



## The Educational Epistemology of Traditional Pesantren

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### Abstract

**Keywords:**  
Pesantren  
Educational  
Method;  
Pesantren  
Knowledge;  
Pesantren  
Truth

This study aims to explore the reasons pesantren al-Maqbul maintains the traditional education system in the educational epistemology perspective. This research is qualitative, describe data obtained from the field and literature related to the discussion. To get the data used data collection techniques through observation, interviews and documentation. This study resulted in the findings, namely: *First*, The reason al-Maqbul pesantren maintains the traditional education system cannot be separated from the epistemological construction of education; *Second*, The influence of the epistemological foundation of education at the pesantren al-Maqbul on its educational goals can be identified from Bayani's tendency to place sources of knowledge instead of logical reasoning, empirical observations, and scientific methods. However, the texts of the Qur'an, Hadith, and the Yellow Book; *Third*, According to the view of pesantren al-Maqbul, truth, knowledge, and educational methods are obtained from the texts of the Qur'an, Hadith, and the Yellow Book. The conclusion of this study is that pesantren al-Maqbul still maintains the purity of its original identity as a place to study religious sciences for its students. All knowledge learned in this pesantren is entirely religious in nature, sourced from Arabic-language books, does not include general knowledge in the education system.

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### Abstrak:

**Kata Kunci:**  
Metode Pendidikan  
Pesantren; Pengetahuan  
Pesantren; Kebenaran  
Pesantren

Penelitian ini bertujuan menggali alasan pesantren al-Maqbul mempertahankan sistem pendidikan tradisional dalam perspektif epistemologi pendidikan. Penelitian ini bersifat kualitatif, mendeskripsikan data yang diperoleh dari lapangan dan literatur yang berkaitan dengan pembahasan. Untuk mendapatkan data digunakan teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Penelitian ini menghasilkan temuan, yaitu: *Pertama*, Alasan pesantren al-Maqbul mempertahankan sistem pendidikan tradisional tidak lepas dari konstruksi epistemologis pendidikan; *Kedua*, Pengaruh landasan epistemologis pendidikan di pesantren al-Maqbul terhadap tujuan pendidikannya dapat diidentifikasi dari kecenderungan Bayani untuk menempatkan sumber-sumber pengetahuan daripada penalaran logis, pengamatan empiris, dan

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*metode ilmiah. Namun, nash Al-Qur'an, Hadits, dan Kitab Kuning; Ketiga, Menurut pandangan pesantren al-Maqbul, kebenaran, ilmu, dan metode pendidikan diperoleh dari nash Al-Qur'an, Hadits, dan Kitab Kuning. Kesimpulan penelitian ini yaitu pesantren al-Maqbul masih menjaga kemurnian identitas aslinya sebagai tempat belajar ilmu-ilmu agama bagi santrinya. Semua ilmu yang dipelajari di pesantren ini seluruhnya bersifat keagamaan, bersumber dari kitab-kitab berbahasa Arab, tidak memasukkan ilmu umum dalam sistem pendidikan.*

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## 1. Introduction

This study departs from the conceptual elaboration of the body of knowledge theory developed by Van Peursen. In the most simple and easy-to-understand, Van Peursen stated that all scientific disciplines can be traced to their philosophical roots, including the science of Islamic education. The same thing was also stated by Abbas Mahjub in *Ushl Alfikriy Al-Tarbawī Al-Islāmi* as quoted by Munir Mulkhan who stated that Islamic education is the face of the implementation of philosophy. The relationship between Islamic education and philosophy occurs because Islamic education is the biological child of Islamic philosophy.<sup>1</sup> This view was confirmed by George R. Kneller and George R. Knight.

Referring to the information above, functionally the philosophy of Islamic education should be a source of knowledge and inspiration for Islamic education science. The Islamic education philosophy is constructed based on Islamic philosophy by placing the Qur'an & Hadith as inspiration for knowledge and truth. The same thing applies to Islamic education technology which places Islamic education as a source of knowledge and inspiration. Meanwhile, structurally Islamic philosophy occupies the top or first position. Then continued the philosophy of Islamic education under exactly Islamic philosophy. The position of Islamic education science and Islamic education technology is sequentially under the philosophy of Islamic education.

The trend in the field shows that educational practices organized by Islamic educational institutions are mostly guided by Western educational philosophy theories which are considered secular.<sup>2</sup> The same trend can be seen from books entitled philosophy of Islamic education which are not compiled from Islamic philosophy. The same thing can also be found from books entitled Islamic education which are not sourced from the philosophy of Islamic education. If the operationalization of Islamic education is not sourced from the philosophy of Islamic education, it has implications for educational activities that are fragile, misplaced, and have no character.

Research linking traditional pesantren with educational epistemology basis is rarely done or even non-existent. This is because the epistemology of Islamic education as part of the philosophy of Islamic education is still being debated by Muslim intellectuals. They assume that the educational practice organized by

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<sup>1</sup> Abdul Munir Mulkhan, 'Filsafat Tarbiyah Berbasis Kecerdasan Makrifat', *Jurnal Pendidikan Islam* 2, no. 2 (2013): 219–39, <https://doi.org/10.14421/jpi.2013.22.219-239>.

<sup>2</sup> Abdul Munir Mulkhan, 'Manajer Pendidik Profetik Dalam Konstruksi Kesalehan Makrifat', *Manageria: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2016): 1–21, <https://doi.org/10.14421/manageria.2016.11-01>.

pesantren does not have a solid and independent epistemology basis for Islamic education but only adopts Western thought. In this regard, at least the author can refer to three opinions from Islamic thought leaders, namely: Mohammed 'Abed al-Jabiri, Hasan Hanafi, and M. Athiyah al-Abrasyi.

*First*, al-Jabiri argues that there has been an epistemological disconnect between Islamic thinkers in the West and the East. This epistemological break presupposes a paradigm shift in the domain of Islamic thought. Furthermore, al-Jabiri argued that the discontinuity of the epistemology caused it to be divided into three groupings: Bayani, Irfani, and Burhani epistemology. The epistemology of Bayani and irfani developed in the knowledge tradition that existed in the East. Meanwhile, Burhani epistemology develops in the knowledge tradition that exists in the West. Al-Jabiri suspects that the tradition of rationalism (philosophy) that is increasing in the West is caused by the tendency of Muslim intellectuals to use burhani epistemology in their scientific tradition compared to those in the East.<sup>3</sup>

*Second*, Hasan Hanafi critiques the attitudes of Muslims towards the cultural heritage and traditions of past thought (turāts qadīm), which are left untouched without a critical attitude, review, and reinterpretation. Muslims only reproduce the ideas and schools of thought of the past; they do not realize how the tradition was born and in what orientation it was given. They cite traditions without being based on reality and history. In other words, the legacy of the past that has been so established, formulating, and determinant of the building of "orthodoxy" of Islamic thought has developed to the present day. The response to turāts qadīm that ignores a critical attitude causes the loss of the philosophical tradition of Muslims.<sup>4</sup>

*Third*, M. Athiyah al-Abrasyi argues that studies of traditional Islamic education, especially the golden age, which are contained in standard literature, appear to be more historic, and there are only a few that touch the philosophical aspects (thoughts), but this has not yet reached the point of view basic structure mapping. Al-Abrasyi's view further emphasizes that philosophical thought has received less attention from Muslim intellectuals. As a result, Islamic education is like "a chicken that has lost its mother," so that it has an impact on educational activities organized by Islamic educational institutions to be misdirected, targeted, fragile, and has no character because of the fragility of its philosophical foundation.<sup>5</sup>

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<sup>6</sup>. Even if there are, al-Jabiri's findings only discuss epistemology which is only part of the philosophy of Islamic education.

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<sup>3</sup> Ahmad Zohdi, 'Islamic Scientific Epistemology in Al-Jabiri Perspective', *International Journal of Linguistics, Literature and Culture* 3, no. 5 (2017): 26–35.

<sup>4</sup> Hassan Hanafi, *Muqaddimah Fi Ilm Al-Istighrāb* (Kairo: Dar al-Fanniyah, 1991), 97.

<sup>5</sup> M. Athiyah al-Abrasyi, *At-Tarbiyah al-Islāmiyyah Wa Falāsifatuh* (Mesir: Isa al-Bab al-Halabi, 1969), 59–69.

<sup>6</sup> Ahmad Sul-ton, Sangkot Sirait, and Mahmud Arif, 'The Educational Philosophy of Traditional Pesantren Roudlotul Muhsinin Al-Maqbul: Integrating Future Education Values', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 1, no. 1 (2022): 33–48, <https://dx.doi.org/10.21154/cendekia.v1i1.3821>.

The reason for choosing pesantren al-Maqbul as the object of research is based on the fact that pesantren al-Maqbul still maintains the *salafiyah* (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 *Salafiyah* 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 so that the diplomas and certificates of graduation issued could be equivalent to formal educational institutions. However, the caregivers disapproved of changing the traditional education system developed for years at the pesantren al-Maqbul.

Although many pesantren which are classified as traditional have metamorphosed into modern pesantren 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 madrasah 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.<sup>7</sup>

Based on the description of the background above, this research wants explicitly to answer the main problem: "Why does pesantren al-Maqbul maintain the traditional education system in the implementation of education from an educational epistemology perspective?" Referring to the formulation of the problem, the goal to be achieved in writing this article is to describe the reasons for the al-Maqbul pesantren to maintain the traditional education system in the implementation of education from an educational epistemology perspective.

## 2. Methods

This type of research is qualitative research.<sup>8</sup> 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, 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<sup>9</sup> is similar to the case-study. A limited number of clearly observed human cases are analyzed, and the understanding found in

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<sup>7</sup> 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, <https://doi.org/10.18860/ua.v16i1.2782>.

<sup>8</sup> Ahmad Sulton, 'Konstruksi Pendidikan Reproduksi Bagi Remaja Dalam Bingkai Pendidikan Islam', *JURNAL TRANSFORMATIF (ISLAMIC STUDIES)* 5, no. 2 (2021): 113–30, <https://doi.org/10.23971/tf.v5i2.3277>.

<sup>9</sup> Ahmad Sulton, 'Filsafah Nusantara Sebagai Jalan Ketiga Antara Falsafah Barat Dan Falsafah Timur', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (2016): 17–28, <https://doi.org/10.14421/esensia.v17i1.1275>.

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, namely the educational epistemology at pesantren al-Maqbul. Informants included in this category are the Board of Caregivers of pesantren, *Asatidz* (teachers) Council, Boarding School Management, alumni, 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<sup>10</sup>.

As a key instrument, the researcher traced information related to the epistemology 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 truth of pesantren al-Maqbul perspective; (2) data related to the issue of the knowledge of pesantren al-Maqbul perspective; (3) data related to the issue of the educational methodology at pesantren al-Maqbul.

### 3. Result and Discussion

The relationship between epistemology and education can be found from the thinking of Kingsley Price. According to him, epistemology functions in sustaining, developing, and evaluating a learning theory. The task of epistemology itself specifically examines the criteria for knowledge learned, both in the classroom and outside the classroom.<sup>11</sup> Meanwhile, according to Morris, epistemology oversees the educational process, the process of meaning and understanding of knowledge in education.<sup>12</sup> Meanwhile, according to Broudy, the escort process will be more meaningful if it enters the most decisive area in the educational process, namely the evaluation and construction of educational theory itself.<sup>13</sup>

The discussion of the epistemology of al-Maqbul pesantren education cannot be separated from the study of educational sources, educational methodologies, and the concept of educational truth. To obtain a systematic discussion of the epistemology of education in al-Maqbul pesantren. The author will first explain the concept of truth in the perspective of al-Maqbul pesantren. From this concept of truth, it can be seen the sources and methodology of education in al-Maqbul pesantren. Below will be explained sequentially the discussion of truth, sources of knowledge, and educational methodology at pesantren al-Maqbul.

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<sup>10</sup> Ahmad Muqorobin and Usamah Abdurrahman, 'The Internalization of Anti-Corruption Values as Hidden Curriculum in Gontor Educational System', *Nadwa: Jurnal Pendidikan Islam* 15, no. 2 (2022): 191–216, <https://doi.org/10.21580/nw.2021.15.2.9873>.

<sup>11</sup> Kingsley Price, 'Is a Philosophy of Education Necessary?', in *What Is Philosophy of Education?* (London: MacMillan, 1969), 98.

<sup>12</sup> Richard Knowles Morris, 'The Philosophy of Education: A Quality of Its Own', in *Christopher J. Lucas (Ed). What Is Philosophy of Education?* (London: MacMillan, 1969), 131.

<sup>13</sup> Harry S. Broudy, 'How Philosophical Can Philosophy of Education Be?', in *What Is Philosophy of Education?* (London: MacMillan, 1969), 71.

### 3.1 The Truth of Pesantren al-Maqbul Perspective.

The concept of truth constructed by pesantren al-Maqbul cannot be separated from its view of God, humans, and the universe as part of the ontology of education (objects of education). The truth about God, man, and the universe is obtained through in-depth reading of the Qur'an which is believed to be the revelation of Allah swt. The Head Master of pesantren al-Maqbul explained that the existence of Allah can only be known through revelation in the form of the Qur'an Karim. As Muslims believe, the Qur'an is the word of God that relates to Himself, His creation, the relationship between the two, and the way of salvation that was conveyed to the Prophet Muhammad through the intermediary of the Angel Gabriel.<sup>14</sup>

The author can draw the conclusion that the type of truth contained in pesantren al-Maqbul is religious truth (*Haqa'iq Diniyah*). A thing is said to be true if it is in accordance with religious teachings or revelation as a determinant of truth. The truth produced by religion is regarded as absolute truth; inviolable truth. That is, although the meaning of the content of the Qur'an as the holy book of Muslims can develop dynamically, the content of the meaning of the verses of the Qur'an cannot be changed and is absolute.

Religious truth (*Haqa'iq Diniyah*) is not produced by reason, sensory experience, or intuition, but by dogma (holy book) of the Qur'an. To arrive at the truth of religion is not obtained by logical thinking, observation of empirical phenomena, scientific methods, or intuitive methods, but by understanding the content of the holy book Al-Qur'an which is believed by Muslims to be the complement of other books such as the Torah, Zabur, and the Bible. In this regard, The Head Master of pesantren al-Maqbul explained as follows:

The Qur'an is the most recent Muslim holy book and as a complement to other books revealed by Allah, such as the Torah, Zabur, and the Bible. As a Muslim, it is obligatory to study and practice it. Santri al-Maqbul understand the Qur'an in various kinds of knowledge such as Tawhid, Fiqh, Tafsir, Morals, Sufism, Dates and so on. The truth contained in the Qur'an is absolute and binding, no one in Islam is able to refute its truth. The truth of the Qur'an is in accordance with the development of the times and places.<sup>15</sup>

The truth of religion (*Haqa'iq Diniyah*) in the perspective of pesantren al-Maqbul can be verified in two ways, namely: first, with the measuring instrument is the text of the Qur'an. As it is known that for pesantren al-Maqbul, religious knowledge comes from God. So the instrument used to test the validity of religious knowledge is the Qur'anic text which is believed to be the word of God. When Allah SWT says in the Qur'an that heaven is for people who carry out all His commands and stay away from all His prohibitions and hell is for people who deny all His commands, there is. So the text of the Qur'an is the proof that the statement is true.

Second, the measure of religious truth (*Haqa'iq Diniyah*) from the perspective of pesantren al-Maqbul is faith. Everything is said to be true if people believe it. Santri (student) al-Maqbul believes that God Almighty, the unseen world, heaven-hell, reward-sin are undeniable certainty. Belief in these things is the measure of truth. In connection with this information, The Head Master explained as follows.

There are six pillars of faith understood by al-Maqbul students, namely: faith in Allah, faith in His angels, faith in His books, faith in His messengers, faith

<sup>14</sup> The Head Master of Pesantren al-Maqbul, Interview, 25 September 2021, Pesantren Roudlatul Muhsinin al-Maqbul Complex in Kuwolu Bululawang Malang.

<sup>15</sup> Master.

in the Last Day, and faith in qada. ' and qadar. Faith as a foundation in Islam is studied by al-Maqbul students from the earliest level (*Ula*) to the highest level (*Ulya*).<sup>16</sup>

In obtaining religious truth (*Haqa'iq Diniyah*), al-Maqbul students mobilize all their potential to study the books used in the learning process. Based on the information obtained by the author, the books used are classical Islamic books (Yellow book). Related to this information, readers can explore the discussion in the previous chapter, which is about the pesantren al-Maqbul, especially related to the curriculum. In more detail and depth will be explained in the next discussion, namely about knowledge in the perspective of pesantren al-Maqbul.

### 3.2 The Knowledge of Pesantren al-Maqbul Perspective.

For pesantren al-Maqbul, knowledge is divided into several fields. These knowledges are given to students by considering their age and intellectual capacity. Below, described in more detail and in depth explanations of the kinds of knowledge according to pesantren al-Maqbul.

Theological knowledge (*tawhid*) plays a role in providing faith provision to al-Maqbul students in everyday life. For pesantren al-Maqbul, faith is believing that the only God who must be worshiped, controls the universe, and has no partner for Him is Allah. *Tawhid* is the main foundation and universal teaching under all messengers of Allah, from Prophet Adam until Prophet Muhammad SAW.<sup>17</sup>

Knowledge of Islamic law (*fiqh*) plays a role in providing provision for al-Maqbul students related to understanding, implementing, and solving various kinds of problems related to Islamic law in everyday life so that it is possible to carry out religion perfectly. Because this knowledge is almost taught to all students of al-Maqbul, according to the author, this pesantren can be categorized as a *fiqh* pesantren. In this regard, The Head Master of The Pesantren al-Maqbul explained as follows.

*Fiqh* is one of the important religious sciences studied by al-Maqbul students. This knowledge is directly related to the problems faced by Maqbul students, especially those related to legal issues. This knowledge is taught at all levels from the *ula* (beginner) level to the *ulya* (top level). It is hoped that all students who study *fiqh* at the pesantren al-Maqbul can be a solution to the problems of Islamic law if they have returned to their respective hometowns.<sup>18</sup>

The science of *tasawuf-akhlak* (Sufism Morals) plays a role in providing provisions for al-Maqbul students to *muamalah* (human matters) properly according to what the Prophet saw for fellow students, families, and the general public, if they have returned to their respective homes. More specifically, The Head Master of pesantren al-Maqbul argued that morality is more important than knowledge. Therefore, graduated of pesantren al-Maqbul are expected to have commendable morals as the most reliable provision in everyday life.<sup>19</sup>

Arabic grammatical knowledge serves to provide provisions for Al-Maqbul students on how to read classical Islamic books or the yellow book properly and correctly in accordance with the rules of the Arabic language. In addition, Arabic

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<sup>16</sup> The Head Master of The Pesantren al-Maqbul, Interview, 15 Nopember 2021, Pesantren Roudlatul Muhsinin al-Maqbul Complex in Kuwolu Bululawang Malang.

<sup>17</sup> The Educator of Pesantren al-Maqbul, Interview, 17 September 2021, Pesantren Roudlatul Muhsinin al-Maqbul Complex in Kuwolu Bululawang Malang.

<sup>18</sup> The Head Master of The Pesantren al-Maqbul, Interview, 28 Oktober 2021, Pesantren Roudlatul Muhsinin al-Maqbul Complex in Kuwolu Bululawang Malang.

<sup>19</sup> The Educator of Pesantren al-Maqbul, Interview, 17 September 2021.

grammar (*Nahwu, Sharaf, I'la', and Balaghah*) also functions to understand Arabic texts so that the intended text's intent is known. Most students have difficulty understanding the meaning of an Arabic text either in the Qur'an, Hadith, or Arabic books because they do not understand this knowledge. If the analogy of a house, Arabic grammar is the entrance, someone who wants to know the entire contents of the house, then that person must enter through the door. Likewise, if one wants to understand Arabic texts, one must understand Arabic grammatical knowledge.<sup>20</sup>

Knowledge of logic (*mantiq*) plays a role in providing provision for al-Maqbul students how to think logically to get the right conclusion. This knowledge is not given to all students who are studying at al-Maqbul, but only senior students who are at the Ulya level. The reason is that students who are at the Ulya level are believed to have matured in thinking. In addition, as preparation for entering a higher level of education, namely the *Majelis Musyawirin* level, the learning method uses more deliberation or discussion methods.<sup>21</sup>

### 3.3 The Educational Methodology at Pesantren al-Maqbul.

Before continuing with the discussion of educational methodology, the author first describes the approach to education in pesantren al-Maqbul. Referring to the results of observations and interviews with relevant informants, the educational approach found in pesantren al-Maqbul is divided into two types, namely: the classical approach (*madrasi*) and the non-classical approach (*ma'had*).<sup>22</sup>

It is said to be a classical approach (*madrasi*), because the orientation of education is formulated regularly and procedurally, both for the period, curriculum, grade level, and other educational activities. The classical approach is often referred to as a formalistic education model. The educational levels at pesantren al-Maqbul include: Ula level with three years of education and one year of preparation (*i'dadiyah*), Wustha level with three years of education, Ulya level with three years of education.

The curriculum at every level of education at pesantren al-Maqbul has similarities and slight differences. The similarities and differences lie in the content of knowledge learned from the Ula (beginner) level to the *Majelis Musyawirin* (the highest). The reason for the difference in the curriculum at each level of education is based on considerations of the age and intellectual capacity of the students. Below is explained in detail the educational curriculum at pesantren al-Maqbul at each level of education.

The Ula level education curriculum which consists of three classes, namely: first, second, and third grades can be seen in table 1. Distribution of the Ula Level Curriculum below.

Class	Curriculum	Book Name
I	Al-Qur'an	تنوير القارئ
	Aqidah	عقيدة العوام
	Fiqh	مبادئ الفقه ٢-١
	Akhlak	أخلاق للبنين ٢-١

<sup>20</sup> The Educator of Pesantren al-Maqbul, Interview, 26 Desember 2021, Pesantren Roudlatul Muhsinin al-Maqbul Complex in Kuwolu Bululawang Malang.

<sup>21</sup> The Head Master of The Pesantren al-Maqbul, Interview.

<sup>22</sup> The Administration Staff of Pesantren al-Maqbul, Interview, 13 June 2021, Pesantren Roudlatul Muhsinin al-Maqbul Complex in Kuwolu Bululawang Malang.



	Tarikh	خلاصة نور اليقين ١
II	Al-Qur'an	شفاء الجنان
	Aqidah	عقيدة الإسلامية
	Fiqh	مبادئ الفقه ٣
	Akhlak	أخلاق للبنين ٣
	Tarikh	خلاصة نور اليقين ٢
	Sharaf	تبيان الصرفية – أمثلة التصريفية
	Nahwu	روضة الأطفال
III	Aqidah	جواهر الكلامية
	Fiqh	مبادئ الفقه ٤
	Akhlak	تيسير الخلاق
	Sharaf	رسالة التصريفية
	Nahwu	نحو

Table 1. Distribution of the *Ula* Level Curriculum

For students at the *Ula* (basic) level, it is necessary to provide fundamental religious subject matter in accordance with the initial needs of those who begin to study and understand Islam. Their interests are practical matters in everyday Islamic religious life. The *Intaj al-Ma'rifah* (construction and development of knowledge) perspective shows that God is the source of knowledge and truth which is believed by al-Maqbul pesantren to manifest in the form of the Qur'an and Hadith. Meanwhile, a comprehensive (intact) interpretation of the Qur'an is reflected in the forms of knowledge studied such as Tawhid, Fiqh, Morals, Sufism, and Date. While the five types of knowledge are part of the Islamic religious sciences. These religious knowledges are obtained from the yellow book which is used in the learning process at this pesantren. The portion given to one santri differs from the others and is adjusted to the educational level of the santri

The *Wustha* level consists of three classes, namely: grades one, two, and three, the education curriculum in more detail can be seen in table 2. The distribution of the *Wustha* Level Curriculum is below.

Class	Curriculum	Book Name
I	Al-Qur'an	مستفيد القرآن
	Aqidah	تيجان الدراري
	Fiqh	رياض البديعة
	Akhlak	وصايا
	Sharaf	أمثلة التصريفية
	Nahwu	نحو
	II	Aqidah
Fiqh		سلم التوفيق
Akhlak		سلم التوفيق
Sharaf		كيلان
Nahwu		الأجرومية

III	Fiqh	تقريب
	Akhlak	تعليم المتعلم
	Sharaf	نظم المقصود
	Nahwu	العمرطي – قواعد الإعراب

Table 2. Distribution of the *Wustha* Level Curriculum

Students at the *Wustha* (middle) level who study the basics of Islamic religious knowledge. However, they differ in the material and quality of the books used in the learning process. For students, the *Wustha* level is deeper and denser than for *Ula* students. The perspective of *Iktisab al-Ma'rifah* (teaching or knowledge transmission) shows that the transmission of knowledge in pesantren al-Maqbul is carried out with two approaches, namely the classical approach (*madrasahiyah*) and the non-classical approach (*ma'hadiyah*). The classical approach refers to the educational orientation that is formulated regularly and procedurally, both period, curriculum, class levels, and other educational activities. On the other hand, the non-classical approach (*ma'hadiyah*) refers to an educational approach that is not formulated regularly and procedurally in terms of time, level and other activities. In non-classical education at the Al-Maqbul Islamic Boarding School, the *wethon* or *bandongan* and *sorogan* methods are used.

While the *Ulya* level consists of three classes, namely: grades one, two, and three, the educational curriculum in more detail can be seen in table 3. The distribution of the *Ulya* Level Curriculum is below.

Class	Curriculum	Book Name
I	Fiqh	الباجوري ١
	Aqidah	جواهر التوحيد
	Sharaf	ألفية ابن مالك ٢-١
	Nahwu	ألفية ابن مالك ٢-١
II	Hadis	مصطلح الحديث
	Fiqh	الباجوري ٢
	Sharaf	ألفية ابن مالك
	Nahwu	ألفية ابن مالك
	faraidh	فرائض
	Falak	دروس الفلكية – سلم النيرين
III	Ushul Fiqh	اصول الفقه
	Kaidah Fiqhiyah	فرائد الهيئة
	Balaghah	جوهر المكنون ٢-١
	Logika / Mantiq	سلم المنورق

Table 3. Distribution of the *Wustha* Level Curriculum

The *Ulya* (above) level curriculum has expanded with the addition of knowledge which is still the core element of the subjects taught at the *Ula* and *Wustha* levels. This development is more in the nature of detailing existing

subject matter rather than adding new disciplines altogether. Based on the information in the previous discussion regarding the distribution of Ulya-level curriculum, it was concluded: the Qur'an with its interpretation, fiqh with ushul fiqh and fiqhiyah rules, hadith with musthalahah knowledge, Arabic with its tools such as: nahwu, sharaf, balaghah, morals with tasawuf, and logic (mantiq). In addition, the existence of sciences such as *mantiq*, *kalam*, and *ushul fiqh* which smell of reasoning while still using revelation references are taught at the Ulya level. This shows that rational sciences are still being taught at the pesantren al-Maqbul, although in very limited numbers.

Meanwhile, it is called the non-classical approach (*ma'hadi*) because it is different from the classical approach. In practice, the ma'hadi education system is not bound by time, curriculum, education level, and other activities. The learning process is not only followed by mukim students, but also non-mukim students (*santri kalong*). In addition, the learning is not intended for active students but also alumni who have officially left this pesantren. In its implementation, this non-classical approach is divided into two groups, namely:

First, the general group, namely non-classical education programs which are carried out every day (other than Tuesdays and Fridays). The implementation time varies according to the activities in the classical program. This education is cared for by the Masyayikh Council, asatidz, and senior students. The books used in the learning process include Ihyā 'Ulūm al-Dīn (1 and 2), Sirājut Thālibīn, Maulid ad-Dibā'ī, Riyādus Shālihīn, Kafrāwī, Tafsr Al-Qur'ān Al-'Azḥim, Fath al - Muīn, Kāsyifatus Sajā, Bidāyatul Hidāyah, Ta'līmūl Muta'alim, Syarah Ibn Aqīl, Sahih al-Bukhārī, Ihyā 'Ulūm al-Dīn (3 and 4), Syarah Fath al-Qarīb, Fath al-Wahāb, Mauidhatul Mukmin, and al-Iqna'.

Second, the *Takhassus* (special) group, which is a non-classical education program that is specifically prioritized for post-Ulya students and students who are considered to have mastered basic sciences such as Nahwu (gramatical Arab), Sharaf (gramatical Arab), Akidah (Theology), Islamic Law (Fiqh), and Akhlak (morality). This program is more popularly known as Majlis Musyawirin (discussion class), led by Majlis Masyayikh (master assembly). The implementation is every day except Tuesday and Friday. The books used in the learning process are specifically fiqh such as Fath al-Wahāb, and Fath al-Mujn.

Third, the alumni (graduate) group, namely non-classical education programs that are specifically given to all alumni around Malang Regency and outside Malang. This program is a form of commitment by pesantren al-Maqbul in implementing long life education as guided by the Prophet's Hadith. The implementation is every Friday Pon, supervised directly by the Main Caregiver, namely K.H. Su'adi Muhsin which is located in the pesantren al-Maqbul. The book used in this learning process is Fath al-Mujn.<sup>23</sup>

### 3.4 Discussion

Based on the results of observations and interviews with relevant informants, the authors obtained data that the educational methods used by pesantren al-Maqbul were the *wetonan* (the process of transferring knowledge or the process of teaching and learning in pesantren where the kiai or ustaz reads the book, translates and explains it), sorogan (teaching and learning system in which students read the book under study), deliberation or *munadzoroh* (discussion) methods, and *muhafadhah* (memorization). The four educational methods are contained in two approaches to pesantren al-Maqbul education,

<sup>23</sup> The Head Master of The Pesantren al-Maqbul, Interview.

namely the classical approach and the non-classical approach. The author describes the explanations one by one in sequence

*First*, the bandongan method, this method can be seen from the implementation of learning where the students who take part in the lesson sit around the kiai or ustadz who explains the subject matter. The students listen carefully to their respective books and provide notes if needed. In general, this method is found in a non-classical approach which is followed by all students from various levels. Learning with this method is carried out every day except Friday.

*Second*, the sorogan method, this method is slightly different from the bandongan method in which the students face the kiai or ustadz one by one by bringing the books they study individually. Then the students read and translate the book according to the rules of the Arabic language. The task of the kiai or ustadz is to show the correct way of reading and explain what it means at the end of the meeting. In general, both the bandongan and sorogan methods are found in a non-classical approach which is followed by all students from various levels.

*Third*, the method of deliberation or munadzoroh (discussion), this method is intended as a medium for students to study, understand, and explore a particular topic or problem contained in each yellow book. The *Munadzoroh* (discussion) method is carried out by asking the Wustho and Ulya level students at night before taking a break, which is exactly at 20.30 - finished. The subject matter discussed (*munadzoroh*) is the material that will be studied tomorrow. Apart from Wustho and Ulya students, the discussion method is generally carried out by students of the Musyawirin Council program in every learning material.

Fourth, the *muhafadhah* (memorization) method, this method takes place where students memorize certain texts or sentences from the books they are studying. Memorization material is usually in the form of poetry or nadzam. As a complement, the memorization method is very effective in maintaining the students' memory of the material they are learning, because it can be done both inside and outside the classroom. In addition, memorization is one of the requirements for increasing the level of education at a higher level as well as the graduation of a student in education at the pesantren al-Maqbul.<sup>24</sup>

The appropriate form of Islamic epistemology to describe the educational activities at pesantren al-Maqbul is bayani epistemology (Islamic epistemology based on the authority of texts (*nass*) either directly or indirectly). This is based on the fact that the true source of knowledge at pesantren al-Maqbul is based on the narrative of the main caregiver is not logical reasoning, empirical observation, and scientific method, but the text of the Qur'an, Hadith, and the Yellow Book. In obtaining knowledge from these sources, al-Maqbul took two paths. First, using the rules of the Arabic language taught at the pesantren al-Maqbul, such as *nahwu*, *sharaf*, *'ilal*, and *balaghah* sciences. Second, holding on to the meaning as a means to help understanding the text of the Qur'an Hadith, and the Yellow Book.

The bayani character in educational epistemology at pesantren al-Maqbul is visible. In the context of this study, this character can be clearly observed from the perspective of the pesantren al-Maqbul towards knowledge of fiqh (Islamic law). Based on the information obtained by the author, it shows that fiqh is a favorite in this pesantren.<sup>25</sup> The knowledge of fiqh that is taught to all students of

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<sup>24</sup> The Administration Staff of Pesantren al-Maqbul, Interview.

<sup>25</sup> Akh Syaiful Rijal. "Pemakaian Kitab Kuning Dalam Meningkatkan Mutu Pembelajaran Fiqh Di Madrasah Tsanawiyah Berbasis Pesantren Di Pamekasan." The Use of the Yellow Book in Improving the Quality of Fiqh Learning in Islamic Boarding School-Based

al-Maqbul is constructed from the principles of *ush al-fiqh* (methodology of Islamic law). Furthermore, *ush al-fiqh* formulates the legal provisions contained in fiqh. The provisions of Islamic law originating from the Qur'an, Hadith, the consensus of the scholars (ijma), and qiyas are strictly adhered to by the Al-Maqbul Islamic Boarding School. Any problems faced by the students of al-Maqbul and Muslims in general, related to Islamic law, find a solution from the texts of the book of Fiqh. There is no room for ratios to produce knowledge, ratios only function as explanatory and defenders of the knowledge produced by texts.

Bayani's character in educational epistemology can also be clearly traced from the educational methods used by pesantren al-Maqbul. Based on the information found by the author, the educational methods that are still maintained by pesantren al-Maqbul are the *Sorogan* method and the *Bandongan* method. The similarity between the *Sorogan* method and the *Bandongan* method at pesantren al-Maqbul is that educators, in this case the senior santri, ustadz, and kiai, occupy an active and dominant position compared to the santri. Kyai and santri rarely even have dialogue with each other, if there are questions, in general the questions are limited and not far from the explanation of the book they are studying.

The knowledge obtained from the text of the Yellow Book by using the sorogan and bandongan methods adheres to the pronunciation of the text read by the ustaz or the students themselves. If the meaning of the editorial text is not found by the ustaz or students who read the yellow book, the path taken is to equate (qiyas) with something whose meaning is clear. In general, the knowledge of students and teachers is not far from the contents of the yellow book. The questions and answers conducted by the santri and kiai were reduced only to the contents of the Yellow book. Finally, knowledge and truth are sourced back to the text (Bayan) of the Yellow Book at pesantren al-Maqbul. This phenomenon emphasizes Bayani's very strong tendency in the educational epistemology of pesantren al-Maqbul.

#### 4. Conclusion

Referring to the information above, the author can draw the conclusion that pesantren al-Maqbul can be called *salafiyah* (traditional) pesantren. The reason is that this pesantren still maintains the purity of its original identity as a place to study religious sciences (*tafaqquh fiddin*) for its students. All knowledge learned in this pesantren is entirely religious in nature, originating from Arabic-language books (*Yellow Book*) written by medieval scholars. As a pesantren that maintains the original identity of the heritage of the ancestors (*muasis ma'had*), al-Maqbul does not include general knowledge in its education system. This further emphasizes that the use of the Yellow Book as a source of learning is a manifestation of studying the content of the Qur'an which is believed by al-Maqbul as the source of absolute truth.

Meanwhile, with regard to general knowledge that is not included in the education system of pesantren al-Maqbul, it shows that the orientation to specialization in science is not a dualism view of science (science dichotomy). Information like this can be traced from al-Maqbul's view of science as explained in the discussion on the ontology of pesantren education. According to him, knowledge is one and sourced from the One Supreme Essence, there is no separation (dichotomy) of knowledge, namely religious and general knowledge. This is also in line with the ontological view of the pesantren al-Maqbul which tends to be monistic.

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Madrasah Tsanawiyah in Pamekasan, Muslim Heritage 2.2 (2018): 293-316..

Bayani's tendency towards educational epistemology at pesantren al-Maqbul does not mean that Burhani (Islamic epistemology that emphasizes the power of ratios in producing knowledge) and Irfani's (epistemology is an Islamic epistemology based on the power of intuition, not rational reasoning) reasoning is negated. Burhani's reasoning appears in sciences such as logic, kalam, and ushul fiqh which smells of reasoning while still using revelation references taught at al-Maqbul Islamic boarding school. However, not all students can acquire logic. Based on the data found by the author, the science of logic (mantiq) is only taught in class Three at the Ulya level (above). The reason is that Ulya's third-grade students are considered mature and have perfect minds. They can distinguish between right and wrong, and good and bad. The existence of the science of logic provides provisions for al-Maqbul students to think correctly.

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