



The Educational Ontology of Traditional Pesantren: Exploring the Essential of Education in Pesantren Al-Maqbul

Ahmad Sulton¹, Ahmad Siddiq²

Institut Agama Islam Negeri Ponorogo, Indonesia¹

Istanbul Sabahattin Zaim University, Istanbul, Turkey²

ahmadsulton@iainponorogo.ac.id¹/Corresponding author

ahmad.ahmad@std.izu.edu.tr²

Abstract

This research aims to explore why the Pesantren Al-Maqbul continues to maintain a traditional education system from the ontological perspective of educational philosophy. This qualitative research focuses on the mechanisms of community interaction in Pesantren Al-Maqbul. To get the data, the collection techniques employed were through observation, interviews, and documentation. This study resulted in findings that (1) The reason Pesantren Al-Maqbul still insists on maintaining the traditional education system cannot be separated from the educational philosophy ontology; (2) The influence of the ontology foundation of the educational philosophy 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 the Qur'an and Hadith as the only authoritative source of knowledge; (3) According to the view of Pesantren Al-Maqbul, knowledge about God, humans, and the universe is obtained from an in-depth reading of the Qur'an and Hadith.

Keywords: God concept, human concept, universe concept, traditional pesantren

A. Introduction

Pesantren (Islamic boarding school) researchers agree that pesantren is an engineered product of the Nusantara Muslim community, developed on the Javanese education system, as it is known that the Javanese religion is a mixture of Animism, Dynamism, Hinduism, and Buddhism. Under the control of Islam, the education system can be replaced with values that are by Islamic teachings. According to Sulaiman Muhammad Nur, Islam replaced the Hindu religious tradition since the end of the 15th century. 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 more and more people embraced Islam (Nur, 2018).

The ontology of traditional pesantren is an in-depth study of the nature, structure, and basic principles of the education system implemented in traditional pesantren. This ontology tries to understand what traditional pesantren education is, its main objectives, teaching methods, and the underlying values. The ontology of traditional pesantren reflects the rich traditions and heritage of Islamic scholarship, which are deeply rooted in the culture and history of education in Indonesia. Through this holistic approach, traditional pesantren try to form individuals who are not only knowledgeable but also have noble character and are ready to contribute positively to society (Millah et al., 2020).

Studies on educational ontology are familiar phenomena. If explored seriously, research on educational ontology can be found in reputable journals nationally and internationally. In this study, the writers took at least ten related articles compared to the current study and found the differences between this article and previous ones to identify the article's novelty. Those ten articles were written by Karkar and Al Ja'am, who explained that the m-learning system is based on an educational ontology (Karkar & Al Ja'am, 2016), Marzano and Notti, investigating Eduonto: an educational assessment from an ontology perspective (Marzano & Notti, 2015), Chimalakonda and Nori, who studied a modeling framework for ontology-based educational technology design (Chimalakonda & Nori, 2020), Tarasenko, researching a comparison for educational research using ontological and non-ontological tools (Tarasenko et al., 2021), and Akkerman, who inspected an ontological conceptualization for identifying the relevance of educational research (Akkerman et al., 2021). In Ilkou's research, information was obtained concerning EduCOR: an education and career-oriented

recommendation ontological perspective (Ilkou et al., 2021), while Globa explained educational institutions' information and ontology of scientific (Globa et al., 2020) and Biesta described reconsidering the ontology, ontology and praxeology of education: on the two cultures of educational research, and how we might move ahead (Biesta, 2015). While in Sumarno's research, information was obtained that Islamic education ontology and its implications for the quality of madrasas in Indonesia (Sumarno et al., 2021), Nurcholish examined Arabic curriculum at the Pesantren Attahdzib Jombang from an educational ontology perspective (Nurcholis et al., 2020)

The difference between this research and previous studies is that previous studies have not paid serious attention to the relevance of the ontological discourse on Islamic education and traditional pesantren in Indonesia. This considers that the issue of the ontology of Islamic education is still being debated by Islamic education experts, whether there is no ontological basis for Islamic education in educational activities organized by Islamic educational institutions, especially pesantren. There has been a similar theme of research. Still, it only discussed the content of the material taught in pesantren, and even then, only a few pesantren included Islamic educational ontology as the content of their curriculum. There are also pesantren who do not teach, and some even prohibit and even condemn the study of Islamic educational ontology.

There are two almost the same studies. Those were conducted by Sumarno (2021) and Nurcholish (2020). It is said to be the same because the two studies explored the ontological contents of education with Islamic education. The difference between this article and Sumarno's article lies in the object of research. Sumarno's research was carried out in madrasahs. Meanwhile, this research was conducted in pesantren. Sumarno's research examined the ontology of madrasa education about educational goals, educators, students, and educational methods. According to the authors, the study conducted by Sumarno can be understood as a study of the elements of Islamic education, not a study of the ontology of Islamic education. Meanwhile, this current article examined the ontology of pesantren education in-depth and comprehensively. This research will find ontological content, which includes the concepts of God, humans, and the universe from the Pesantren Al-Maqbul perspective. The findings of the ontology content will be the basis for formulating educational objectives at the Pesantren Al-Maqbul.

Additionally, the difference between this research and Nurcholish's research lies in the scope of the study. This research is broader in scope than Nurcholish's research. It is likely broader because this research examines not only the ontology of the Arabic curriculum but also the ontology of pesantren in general. The type of pesantren studied in this research is traditional pesantren. Meanwhile, the type of pesantren studied by Nurcholish is a modern pesantren. Phenomenology was employed as an approach in Nurcholish's research. Meanwhile, this research used a philosophical approach. This research produces findings on why the Pesantren Al-Maqbul maintains the traditional education system from an educational ontology perspective. Meanwhile, Nurcholis' research discovered the essence of the Arabic education curriculum at the Pesantren Attahdzib in Jombang.

Based on the description of the background above, this research attempts to answer the main problem explicitly: "Why does Pesantren Al-Maqbul maintain the traditional education system in the implementation of education from an educational ontology perspective?" In formulating the problem, this article aims to describe the reasons for the Pesantren Al-Maqbul to maintain the salafiyah education system in implementing education from an educational ontology perspective.

B. Method

This type of research is qualitative research. It is called qualitative (Sulton, 2021) because this research is more concerned with the mechanisms of community interaction in Pesantren Al-Maqbul, especially mechanisms related to the implementation of education (Sulton, 2024). To achieve this goal, this study required the 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 is similar to the case study (Sulton, 2023). A limited number of clearly observed human cases were analyzed, and the understanding found in them was 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 were obtained through interviews with respondents who had direct information related to the topic of this research, namely the educational ontology at Pesantren Al-Maqbul (Sulton et al., 2022). Informants included in this category were the Board of Caregivers of pesantren, including Su'adi Muhsin,

Muhtadin Muhsin, Chudlori Muhsin, and Luqman Muhsin, Asatidz (educators) council, including Ahmad Badjuri, Abdullah Makki, Nur Wahid, Mas'ud, Badrus Salam, Mahrus Ali Zaini, Bisri Musthofa, Muhyidin Rofi'i, and Masyhuda, as well as pesantren management, graduates, 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 were the researchers who made the Pesantren Al-Maqbul the object of their research.

The data analysis technique used is a descriptive-explorative analysis model developed by Miles and Huberman (Sulton, 2015). First, the data reduction step was carried out by classifying urgent, essential, substantial, and relevant data to the problems formulated. In carrying out this data reduction stage, the authors selected data that really related to the anthology of Pesantren Al-Maqbul education and data that is personal in nature, and then data in the form of personal impressions were eliminated from the analysis process. Second, the data presentation step was conducted 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. Third, the step of drawing conclusions was performed by interpreting the data by tracing new information needed to draw the right conclusions (Sulton, 2022).

C. Results and Discussion

1. The God Concept from Pesantren Al-Maqbul Perspective

To obtain a systematic understanding of God from the perspective of Pesantren Al-Maqbul, in this discussion, several essential concepts related to the study of God are described, namely: the monistic concept, God as the source of the entity, and God as the regulator and goal. Some of the concepts related to God are explained below.

First is the monistic concept. As explained in the previous discussion, monistic is a view stating that all existences in the universe are one. Although the number of entities in the universe cannot be calculated with certainty, these entities originate from one essence, namely God. This reality can be found in the view of Pesantren Al-Maqbul about God. In this regard, Moh. Mas'ud explains as follows: "Muslims worship Allah SWT.; the number is one, not two, or plural. Mabul's students must understand

that. The study from morning till night is to know that Allah is one. Even though God cannot be seen with the eyes, that does not mean He does not exist. However, our eyes are limited, so we cannot know the existence of Allah SWT. Only people whose inner eyes are clear can see Allah very clearly" (M. Mas'ud, 2021).

God is truth and unshakable certainty because it is clearly understood and distinguished from other concepts, such as humans and the universe. God is not discovered by using logical reasoning like the philosophers of rationalism. However, God is recognized through ourselves from general principles, through the eyes of the mind (intuitions), and revelations manifested in the form of the Qur'an and Hadith (M. Mas'ud 2021). Human nature always wants to reach for eternal truths, which humans cannot produce. This shows that there is an eternal truth, namely God. Allah is the true one who always exists even though this universe has ended.

Second, the spirit of legitimizing God becomes the basis for obtaining various kinds of knowledge. In other words, God is the source of everything, including knowledge. In this context, Moh. Mas'ud said that the introduction of God is essential for the *santri* of al-Maqbul—the position of God as a source of inspiration for the knowledge studied at the Pesantren al-Maqbul. Pesantren al-Maqbul teaches that God is the origin and return of all entities in the universe. God's knowledge and power encompass the heavens and the Earth, both material and spiritual (M. Mas'ud, 2021). Thus, God is the creator, while humans and the universe are created. God and creatures have different forms. As creatures, humans are obliged to worship God as a form of gratitude and need Him. Humans always depend on Him to fulfill their daily needs.

Third is God as regulator and purpose; the only one who is free to regulate and determine Himself is Allah. Free is in the sense of "not caused" (S. Muhsin, 2021). Humans tend to be passive toward the provisions that God has determined. Passiveness presupposes that the cause of their actions comes from outside themselves. In other words, all human actions and actions, the harmonious circulation of the universe, have been regulated by God.

All actions taken by humans are driven by the goals to be achieved. In this regard, K.H. Su'adi Muhsin said that making Allah the goal in all the al-Maqbul *santri's* actions is the highest peak of life. For the *santri* of Al-Maqbul, surrendering all the

affairs of life to Allah is a non-negotiable necessity. The reason is that humans, as servants of God, should serve Him in every breath they take (S. Muhsin, 2021).

Furthermore, the urgency of God's existence in Pesantren al-Maqbul can be traced from the formulation of its educational vision, namely to create a generation that is devoted to Allah, sincerely does good deeds, has good character, and is grace for the universe (Yayasan Ma'had Roudhotul Muhsinin, 2021). *Takwa* to God means realizing that God is always present in human life. It encourages them to follow the life path, follow the lines He commands, and stay away from everything He forbids. God is the essence who becomes the estuary for all educational activities of Pesantren Al-Maqbul.

2. The Human Concept from Pesantren Al-Maqbul Perspective.

To obtain a systematic understanding of the human perspective of the Pesantren Al-Maqbul, this discussion describes several essential concepts related to human studies, namely the human dimension, the position of humans as servants and caliphs, the concepts of *mukhtar* and *mujbar* in humans, and the concept of *muthi'* and *'ashin* in humans. Some of the concepts related to humans are explained below.

The first is related to the human dimension. The interview results with Su'adi Muhsin revealed that humans consist of two elements: the soul and the body. This view is based on the belief that visiting humans will be resurrected from the grave to be responsible for all actions committed in the world. Man's resurrection on the Day of Resurrection is in the form of physical and spiritual; therefore, those who feel joy and sorrow in return on the Day of Resurrection are soul and body (S. Muhsin, 2021). On this basis, this information shows that humans are constructed from the elements of the soul and matter.

Although reality in humans consists of two elements, spiritual and physical, these two elements are an inseparable unity. Physical and spiritual are one. Based on this view, Luhmann sees every external event as mental and material (Luhmann et al., 2021). Related to this, Nur Wahid Muhsin explained as follows: "Yes, just like when you want to eat food, you cannot suddenly eat immediately, but it is preceded by hunger. Feeling hungry is a human spiritual activity, while eating is a physical activity that the eyes can see very clearly. Likewise, when people need water to drink, thirst precedes thirst" (N. W. Muhsin, 2021).

Second, it relates to the concept of *mukhtar* and *mujbar* in humans. The authors are based on the views of Su'adi Muhsin when explaining the concept of God as the controller of everything. According to him, God is the only one who is free in the sense of self-regulation and self-determination and is not related to entities outside himself (S. Muhsin, 2021). In contrast, humans tend to be *mujbar* (bound, forced, and dependent) in this context. This view is a consequence of monistic ideas, as explained in the previous discussion. Every human action is caused by the law of causality, like the circulation of celestial bodies and falling objects (Silva, 2015).

About the concept of a *mukhtar* (free, independent), Ali Mahrus Zaini explained the concept of lust. The category of lust includes desire, emotion, craving, and pleasure. This desire encourages humans to be accessible to do everything. Not infrequently, the actions taken by humans are included in the category of hostile actions (A. M. Zaini, 2021). The view of lust (desire) can explain human freedom. In this context, human freedom must be understood as limited, not absolute. Reality shows that human existence is as a servant of Allah, and the caliph on Earth by itself gives limits to the freedom it has. Humans must position their will to actualize their duties and responsibilities as servants of Allah and caliphs.

The third is related to the concept of *'ashin* in humans, and the authors base it on the view of Kiai Ali Mahrus Zaini. According to him, the human tendency to sin is caused by the impulse of lust. It is the basis for doing whatever humans want. Desire that arises in humans will always strive to be realized (A. M. Zaini, 2021). From this view, the authors can describe a common thread that humans who commit immorality cannot be separated from the concept of *mukhtar*. Uncontrolled freedom can plunge people into despicable acts (immorality).

Meanwhile, the obedient human tendency (*muthi'*) is based on the view of Su'adi Muhsin. According to him, human obedience is caused by his attachment to God. Humans believe that God is an unlimited entity. God's infinity shows evidence of His perfection. Humans always crave to be close to God. This is done to achieve perfection. One of the efforts that can be made is to become obedient.

Fourth is the position of humans as servants as well as caliphs. Human existence on Earth has responsibilities both as individuals and as social beings. Humans are responsible as servants of God who always carry out His commands and avoid His prohibitions (S. Muhsin, 2021). This information is also enshrined in Q.S. Adz-Dzaariyat

(51): 56, stating that “Allah did not create the jinn and humans except to serve Him.” Human servitude to God is a responsibility and the goal of human creation that cannot be denied.

As social beings, humans are responsible for ensuring the continuity of life in the world. He must ensure that life in the world usually runs and is balanced. Therefore, the Qur'an describes humans very clearly that the position of humans is as caliph on Earth. The caliph can be interpreted as a representative, successor, and dreamer. This information can be found in Q.S. Al-Baqarah (2): 30, explaining that Allah made humans as caliphs on Earth.

In carrying out the function of the caliphate properly according to their status as servants of God, humans are equipped with God's potentials that need to be fostered and developed through teaching and education according to the Islamic religion. One of these potentials is the potential of the mind used to think and is associated with the potential of human beings. Su'adi Muhsin explained that humans have a mind used to thinking. This mind can distinguish good and bad deeds. Reason can also be used as a differentiator between humans and others, i.e., animals and plants (S. Muhsin, 2021).

In addition to the potential of reason, as explained in the discussion above, humans also have the potential of the heart (intuition). The heart and mind are part of the human spiritual element. The heart is centered in the chest, which can feel, while the mind is centered in the head, which can think. As an epistemological source/instrument, the heart functions to build knowledge employing *mujahadah*. In the context of this research, *mujahadah* is understood by the seriousness of al-Maqbul *santri* to gain knowledge of the Islamic religion. Allah keeps the instructions behind the *mujahadah*. The average student of Al-Maqbul is diligent and earnest (*mujahadah*); Allah's instructions will be given slowly, Allah opens his heart, and His knowledge is transmitted because his heart is ready to be filled with knowledge (A. M. Zaini, 2021).

Humans also have potential from the outside (external). According to Su'adi Muhsin, an external ability that affects humans is the environment. In this case, the environment can shape human character. A good environment can make humans have good character. On the other hand, a bad environment can turn humans towards evil characters. For example, someone who lives in a pesantren environment given material about morality and implements it in daily life can have a good character even

though the pesantren cannot guarantee that all of its alums have good character (S. Muhsin, 2021).

Referring to the information above, the authors can conclude that man's position is as a caliph on Earth and carrying out his duties as a servant of God. As caliphs, humans have the power to regulate the universe and all its contents for the survival and welfare of life. Meanwhile, as servants of God, humans surrender their souls and bodies to the maximum to always serve (worship) Allah SWT by carrying out all His commands and avoiding all His prohibitions.

3. The Concept of the Universe from Pesantren Al-Maqbul Perspective

To gain a systematic understanding of the universe from the perspective of Pesantren al-Maqbul, this discussion will describe several essential concepts related to the study of the universe, namely: the creation of the universe, the purpose of its creation, the regularity of the universe, operating under God's control, and nature of *al-ghaib* and nature of *al-syahadah*. Below are explained some concepts related to the universe, namely as follows.

First, the existence of the universe was created by God. This argument is based on the view of K.H. Su'adi Muhsin when explaining the concept of God to the authors. According to him, the only one who regulates and determines Himself and is not related to entities outside Himself is God (S. Muhsin, 2021). In other words, all entities, including humans and the universe, exist by the will of God. In the simplest sense, other entities cause everything that happens to objects. Likewise, the universe is caused by another existence called God. In this regard, K.H. Su'adi Muhsin added the following: "There is nothing by chance on this Earth, not even a speck of dust that falls all by His plan and will. Humans must believe that everything that happens in this life is God's scenario. Humans are like puppets, and God is the puppeteer; the puppeteer determines the wayang story" (S. Muhsin, 2021).

The second is related to the purpose of the creation of the universe; all existence created by God has a specific purpose. Even entities that humans consider as meaningless existences have benefits. In this regard, K.H. Su'adi Muhsin explained as follows: "You know the mosquito, that little animal? We will wonder why God created mosquitoes, while the harm (negative impact) is very much like causing Dengue Fever, causing pain for people who are bitten and others. However, God still created it; there must be benefits; think about it: if there were no mosquitoes, there would be no

mosquito repellent factory, and people could eat because of mosquitoes. Likewise, when God created animals that are forbidden in Islam, such as dogs, pigs, and others, there are benefits too" (S. Muhsin, 2021).

Third, it relates to the regularity of the universe, as it is known that the universe runs very harmoniously. The order and harmony of this universe make humans feel amazed. Regarding this view, Mu'amilul Ulum explained as follows: "For example, when we see the stars at night of various numbers and shapes, our eyes are confronted with an extraordinary spectacle that the stars in the sky seem to stick to the sky when they are not. Have *cantolan* (hangers). The harmony and order of the stars among the heavens indicate that, in the beginning, something ruled them over one another. The one who controls this is God" (M. Ulum, 2021).

The reality of the macrocosm (big realm) above also applies to the microcosm (small realm). In the context of this research, the authors cite the philosophical views of modern rationalism represented by a German philosopher named Gottfried Wilhelm von Leibniz (1646-1716). According to Leibniz, paper placed near a fire makes it burn not because of fire but rather the monad of paper, fire, and burn under which the laws of "harmony printable" (harmony that transcends time) correspond to each other, precisely as two watches fit together. Other Allah, the watchmaker, has ordained that events involving one monad coincide with those occurring in another (Hardiman, 2004).

Fourth, the universe is under God's control, as it is known that God's power is unlimited. God is a symbol of perfection that no single entity can match His power. The universe consists of objects found on Earth and in the sky. The universe is filled with thousands of galaxies, planets, stars, and other celestial bodies with a very tight and neat distribution control system. These galaxies revolve in the same orbit, namely the cosmic cloth (long and thin tightly bound threads). The entire series of activities that occur in the universe is under the control and power of God. In this regard, Mu'amillul Ulum explained as follows: "The sun that we see is never too late to rise or set because everything is arranged in an orderly manner. The Earth is in the right position with the sun. He is not too far away, which makes the Earth cold, nor is he too close to the sun, which can later make the Earth hot and even burn. Thus, is this a coincidence? Of course not, because someone must have arranged it in such a way" (M. Ulum, 2021).

The traditional education system used in educational activities organized by Pesantren al-Maqbul is alleged to have a solid educational ontology base, although it is not free from "criticism." The ontological construction of education in pesantren can be known by examining the ideas of God, humans, and the universe. The main ideas are as follows.

Monistic tendencies can be found in the ontology of educational philosophy at Pesantren al-Maqbul. This is based on the fact that the objects of philosophical reflection consisting of God, humans, and the universe are obtained from one substance of knowledge, namely revelation, which is manifested in the form of the Al-Quran and Hadith, which are considered sacred Islamic religious texts. For the Pesantren al-Maqbul, Islamic religious education is carried out by placing God, humans, and the universe as its objects. If explored in depth, in the dimensions of educational reality, it makes us aware of the existence of fundamental dimensions. The fundamental dimension of education at the Pesantren Al-Maqbul is the people who carry out the educational activities of the pesantren. Education is carried out by humans through contact with other humans and the universe. Education must be seen as a process of reciprocal human adjustment to the natural environment and fellow humans. If, in education, there are humans and the universe, there must be a God who created humans and the universe because both cannot exist by themselves. God is the sole source of all existence.

Pesantren al-Maqbul has advantages compared to other Islamic educational institutions. The advantages in question are, first, the community's example of loving and caring for its students and alums. This is proven by the existence of alums who are still facilitated to hold recitations every Friday Pon at the Pesantren al-Maqbul. This reality denotes that even though the students have left the pesantren, they still receive guidance from the *masyayikh* of the Pesantren al-Maqbul. Apart from recitation, alums are also still involved in Haul activities. The aim is for alums to continue to connect spiritually (*irtibath*) with the Pesantren al-Maqbul.

Second, the cost of education is relatively cheap and affordable for the community. According to Kiai Ali Mahrus Zaini, the *syahriyah* (monthly education fee) at the Pesantren al-Maqbul is fifty thousand rupiahs. This amount is relatively cheap compared to the cost of education at other traditional pesantren, such as Langitan Tuban Pesantren and Liroyo Kediri Pesantren. In addition to cheap and affordable

education costs, it is not uncommon for the Pesantren al-Maqbul to waive all education costs for students from low-income families. Not only that, Pesantren al-Maqbul can also accept students who transfer from other pesantrens for certain reasons, such as students who have problems and are sent home. In short, Pesantren al-Maqbul provides the widest possible opportunities for anyone who wants to deepen Islamic religious knowledge and improve themselves according to Islamic teachings.

Third, Pesantren al-Maqbul has modern architecture. This can be seen from the buildings at the Pesantren al-Maqbul, which have beauty (aesthetic) value and a nuance of novelty. This reality is different from the building conditions in other Salafiyah Pesantrens. If buildings in Salafiyah Pesantrens, in general, are observed, a traditional form of building can be formed, namely a dormitory (cottage) building in the form of a stage made of bamboo.

The existence of the Pesantren al-Maqbul, with all the complexity inherent in it, has given its contribution and color to the face of education in Indonesia. This contribution is to strive to liberate society from ignorance and stupidity by developing intellectual, emotional, and spiritual intelligence so that they can interact and struggle with the general public wisely and humanely. This contribution can be appreciated as a form of achievement of the Pesantren al-Maqbul in providing education in Indonesia.

D. Conclusion

Referring to the data obtained through interviews with informants at the Pesantren al-Maqbul, the authors obtained information regarding knowledge about God, humans, and the universe from an in-depth reading of the Qur'an and Hadith. According to the belief of Pesantren al-Maqbul, as represented by the *masyayikh* assembly, it shows that the Qur'an is God's revelation. The Qur'an is believed to be the only authoritative source of knowledge; its truth is absolute, and no one, especially the *santri* of al-Maqbul, dares to refute it.

The tendency of monoism in the ontology of Pesantren al-Maqbul education, which places God's revelation in the form of the Qur'an and Hadith, is the only accurate and authoritative source of Islamic knowledge. For al-Maqbul, the Qur'an and Hadith are believed to be sacred (holy) religious texts. Other knowledge generated by rational explanation, observational, and scientific methods is considered insubstantial (essential). However, only assumptions (estimates) will change at a specific time and

do not exist. In this pesantren, the meaning of the texts of the Qur'an and Hadith is comprehensively reflected in the variety of Islamic knowledge studied, such as *Tawhid*, *Fiqh*, *Tafsir*, *Sufism*, *Akhlaq*, *Tarih*, *Nahwu*, and *Shorof*.

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