

The Educational Philosophy Of Traditional Pesantren

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ABSTRACT

This study explores why Pesantren al-Maqbul maintains a traditional education system from educational philosophy. This research was qualitative. These research findings are: (1) the reason Pesantren al-Maqbul still insists on maintaining the traditional education system cannot be separated from the construction of its educational philosophy; (2) the influence of the educational ontology basis of the Pesantren al-Maqbul on its educational goals can be identified from the tendency of monism which places Allah's revelation in the form of Al-Qur'an Hadith as the only authoritative source of knowledge; (3) the influence of the educational epistemological foundation of Pesantren al-Maqbul on its educational goals can be seen from Bayani's tendencies in its epistemology; (4) the influence of the axiological basis (values) on the educational goals of the Pesantren al-Maqbul can be seen from the tendency of Irfani's reasoning, which is visible in the Pesantren al-Maqbul.

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INTRODUCTION

This study responds to the criticism addressed to educational practices organized by Islamic educational institutions ranging from Elementary and Secondary Education to State or Private Higher Education, Early Childhood Education, both formal and non-formal, Pesantren, Al-Qur'an Education Park (TPQ), amongst others. Islamic education science is not built on the theory of Islamic education philosophy.¹ The operationalization of Islamic education has implications for educational activities that are fragile, misplaced, and have no character. Ultimately, Islamic education will produce graduates who only emphasize the aspect of formality (Islam) and do not touch on the substantial aspect. The same reality can be found in Islamic Education Sciences books written by Islamic education experts such as Zuhairini. However, if we analyze it seriously, the book is not constructed or does not originate from the philosophy of Islamic education.²

The phenomenon of educational activity that is not based on the philosophy of Islamic education and books entitled Islamic Education Sciences that are not built on the theory of Islamic education philosophy gives the impression that educational activities organized by state or private formal Islamic educational institutions, both non-formal and formal Madrasah Diniyah, Al-Qur'an Education Parks (TPQ), do not have an Islamic education philosophical framework that is independent and solid but merely adopts the Western philosophy of education. This reality is also the case with pesantren,³ considered one of the most deeply entrenched Islamic educational institutions.

The relationship between educational philosophy and pesantren is a relationship that cannot be negotiated.⁴ Seeing the reality that pesantren as part of Islamic educational institutions that carry out educational activities are less built from an independent and solid Islamic educational philosophy and have not been constructed from an independent and solid foundation of Islamic education philosophy, as a result, has an impact on the pessimism and uncertainty of the direction and objectives of the implementation of pesantren education. A philosophical foundation of education is to answer the primary and fundamental problems approaching Pesantren education.

The study of the educational philosophical dimensions of pesantren is focused on finding solutions to problems that are insufficient with practical, ad hoc, and practical conclusions, which are sometimes populist, tactical, and effective in the short term. In addition, such conclusions lack fundamental, strategic, and comprehensive ideas. To find solutions to these problems, it is necessary first to direct thinking to a deep exploration of and reflection on a comprehensive understanding and finding theoretical solutions conceptually.

The reason for choosing pesantren al-Maqbul as the research object is based on the

¹ Abdul Munir Mulkhan, "Filsafat Tarbiyah Berbasis Kecerdasan Makrifat," *Jurnal Pendidikan Islam* 2, no. 2 (2013): 219–39.

² Abdul Munir Mulkhan, "Rekonstruksi Filsafat Tarbiyah: Dasar Pengembangan Ilmu & Teknologi Pendidikan Islam," *Laporan Penelitian, Yogyakarta: Fakultas Tarbiyah dan Keguruan, UIN Sunan Kalijaga*, 2012.

³ Fahrudin Fahrudin, "The Existence of Pesantren in The Dutch East Indies Government Pressure," *Cendekia: Jurnal Kependidikan dan Masyarakat* 18, no. 2 (2020): 351–65.

⁴ Mohd Shukri Hanapi, "From Jahiliyyah to Islamic Worldview: In A Search of An Islamic Educational Philosophy," *International Journal of Humanities and Social Science* 3, no. 2 (2013): 213–21.

fact that to date, it has maintained the traditional education system, although on March 30, 2000, through the Decree of the Minister of National Education and the Minister of Religion of the Republic of Indonesia concerning the Traditional Pesantren as a Compulsory Pattern for Nine Years of Basic Education No. 1/U/KB/2000 No. MA/86/2000, the government issued a policy to include general lessons in the education system of pesantren al-Maqbul. The diplomas and graduation certificates issued would be equivalent to formal educational institutions. However, the director disapproved of changing the traditional education system developed for years at the Pesantren al-Maqbul.⁵

As far as the results of the exploration of the literature which discusses the pesantren al-Maqbul, no research was found that places the pesantren al-Maqbul as the object of the study which discusses the philosophy of education. The study of this pesantren, related to learning the Yellow Book, was only one research conducted by Syamsul Bachri to obtain a Bachelor's degree (SI) at the University of Muhammadiyah Malang (UMM). This reality became an issue of academic anxiety and strong motivation for the author to conduct a study entitled Educational Philosophy of Traditional Pesantren Roudlotul Muhsinin al-Maqbul: Integrating Future Education Values.

RESEARCH METHOD

The study employed qualitative research.⁶ It was more concerned with the mechanisms of community interaction in pesantren al-Maqbul, especially those related to the implementation of education.⁷ The research model was ethnographic⁸ and used to investigate the processes that apply in the life of the al-Maqbul pesantren community, including kiai (the headmaster), santri (students), administrators, and ustadz (teachers). To achieve the purpose of research (to obtain data) about the foundation of the educational philosophy of the al-Maqbul pesantren, this study required the researcher to live together in the pesantren environment and participate in activities organized it. The induction approach used in this philosophical study⁹ is similar to that of a case study.¹⁰ A limited number of clearly observed human cases were analyzed, and their understanding was formulated in general statements. In the context of this research, a case study was conducted at the al-Maqbul pesantren; data related to educational activities in the pesantren were obtained, analyzed carefully, and concluded in a general statement.

As a key instrument, the researcher traced information related to the philosophy of

⁵ Muammilul Ulum, Interview, Pesantren al-Maqbul Administrator, June 13, 2021, Office of the Pesantren Roudlotul Muhsinin al-Maqbul, Bululawang, Malang.

⁶ Ahmad Sulton, "Konstruksi Pendidikan Reproduksi Bagi Remaja dalam Bingkai Pendidikan Islam," *Jurnal Transformatif (Islamic Studies)* 5, no. 2 (2021): 113–30.

⁷ Ahmad Sulton, "Kurikulum Pesantren Multikultural (Melacak Muatan Nilai-Nilai Multikultural Dalam Kurikulum Pondok Pesantren Sunan Drajat Banjarwati Paciran Lamongan)," *Ulul Albab: Jurnal Studi Islam* 16, no. 1 (2015): 1–20.

⁸ Elfi Yuliani Rochmah dkk., "Islamic Religious Education for Children in Javanese Family: A Study of Ethno Phenomenology," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 19, no. 2 (2021): 329–44.

⁹ Ahmad Sulton, "Filsafah Nusantara sebagai Jalan Ketiga Antara Falsafah Barat dan Falsafah Timur," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (2016): 17–28.

¹⁰ Afiful Ikhwan, "Development of Educational Resources in Junior High Schools to Obtain Quality," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18, no. 1 (2020): 1–16.

education in the al-Maqbul pesantren. It was at least possible to classify the information into three data groups adapted to the discussion, as stated in the problem formulation. The three data classifications were: (1) data related to the issue of the fundamental ontology of education in Pesantren al-Maqbul; (2) data related to the issue of the epistemological foundation of education in Pesantren al-Maqbul; and (3) data related to the issue of the axiological basis of education in Pesantren al-Maqbul.

RESULT AND DISCUSSION

Educational Ontology Basis of al-Maqbul Pesantren

The introduction of ontology in pesantren education is essential to know readers. It examines what humans want to study related to everything. In other words, it is asked how the researched pesantren produces educational materials used to regulate its entire series of educational activities. However, it cannot be ensured that readers will obtain comprehensive information after examining the pesantren's education ontology. Nevertheless, after understanding the discussion of the ontology of pesantren education, they will obtain essential information about the construction of the pesantren education system.

If ontology is related to pesantren education, it will be a study discussing such education's object. According to Maemonah's view, pesantren educational objects consist of God, humans, and the universe in the context of this study.¹¹ The first object is metaphysical cosmology (*alam al-ghaib*). This entity cannot be understood using sensory experience but through another potential, such as intuition, ratio, etc. Meanwhile, the second and third objects are called empirical cosmology (*alam al-syahadah*), which can be comprehended using sensory experience. The three formulations were obtained based on an in-depth reading of the meaning of the term "existence," namely all entities that build the existence of Pesantren education.

The philosophical foundation of pesantren education can be traced from constructing an educational ontology that includes the concept of God, the universe, and humans. The ontology building of pesantren becomes a solid foundation for thought related to education on a more macro level. This foundation touches on the technical aspects of education and fundamentally on its theoretical aspects. The concepts of God, man, and the universe are described below.

First, referring to the data obtained through interviews with informants at the al-Maqbul pesantren, the authors found information that knowledge about God, humans, and the universe was obtained from an in-depth reading of the Qur'an and Hadith. According to the belief of the al-Maqbul pesantren as represented by the *Majelis Masyayikh* such as KH. Su'adi Muhsin points out that the Qur'an is God's revelation. It is believed to be the only authoritative source of knowledge. Its truth is absolute, and no one, especially students of al-Maqbul, would dare to dispute it.¹²

¹¹ Maemonah, *Filsafat Pendidikan Agama Telaah Pemikiran Naquib al-Attas dan N. Driyarkara*, 1 ed. (Yogyakarta: FA Press, 2015), 59.

¹² Su'adi Muhsin, Interview, Director of the Pesantren al-Maqbul, June 13, 2021, Pesantren Roudlotul Muhsinin al-Maqbul, Bululawang, Malang.

Second, the theoretical elaboration of ontology-based on quantity is divided into monism, dualism, pluralism, nihilism, and agnosticism.¹³ The ontology of al-Maqbul pesantren education follows the flow of monism. In the simplest and easiest to understand terms, monism is an ontological school that states that substance (nature) amounts to or originates from one existence. In this research, the understanding of monism means that the only authoritative source of knowledge and holds the correct position in the perspective of al-Maqbul pesantren is God's revelation, which is believed to be sacred religious text.

For al-Maqbul pesantren, a deep and comprehensive understanding of God's revelation (al-Qur'an and Hadith) can be obtained if students learn Islamic religious sciences. As an Islamic religious-based educational institution, al-Maqbul pesantren positions Islamic religious knowledge as its priority and goal. According to the primary director of the Pesantren al-Maqbul, K.H. Su'adi Muhsin, the motivation for establishing it was the spirit of worshipping Allah by making pure Islamic religious education a priority and goal.¹⁴

The knowledge obtained using rational explanations of scientific and contextual methods is seen by al-Maqbul pesantren not to be substantial (essential) but in the form of assumptions (estimates), which experience changes at a specific time. This is a strong reason why general knowledge is not included in the education system of al-Maqbul pesantren, especially the curriculum as expected by the government on March 30, 2000. In addition, general knowledge is not included in the pesantren curriculum, which is one of the requirements from the government to equalize the diploma of graduates from al-Maqbul pesantren with that of other public schools, which is the concern of changing the primary motive for the establishment of the al-Maqbul pesantren, namely worship, not specific worldly orientations, such as employment or certain social status positions.

K.H. Luqman Muhsin suggests that student's understanding of the Qur'an and Hadith in their entirety can be reflected in the variety of knowledge they learn at the al-Maqbul pesantren, such as Tawhid (Theology), Fiqh (Islamic Law), Tafsir (Interpretation Science), Tasawuf (Mysticism Science), Akhlaq (Ethics Science), Tarikh (History Science), Nahwu, and Shorof (Arabic Grammar Science).¹⁵ The book used to study these sciences is the Yellow Book. The reason is that this book is generally yellow and does not have a shake. At the al-Maqbul pesantren, the Yellow Book is considered the definitive reference, and there are no defects in it. In other words, it does not work subject to being criticized or corrected. In this regard, Ustadz Mu'amilul Ulum stated that:

When senior students carry out the *bahtsul masa'il* (problem discussion) program, which discusses contemporary problems of Muslims, all participants must prepare *ta'bir* (arguments) obtained from the Yellow Books about the issues discussed in this program. Issues for which arguments have been found in the Yellow Book as the answer is considered final.¹⁶

¹³ Landon DC Elkind, "Fraser MacBride, On the Genealogy of Universals: The Metaphysical Origins of Analytic Philosophy," *Journal for the History of Analytical Philosophy* 8, no. 8 (2020).

¹⁴ Su'adi Muhsin, Interview, Director of the Pesantren al-Maqbul, November 15, 2021, Pesantren Roudlotul Muhsinin al-Maqbul, Bululawang, Malang.

¹⁵ Luqman Muhsin, Interview, Majelis Masyayikh Pesantren al-Maqbul, September 25, 2021, Pesantren Roudlatul Muhsinin al-Maqbul Complex in Kuwolu Bululawang Malang.

¹⁶ Ulum, Interview.

It shows that, like the Qur'an, the Yellow Book is also considered the only authoritative source of knowledge. As it is known that the Yellow Book is the result of the *ijtihad* (a sincere effort to decide a matter that is not discussed in the Qur'an or Hadith on the condition that it uses common sense and careful consideration) of the scholars. It positions the ulama's (experts in Islam) product in the Yellow Book as the final truth is rash and ignores historical aspects. The Yellow Book is not to be accepted, but not rejected either. It is an intellectual product in a specific historical range that does not deserve to be attached to a sacred label. It is a human product whose character is very human. Therefore we have the right to, even must, criticize it.

Referring to the information about the Yellow Book above, a common thread can be drawn that monism tends to be increasingly unequivocal in the educational ontology of the al-Maqbul pesantren. The primary motive of the school for positioning the Yellow Book and the holy text of the Qur'an as the only authoritative source of knowledge is to conserve or protect Islamic knowledge outside of textual reasoning (*Bayani*), such as scientific knowledge, philosophical knowledge, empirical knowledge, and others that are deemed not substantial or essential.

Third, based on the author's analysis, the relationship between God, humans, and the universe is identical to an isosceles triangle. In the simplest sense, an isosceles triangle is a triangle that has two sides of the same length and three ends, as shown in Figure 1.

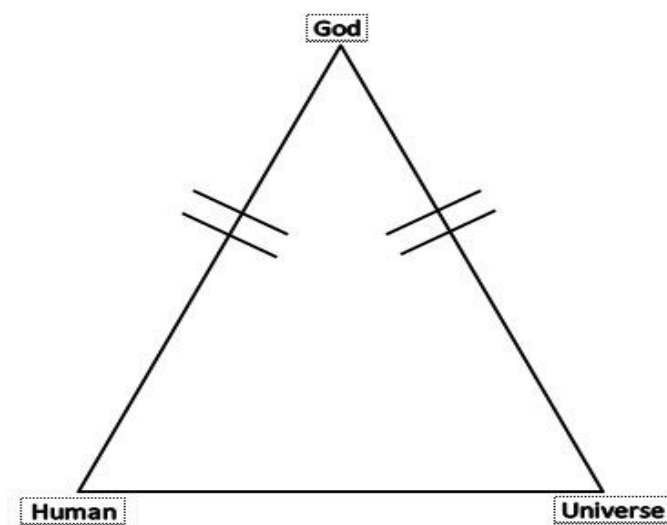


Figure 1. The Relationship of God, Humans, and the Universe

The picture above shows that two sides of the same length are the position of humans and the universe balanced; neither is higher or lower, but both are equal. Therefore, humans as caliphs on earth cannot treat the universe arbitrarily even though God gives them the authority to meet their daily needs. Humans cannot exploit the universe without paying attention to ecosystems and balance, as shown in the image below.

The equilateral triangle has three ends, namely one upper end and two lower ends, both right and left. The top represents God; Meanwhile, the lower right and left end

symbolize man and the universe, or vice versa. God's position at the top end shows that God is the source or creator of all existence, including humans and the universe. While the position of humans and the universe is at the lower end, it shows that humans and the universe are creatures or those created by God. Therefore, the primary task of humans and the universe is to serve God. This top-down relationship between God and humans does not mean robbing humans of their 'independence' to try to change the fate outlined by God. This is relevant to the view of Asy'ariyah theology as followed by the Pesantren al-Maqbul.

In the philosophy that developed in India, the universe and humans are understood according to the pattern of monism and pantheism. The universe and humans are emanations from God. Greek philosophy held that God formed the universe and everything in it indirectly. Through a demiurge, the supreme being under God is entrusted with creating the world. The word "form" here is understood to compose of existing material. Matter itself is considered an eternal entity. The matter with everything inherent in it can not be imagined existed or ever existed.

Educational Epistemology Basis of Pesantren al-Maqbul

As described in the previous discussion, the educational ontology view of al-Maqbul pesantren influences ideas about educational epistemology. This can be understood because ontology discusses what is thought or the target of thinking. In contrast, epistemology discusses obtaining knowledge from what you want to think. In simple terms, epistemology can be defined as a branch of philosophy that examines the origin or source, structure, method, and validity of knowledge.

The discussion of the epistemology of Pesantren al-Maqbul education cannot be separated from the study of scholarly sources, educational methodologies, and the concept of educational truth. Below, the author will outline critical notes related to the discussion of educational epistemology in Pesantren al-Maqbul.

First, referring to the theoretical elaboration found by Abudin Nata, which classifies learning methods into three forms, teacher-centered, student-centered, and teacher-student-centered).¹⁷

The form of learning methods found in Pesantren al-Maqbul tends to be teacher-student centered. This is evident in the educational activities organized by al-Maqbul using the *bandongan* (learning method in pesantren that teaches explicitly the Yellow Book, in which the kiai reads, translates, and explains to the students. Santri listen and takes notes on what the kiai says), *sorogan* (learning method where students can offer the material they want to learn to get guidance individually or specifically), deliberation, or *munadzarah* (discussion) methods and the *muhafadbob* (memorization) method. Teacher-centered can be seen from the practice of the *Bandongan* method, where a Kiai or Ustadz has a very dominant role in the learning process. Reciprocal communication between the kiai or ustadz and students almost does not occur. Meanwhile, student-centeredness can be seen in the practice of the sorogan method, deliberation or *munadzarah* (discussion), and the *muhafadbob* (memorization) method.

¹⁷ Abuddin Nata, *Paradigma Pendidikan Islam: Kapita Selekta Pendidikan Islam*, 1 ed. (Jakarta: Grasindo, 2001).

Although, in practice, the *sorogan* and deliberation methods have intervention from educators, in this case, the *ustadz* or *kiai*, the dominant role is still owned by the students.

Al-Jabiri's theoretical elaboration, which offers three epistemological concepts in Islam, namely *Bayani*, *Burbhani*, and *Irfani* epistemologies, has different characteristics of knowledge. *Bayani* is an Islamic epistemology based on the text's authority (*nash*) directly or indirectly. While the *Burbhani* Epistemology is an Islamic epistemology that emphasizes the power of ratio in producing knowledge. Meanwhile, *Irfani's* Epistemology is an Islamic epistemology based on the power of intuition rather than rational reasoning.¹⁸

In Islamic epistemology, the *Bayani* epistemology is appropriate to describe the educational activities organized by the Pesantren al-Maqbul. This is based on the fact that the source of essential knowledge in the Pesantren al-Maqbul is based on the narrative of the primary caregiver, namely K.H. Su'adi Muhsin is not logical reasoning, empirical observation, and the scientific method, but the text of the Qur'an, Hadith, and the Yellow Book.¹⁹ In acquiring knowledge from the Qur'an, Hadith, al-Maqbul took two paths. *First*, use Arabic rules such as the science of *Nahwu*, *Sharaf*, *I'lal*, and *Balaghah*. *Second*, adhering to meaning as a means to help understand the text of the Qur'an, Hadith, and the Yellow Book.

Bayani's character is apparent in the educational epistemology at al-Maqbul pesantren. In this research, these characteristics can be observed in the school's perspective regarding the knowledge of *fiqh* (Islamic law), which is the favorite subject in this pesantren. The knowledge of Islamic law taught to all students of al-Maqbul is constructed from the rules of *ush al-fiqh*. Furthermore, as a methodology of Islamic law, *Ush al-Fiqh* (method of law) formulates the legal provisions described in *Fiqh*. The provisions of Islamic law originating from the Qur'an, Hadith, consensus of scholars (*ijma*), and *qiyas* are strictly adhered to by the Pesantren al-Maqbul. Any problems faced by Muslims related to Islamic law are sought for solutions from the book of Islamic law texts. There is no room for ratios to produce knowledge and truth; ratios only function as explanations and defenders of knowledge produced by texts.

In addition, *Bayani's* character in the epistemology of education can also be traced from the educational methods of the Pesantren al-Maqbul. Based on the information found by the author, the educational methods that the Pesantren al-Maqbul still maintains are the *Sorogan* method and the *Bandongan* method. The similarity between the *Sorogan* method and the *Bandongan* method at the Pesantren al-Maqbul is that educators, in this case, senior *Santri*, *Ustadz*, and *Kiai*, occupy an active and dominant position compared to *santri*. *Kiai* and *Santri* rarely even dialogue with each other; if there are questions, the questions are generally limited and not far from the explanation of the book they are studying.

Knowledge obtained from the text of the Yellow Book using the *Sorogan* and *Bandongan* methods adheres to the texts read by the teacher or the students themselves. If the editorial meaning of the text is not found by the teacher or student who reads the Yellow Book, the way to be taken is to equate (*qiyas*) with something that has a precise meaning. In general, the knowledge of students and teachers is not far from the contents of the Yellow Book.

¹⁸ Muhammad Abed Al-Jabiri, *Bunyab Al-'Aqli Al-Arabi: Dirasah Tablilyah Naqdiyyah Li Nudzumi Al-Ma'Rifah Fi Ats-Tsaqofah Al-Arabiyah* (Beirut: al-Markaz al-Tsaqafi al-'Arabi, 1991), 38.

¹⁹ Muhsin, Interview, November 15, 2021.

Questions and answers conducted by students and kiai were reduced to only the content of the Yellow Book. Finally, knowledge and truth are sourced back to the text (Bayan) of the Yellow Book at the Pesantren al-Maqbul. This phenomenon emphasizes Bayani's powerful tendency in Pesantren al-Maqbul school education epistemology.

Educational Axiology Basis of Pesantren al-Maqbul

The last discussion that is no less essential than the educational philosophy of the Pesantren al-Maqbul is the axiological basis of education. In the study of philosophy, axiology is known as a sub-system of philosophy. Apart from axiology, other philosophical systems are ontology and epistemology. Axiology is a value theory that discusses the considered object's benefits, uses, and functions. Ontology is a theory about "being," which is about what is thought, the object of thought. At the same time, epistemology is a theory of knowledge that discusses obtaining knowledge from the object being thought. Therefore, these three sub-systems are usually mentioned in sequence, starting from ontology, epistemology, then axiology

In connection with the discussion of educational axiology, the author has described the values of education in the Pesantren al-Maqbul. The author realizes that specific values are contained in various aspects of Pesantren al-Maqbul education. The same thing was also explained by Santi Marlina, who stated that education is a process of forming students' character, so the cultivation of values, which is the area of axiology, is part of the nature of education itself.²⁰

Ethical and aesthetic values, which are part of the axiological study of Pesantren al-Maqbul education, can be categorized into normative theory. The reason is that ethical values include faith, *khidmah* (devotion), *ta'dzim* (respect), and *ta'awun* (please help), as well as aesthetic values depicted in music, fine arts, martial arts, calligraphy, and other arts bound by certain norms. In this context, the norm in question is Islam. Activities such as recitations, *Burdah*, *Dhibaan*, *al-Barzanji*, and so on are carried outbound and following the provisions of the Islamic religion.

In al-Jabiri's view, the ethics of the Pesantren al-Maqbul are closely related to the tradition of Sufism (*Irfani*). The nuances of Irfani are evident in the tradition of the Pesantren al-Maqbul. This reality can be seen from the appreciation (award) made by al-Maqbul students to the vast *Masyakib* assembly as illustrated in *khidmah* (devotion) and *ta'dzim* (respect). *Khidmah* (devotion) and *ta'dzim* (respect) of students are sometimes carried out excessively and are challenging to understand. They still think that by doing devotion and respect to the kiai, such as cooking, cleaning the *ndalem* (kiai's home), gardening, and others, without carrying out learning activities, students can master religious sciences and benefit society if they return to their respective hometowns respectively.

Great devotion and respect for the Kiai in the perspective of Irfani al-Jabiri's epistemology is called *al-Laduniyyah*, which is the process of acquiring knowledge experienced by a person directly without thinking, observation, scientific methods, and understanding the

²⁰ Santi Marlina, "Structural Constraints Faced by Teachers in Forming Student Character in School (Case Study of High School in Pauh District Padang City)," *International Journal of Progressive Sciences and Technologies* 18, no. 2 (2020): 201–5.

text (*Bayan*). This type of knowledge in the Islamic tradition is often equated with intuitive knowledge (*Isra'iy*) or *Hudhuri* (knowledge that comes). Traditional Pesantren, including al-Maqbul, still strongly believe in this knowledge even though the numbers are small.

Departing from the theoretical elaboration developed by al-Jabiri, who divides Islamic ethical thought into four, namely: *akhlāq at-Ṭā'ah* (ethics of obedience/obedience), *akhlāq as-Sa'ādah* (ethics of happiness), illuminative ethics (*akhlāq al-Fanā'*), and ethics of self-respect (*akhlāq al-Murū'ah*), then the ethical tendencies in Pesantren al-Maqbul are closer to *akhlāq at-Ṭā'ah* and *akhlāq al-Fanā'*. Through in-depth analysis, the tendency of *akhlāq at-Ṭā'ah* can be found in the respect and devotion of a santri to the kiai at the Pesantren al-Maqbul. The tendency of *akhlāq at-Ṭā'ah* can also be found in the devotion of Santri al-Maqbul to his Kiai. *Akhlāq al-Fanā'* can be found in the tradition of the santri at the Pesantren al-Maqbul.

Integration of Educational Ontology, Educational Epistemology, and Educational Axiology at Pesantren al-Maqbul

The relationship of different ontological and epistemological viewpoints with educational practices at the Pesantren al-Maqbul will, in turn, lead to a particular value orientation. The views of ontology, epistemology, and axiology of education in Pesantren al-Maqbul will jointly determine the goals to be achieved in the educational process. These goals will, in turn, lead to the selection of methods and particular curriculum emphases.

Differences in the philosophical beliefs of education in Islamic boarding schools will also lead to differences in the formulation of the concept of the nature of students and educators in the perspective of Pesantren al-Maqbul. One thing to note is that educators need to select, select, and develop educational practices that align with the philosophical beliefs of education. Picture 2 shows an integration of ontology, epistemology, and axiology of education in al-Maqbul Islamic boarding school to determine educational goals.

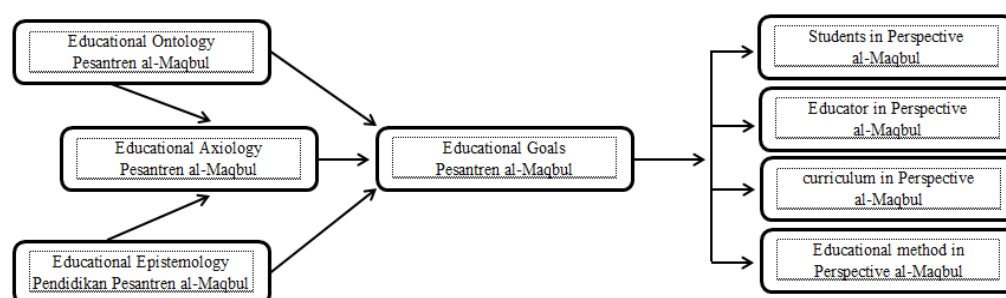


Figure 2. Integration of ontology, epistemology, and axiology of education in Pesantren al-Maqbul

It should be noted that philosophy is not the only determinant of specific educational practices. Other elements in education play a significant role in determining educational practice. For example, several factors, including political power, economic conditions, labor market demands, and social conceptions of citizens, significantly influence educational practice. Philosophy is seen as providing essential boundaries (signs) for best educational practices for community groups. Within those limits, adjustments are made to specific situations in everyday life. Private and religious education sometimes exists when a subset of community members builds a system of philosophical underpinnings and educational

boundaries that differs from the broader cultural, philosophical foundations system. In this situation, the observer hopes to find fundamental differences between the public (state) school system and the private one because they are both built on different belief systems.

CONCLUSION

The traditional education system used in educational activities organized by the al-Maqbul pesantren is demonstrated to have a solid educational philosophy base even though it cannot be separated from "criticism." The construction of educational philosophy in al-Maqbul pesantren can be known by examining the ideas of ontology, epistemology, and axiology of education. The formulation of the educational goals of the al-Maqbul pesantren, which emphasizes piety and noble character, is influenced by ontological beliefs that tend to be monistic, Bayani's tendencies in epistemology, and Irfani's tendencies in the axiology of Pesantren al-Maqbul education. The study of educational philosophy at the al-Maqbul traditional pesantren can answer the anxiety that has approached some experts and observers of Islamic education in Indonesia about the existence of Islamic educational philosophy. In addition, this study can be used as a reference for conducting studies of educational philosophy associated with Islamic educational institutions such as Madrasah Diniyah, Islamic Elementary Schools, Islamic Colleges, and Al-Qur'an Education Park (TPQ), *Ma'had Ali*, and the Taklim Council.

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