Values at Pesantren Al-Maqbul Malang

The aesthetic value relates to the philosophy of art and the philosophy of beauty (Breitenbach 2020). The existence of aesthetic values, especially art in Pesantren Al-Maqbul can be traced from the activity programs organized by this *pesantren*. Art in the Pesantren Al-Maqbul has a unique process of creation and growth along with the process of teaching and Islamic religious education. From lessons on reading the koran, the arts of *Tilawah* (the art of reading the koran) and *nadzhaman* (memorizing religious texts by reciting them) are developed. In this regard, The Educator of The Pesantren Al-Maqbul explained as follows:

“Koran recitation program is one of the extracurricular programs organized by the Pesantren Al-Maqbul. This program is held every Friday morning. Usually held at 07.30 – 08.30. The recitation art program is not mandatory, only certain students who have previously had talent in reciting the Qur'an with songs. This program was attended by more students of Al-Maqbul who were at the wustha

level compared to the ula and wustha levels. *Nadzhaman* is an activity organized by the Pesantren Al-Maqbul every day after the Fajr prayer. This activity was attended by all Pesantren Al-Maqbul at every level. This implementation is guided by the management of the education and teaching division (*tarbiyah wa ta'lim*). The technical implementation is that the administrator beats traditional wooden musical instruments, then santi memorizes the nadzman accompanied by music played by the administrator. In general, the books used in *nadzhaman* are Arabic grammatical books, especially *Nahwu* and *Sharaf*. However, it differs in that the name of the book used for the *ula* (beginner) level is *Amsilatut Tasrifiyah*, the *wustha* (moderate) level is *Imrithi*, and the *ulya* (high) level is *Alfiyah ibn Malik*" (The Educator of Pesantren Al-Maqbul, Interview, January 03, 2023).

From the lesson of *Tarikh* (the history of the prophet Muhammad SAW) developed *al-Barzanji*, *Burdah*, and *Dhibaan*. Based on interviews with the ustadz of the Pesantren Al-Maqbul, information was obtained that the activities of *al-Barzanji*, *Burdah*, and *Dhibaan* were attended by all Al-Maqbul students at every level and were carried out after every Isha prayer on the Friday night of the first week. *Al-Barzanji*, *Burdah*, and *Dhibaan* readings tell about the story of the journey of the prophet Muhammad SAW. Technical implementation, led by senior students usually at the *ulya* level, then followed by all Al-Maqbul students. Each shalawat recitation is accompanied by the *hadrah al-Banjari* music group using certain percussion instruments (The Educator of Pesantren Al-Maqbul, Interview, January 03, 2023).

From Sufism lessons, the *Manaqib* tradition (reading the history of saints) was developed. The *Manaqib* reading that was carried out at the Pesantren Al-Maqbul was the *Manaqib* of Shaykh Abdul Qadir al-Jailani.

This tradition is carried out by all Al-Maqbul students every Friday night after completing the Isya prayer. Unlike the activities of *al-Barzanji*, *Burdah*, and *Dhibaan*, *Manaqib* activities are held every Friday night of the second week. *Manaqib*'s recitation tells the story of Shaykh Abdul Qadir al-Jailani's journey. The difference with *al-Barzanji*, *Burdah*, and *Dhibaan*, *Manaqib*'s recitation is not accompanied by hadrah al-Banjari music. Even so, it does not reduce the solemnity of this activity. *Manaqib* reading ends with a prayer to Shaykh Abdul Qadir al-Jailan.

“Art texts produced from the Pesantren Al-Maqbul tradition above, can then be categorized as *pesantren* literary treasures. The arts developed in sports activities are martial arts. The martial art developed by the Pesantren Al-Maqbul is Pagar Nusa. Similar to the art of recitation, the Pagar Nusa martial art is an extracurricular activity which is not mandatory for all Al-Maqbul students to participate in, but only certain students who have a very strong will. The reason, this activity is more focused on physical activity. This activity was carried out on Tuesday evening after carrying out deliberations (discussions) for students at the *ula*, *wustha*, and *ulya* levels” (The Educator of Pesantren Al-Maqbul, Interview, January 03, 2023).

In improving the ability to write Arabic letters for students of Al-Maqbul, the art of writing Arabic letters or *Khath* and *Calligraphy* is developed. From this art, it produces forms of ornamental expression, decoration, and others that can be classified as *pesantren* art forms. Based on the results of interviews with The Educator of The Pesantren Al-Maqbul, information was obtained that *Khat* is a compulsory lesson for *ula* level students. He added that according to the educational background of Al-Maqbul's students, not all of them came from Islamic-based schools, but there were also students

who had general school education backgrounds so that some of them could not write Arabic. Therefore, *Khat* lessons are given to novice students (*ula*). Meanwhile, the art of calligraphy is intended for students who have a talent for good Arabic writing. This activity is accidental (tentative) not programmed, such as recitations and martial arts (The Educator of Pesantren Al-Maqbul, Interview, January 03, 2023).

Searching for artistic activities in the Pesantren Al-Maqbul above, the author can obtain information that the forms or types of artistic expression that are able to develop within them are related to audial artistic expressions (*al-handasah as-shaut*), such as recitations and *nadzhaman*), visual arts (*khat* and *calligraphy*), music arts (*hadrah al-Banjari*, and flying).

Aesthetics can be grouped into two parts, namely descriptive aesthetics and normative aesthetics (Moshagen and Thielsch 2010). Descriptive aesthetics describes the phenomena of experiencing beauty. Meanwhile, normative aesthetics questions and investigates the nature and dimensions of the experience of beauty. There are also those who divide aesthetics into a philosophy of art and a philosophy of beauty (Rapar 1996).

The aesthetic value in Pesantren Al-Maqbul can be categorized into normative theory. The reason is that the aesthetic values depicted in music, fine arts, martial arts, calligraphy, and other arts are bound by certain norms. In this context, the norm in question is the Islamic religion. Activities such as recitations, *burdah*, *dhibaan*, *al-Barzanji*, and so on are carried out bound by and following the provisions of the Islamic religion.

Educational Purposes at Pesantren Al-Maqbul Malang

Axiology is a point of view that gives birth to educational formulations, processes and goals (Rahayu 2016). Therefore, it is very appropriate when George R. Knight illustrates that education is the development of self-preferences or tendencies, then the classroom

is an axiological theater (Knight 2007). In fact, John Dewey clearly alluded to the inseparable link between the dimensions of educational values and the issues of formulation, process and educational goals. Dewey's view shows that a value that is carried and contained in education includes various aspects in education, such as aspects of educational theories, the educational process in the curriculum, and in the aspect of the goals and interests that are carried. At the same time, as explained by Ahmad Janan Asifuddin, the purpose of education (Islam) as a discourse or practice allows for different understandings, however, they are not mutually exclusive. The reason, the purpose of education is essentially the elaboration of the purpose of human life (Asifuddin 2004).

Based on the information found by the author in the vision document of the Pesantren Al-Maqbul, it shows that the aim of this *pesantren* education is to produce a generation that fears Allah, is willing to do good deeds, has good morals, and is *rahmatan lilalamin* (mercy to all nature). This goal is described in the mission formulation as follows: *First*, to produce a generation that is loyal and *istiqomah* (continuously) in following in the footsteps of the *salafus solihin ala ahlussunnah wal jama'ah* (Previous scholars who followed the Companions of the Prophet, *Tabi'in*, and *Tabi'ut Tabi'in*), to produce a generation that has a high scientific discipline based on the literature of the Yellow books with all their teaching methods. *Third*, produce a generation that has a high spirit of loyalty to teachers, *almamater* (educational institutions where students study and complete their education), and the extended family of the Pesantren Roudlotul Muhsinin Al-Maqbul. Fourth, to produce a generation that is ready, educates, and teaches knowledge in society with sincerity and *istiqomah* (continuously)

The formulation of educational goals contained in the vision of the Pesantren Al-Maqbul is disseminated to all students, religious teachers, employees, guardians of students, and the wider community through

several media, both print and electronic media. Print media includes brochures, booklets, calendars, magazines and boards which are located in front of the secretariat office and the dormitories at the Pesantren Al-Maqbul. As for social media which includes websites, Facebook, WhatsApp and Instagram which are owned by the Pesantren Al-Maqbul. The vision and mission of the Pesantren Al-Maqbul are intended to be a guideline and reference for *ustaz* and employees in carrying out academic and administrative tasks. As for the students and guardians of students, socialization of the vision, mission and objectives of the Pesantren Al-Maqbul is important to be used as a benchmark for the success of the *pesantren* in carrying out teaching and educational tasks to students as an effort to carry out the responsibilities of santri guardians.

“The clarity of the vision and mission of the Pesantren Al-Maqbul as stated above will make it easier for the *pesantren* to know the profile of its students. According to chairman of the Pesantren Al-Maqbul foundation, the profile of students must have 3 (three) basic potentials, namely: (1) students who have insight into religious sciences, (2) students who have good morals, (3) students have high loyalty and commitment to kiai, teachers, almamater and the extended family of Pesantren Al-Maqbul” (The Chairman of The Pesantren Al-Maqbul, Interview, January 03, 2023).

First, it is imperative for students to have insight into religious sciences. It can be understood that Al-Maqbul students must be able to learn, understand, and master the basic religious sciences including: Aqidah, Sufism morals, Islamic law (fiqh), Koran, al-Hadith, Arabic grammar such as *nahwu* science and *sharaf* science, as a guide in living everyday life. The urgency of Islamic religious knowledge for the students is to guide them towards a true and solid faith which has

implications for avoiding the deviation of the life line that is not in accordance with Islam, and the tendency of materialistic-secularistic life which leads students to behavior that places a reliance on materialism and power.

Second, what is meant by the profile of students who have akhlaq al-karimah is that students of Al-Maqbul must be able to show noble morals in the form of actions that are beneficial to Islam, humanity, the nation and the state. Noble character is the first mirror in the appearance of the students of Al-Maqbul. A person's appearance will be the main indicator for him to be accepted or rejected by his environment and society. There are many verses of the Koran and Hadith of the Prophet that can be referred to about the importance of noble character in social life. Santri Al-Maqbul as part of society needs to be encouraged to present themselves in an attractive manner from a moral and ethical point of view, so that they can be accepted by their environment and society when they return to their respective hometowns.

Third, what is meant by the profile of students who have high loyalty and commitment is that students must have consistent obedience and support to the *Masyakih* board, *ustaz*, administrators, and the extended family of Pesantren Al-Maqbul. Loyalty and commitment to *pesantren*, not only their ability to complete tasks and responsibilities according to their position as students, but also how students carry out their responsibilities as optimally as possible to get the best results. The commitment and loyalty of a santri can be seen from the results of the work given to him by *kiai*, *ustaz*, and administrators. They carry out and like the tasks assigned to them. Santri fully supports what the *kiai* conveys to him.

The educational goals formulated in the vision of the Pesantren Al-Maqbul were compiled from notes taken from the Yellow Book delivered by *kiai* Muhsin Syafi'i in recitation forums. According to the statement of the Chairman of the Pesantren Al-Maqbul, Romo K.H. Muhsin Syafi'i formulated the

educational vision of the Pesantren Al-Maqbul, adopting it from the *pesantren salafiyah* (traditional) where he studied Islamic religious knowledge. Among them is the pesantren Menara al-Fattah Tulungagung under the guidance of K.H. Raden Abdul Fattah, pesantren API Tegalrejo Magelang under the guidance of K.H. Chudlori, pesantren Tremas Pacitan under the guidance of K.H. Dimyati, PPAI Ketapang Malang under the guidance of K.H. Sa'id, and so on. As the narrative of the Chairman of the Pesantren Al-Maqbul that *kiai* Muhsin Syafi'i is a person who is thirsty for knowledge and travels to deepen Islamic knowledge (The Chairman of The Pesantren Al-Maqbul, Interview, January 03, 2023).

Educational Axiology Analysis of Pesantren Al-Maqbul Based on Theory of George R. Knight and Al-Jabiri

Departing from all the descriptions that have been described above, the author can provide some critical notes related to the axiology of education at the Pesantren Al-Maqbul. These notes are based on the theory developed by George R. Knight and Al-Jabiri. As explained in the previous discussion, this study uses the theory introduced by Knight and Al-Jabiri to read, dissect and analyze the data found in the field.

To find out the reasons why the Pesantren Al-Maqbul still maintains the traditional education system can be analyzed using Al-Jabiri's theory. The theory is the *turāts* paradigm. This paradigm is used to analyze honestly and objectively the information obtained by the author at the Pesantren Al-Maqbul. In Al-Jabiri's perspective, Pesantren Al-Maqbul maintains that the traditional education system cannot be separated from its understanding of past Islamic traditions. For Pesantren Al-Maqbul, understanding past Islamic traditions is used to construct a tradition. Pesantren Al-Maqbul responds to past Islamic traditions by protecting, caring for, and preserving them. Past Islamic traditions are not allowed to be copied, modified, or even replaced. Pesantren

Al-Maqbul wants to show its readers about Islam that is authentic and not contaminated with anything.

The conservation of past Islamic traditions at the Pesantren Al-Maqbul can be proven by its efforts to introduce more closely the original language, namely Arabic, to all students who are studying. Sciences related to Arabic are proven to be given a higher portion compared to other scientific fields. The reason is, mastery of Arabic language sciences also allows Al-Maqbul students to interact with references to universal scientific standards of Islamic Classical books. The treasures of thought of previous Moslem figures, such as asy-Syafi'i, al-Ghazali, and Jalaluddin as-Syuyuthi are still known and studied at the Pesantren Al-Maqbul until now.

Referring to Knight's view, it shows that there is a relationship between philosophy and educational activities organized by the Pesantren Al-Maqbul. The traditional education system that is still maintained by the Pesantren Al-Maqbul is influenced by the construction of its educational philosophy. The operationalization of Knight's theory is clearly illustrated, if we know the educational goals at the Pesantren Al-Maqbul which are influenced by their axiological educational beliefs

The construction of traditional educational philosophy in Pesantren Al-Maqbul can be identified by understanding the axiological basis of education. The traditional educational philosophy system that is conserved by the Pesantren Al-Maqbul will form an ideology. Ideological transmission which is carried out continuously through the educational process is allegedly a strong reason for Pesantren Al-Maqbul to maintain the traditional education system. Based on the chairman of the Pesantren Al-Maqbul mentioned that K.H. Muhsin Syafi'i as the founder of the *pesantren* is an alumni of the Pesantren Al-Hamdaniyah Siwalan Panji Buduran Sidoarjo and Malang Ketapang PPAI. These two *pesantren* are traditional *pesantrens* which are synonymous with Pesantren Al-Maqbul. The ideological

transmission carried out by kiai Muhsin Syafi'i through education obtained from the Pesantren Al-Hamdaniyah and Ketapang PPAI is suspected as the reason for this *pesantren* to maintain the salafiyah education system. Apart from that, Pesantren Al-Maqbul also applies a tradition where teaching staff are taken from alumni of the *pesantren* itself or other traditional *pesantrens*. This further emphasizes that ideological transmission is carried out continuously at the Pesantren Al-Maqbul.

The ideological transmission will be interrupted and stopped when there is an ideological deviation. This can happen if the sons and daughters of the *pesantren* caretakers receive education from outside the traditional *pesantrens*. In this context, the author takes the case of the modern Pesantren Darul Khairot Tirtoyudho. Referring to the information provided by Fitra Rizal, one of the FEBI Lecturers at IAIN Ponorogo said that initially the Darul Khairot Tirtoyudho Pesantren was a pure traditional *pesantrens*. Darul Khairot Pesantren underwent a major transformation from the traditional *pesantrens* model to modern *pesantrens*. This transformation occurred when the son of the *pesantren* owner named Agus Ahmad Faisal completed his studies from the Gontor Ponorogo Pesantren in 2009. Agus Ahmad Faisal introduced the modern education system at the new Darul Khairot Tirtoyudho Pesantren which was allegedly adopted from Gontor (F. Rizal, Interview, December 28, 2022).

In addition to ideological transmission as explained above, economic motives are allegedly the reason why Pesantren Al-Maqbul maintains the traditional education system. Economic and educational relations can be seen from the *sowan* (visiting) tradition at Pesantren Al-Maqbul. In fact, the main purpose of the *sowan* which is carried out by the santri or the guardian of the santri is to ask the cleric's prayer for success in learning. According to the beliefs of the students of al-Maqbul, the prayer of a kiai who is close to

Allah is considered efficacious. Usually, students who bow to the kiai bring a gift as a sign of respect. These gifts can be in the form of money, staple foods, and other items. Giving gifts by the guardians of students is intended to reward in the form of gifts to kiai, ustadz, and administrators who have educated their children. Apart from that, there is an opinion that the guardian of a santri who prays and doesn't bring anything is considered not a blessing.

CONCLUSION

The traditional education system used by the Pesantren Al-Maqbul in its educational activities, allegedly has a strong axiological foundation for education, although it is not free from "criticism". The construction of educational axiology can be identified by examining ethical values, aesthetic values, and educational goals at the Pesantren Al-Maqbul. Since its establishment in the 1970s until now, the education system at the Pesantren Al-Maqbul has not changed. Education in this *pesantren* is characterized by teaching classical Islamic books (*Kitab Kuning*), learning methods using sorogan, *bandongan* (*wetonan*), and *batshul masa'il*, the value of extraordinary respect (*ta'dzim*) for kiai, ustadz, and the value of piety (*khidmah*) as a means to obtain blessings, and the unyielding attitude practiced by *pesantren* by not including general knowledge in its education system are some of the characteristics that are still maintained by Pesantren Al-Maqbul and seem to be indifferent to the changing times.

The Pesantren Al-Maqbul has proven successful in maintaining the traditional education system in the midst of various *pesantren* that have turned into modern *pesantrens* by incorporating general sciences into their education system, then other education managers who want to maintain their main function, namely *tafaqquh fiad-din* (studying religious knowledge), maintain Islamic traditions, and create cadres

(successors) of scholars can place this *pesantren* as a prototype (example).

This article contributes to responding to criticism from observers of Islamic education who claim that Islamic education does not have an axiological basis for Islamic education. They think that Islamic educational institutions, including *pesantren*, in carrying out their education only adopt Western educational axiology. Through this article, future researchers can expand the study of educational axiology in other Islamic educational institutions, such as modern *pesantrens*, madrasas, Islamic tertiary institutions, and Islamic-based schools. This is necessary to obtain comprehensive and in-depth information related to Islamic studies in general and studies of educational axiology in particular.

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