

Study of the Axiology Values of *Pesantren*

Muhammad Khoirul Huda¹, Betty Mauli Rosa Bustam²

Ahmad Dahlan University Yogyakarta, Indonesia

Email: 2108052046@webmail.uad.ac.id

Abstract

Philosophy on life has fulfilled and influenced almost every lifeline man. No, except likewise with Axiology and related values with *Pesantren*, this study for know change values behavior students going outside *Pesantren*. This research use approach qualitative with method studies library research with type studies case. This study sourced from books and articles discussing a change in value in the *Pesantren*. The result of the study has shown a number of already values there is since formerly still something preserved inside *Pesantren*, like case respect more old and love more young, dressed polite, cooperation. The study found that values inside axiology *Pesantren* no forever can be maintained when they have to go out from the *Pesantren* like not wearing hijab, like steal, hard for getting along with the public. Even someone who arrived fell with negative association society.

Keywords: axiological values, *pesantren*.

Introduction

Axiology is the theory of knowledge talking philosophy about value and value truth to be objective life human, exemplary related values with religion, ethics, logic, and aesthetics (Sadullah, 2010). Value by axiology divided become three. The first is moral action, that is birthing field ethics. Second is the expression beauty, that is birthing field aesthetics, and finally social politics, that is birthing field life socio-political (Petrus Eko Handoyo, 2015) in the article this, the corresponding axiology is selected with ethics. Moral values originate from intention, and the last is mark religious which is mark highest sourced from belief (Wulandhari, 2021).

Aristotle is one Greek philosopher talking about mark ethics (Atuel et al., 2021) or morals (Proctor, 2019). Aristoteles ethics has a characteristic formulation of realistic materialism. According to Aristotle goodness, happiness or virtue is not something characteristic value abstract, however the whole is empirical and real conditions. Although one figure in Western philosophy, Aristotle is also a very influential in Islam (Habibi, 2020).

Humans always hold on to values live that they consider ok. Likewise, in various institution nor institutions. One of the Institutions that implement and also teach mark ethics is *Pesantren*. Built as receptacle religious education

institutions with typical traditional, unique, and indigenous (Aqil Siradj Said, 1999). Besides That, there are also opinions expressed that *Pesantren* is a place of Islamic Education that lives, understands, practices, and also learns mark taught life in Islam with put forward the importance of religion as base guidelines life day by day (Hasby Indra, 2004). As traditional Islamic education existence *Pesantren* beginning a long time have shown gait her inside life society, fine as a mentor society, institution education social and struggle so that existence still plays a role in a manner dynamic until present (Ahmad Fauzi, 2017) matter that no can be released from system built value *Pesantren* as universal system value as form description Islamic education in Indonesia (Mundiri , 2015).

System mark social *Pesantren* is constructed from form the thoughts and ideals of the elders to source Islamic education from the Qur'an and al-Hadith and become wisdom local following culture in the middle plural Indonesian society (Saiful Akhyar Lubis, Syaukani, nd). Because of that ,internalization values the expected to become a marked base for guarding the modernization of Islam in Indonesia, accordingly to the Islamic vision of *rahmatan lil 'ālamīn* (Isnanto, 2015). Existing research is done about related values with *Pesantrens* and the world of education, among others as follows.

First, study Whasfi Velasufah and also Adib Rifqi Setiawan (2020) researched about *Pesantren* values As Basic Character Education Study the researching about How values in the *Pesantren* can be used as a base for Character Education. A number of described values in the study Re- excavated later developed as form values sublime (Velasufah & Setiawan, 2020). Second, Research conducted by Ilham Akbar, Mahmud Arif, and Januariansyah Arfaizar (2021) examined the axiology of Islamic education. This research illustrates that the axiology of Islamic education is related to the goals, targets, and values to be achieved. This study also explained that values based on their nature are divided into immanent and subjective, universal and objective, and absolute and relative. The values of Islamic education are used as a basis for humans to achieve the goals of human life, namely serving Allah SWT (Zuhri, 2020).

Then there is also research conducted by Abd Muqit Shokhibul Mighfar (2020) researches Ontology, Epistemology and Axiology of *Pesantren* Education in the Digital Age. This research discusses these three philosophical values in the world of *Pesantren* education. It is linked to *Pesantren* education in the modern era which means providing and being equipped with various

learning media to reach the world of education (Abd Muqit & Shokhibul Mighfar, 2020).

The values contained within Pesantren No fully can make all Students behave well; there are many causative factors to behavior Students' problems, although has been a penalty for violator regulations. Behavior problematic students Can Examples like dating, smoking, on purpose nor no purpose left behind in carrying out pray congregation, taking goods owned by other students without permission (ghost), exiting Pesantren without permission, creating commotion or commotion inside Pesantren , always dodging and creating reason No follow recite, call Name with No Name native, dress that is not polite, wearing bracelet or necklace for Students son, fight or hostile, (Romadhon et al., 2019) and much other abusive behaviors rule Pesantren.

Values Pesantren is usually based on the main points teachings of the Koran and al-Hadith. As for values, the summarized become three, namely 1) Aqidah Value, the value in the form of many mandatory matters for a man to believe truth by heart, bring peace to the soul, be a belief that is not mixed a bit with doubt like belief in Allah (Abidin, 2019) , 2) Value of Worship, the value of worship is a value that includes all actions that are liked and approved by Allah SWT, good form words nor deed, fine bright openly nor hidden in framework glorify Allah SWT and expect a reward (Ernita Dewi, 2012), and 3) Moral Value (Rohman, 2016) , value morals is all related matters with which trait embedded in soul human appeared with itself without through thinking nor considerations, as well No There is encouragement from outside (Chandra, 2020) .

Values in Pesantren can also be interpreted as a character attached to various things types of rules as well as the perspective adopted in Islam. In this regard, axiology as a branch of philosophy provides and directs studies related to values in Pesantrens and can see societal differences in values or morals. Everything that is useful and functional knowledge can become study axiological, so that axiology as study philosophy can give toll a k measuring in make contribution And usefulness related these differences, through certain processes to produce a science knowledge Which has a purpose, then that is science which worth. How contribution something marks axiology in establishing something, Pesantren can stand without the values in it and also see changes in value that occur to students. With exposure, the writer wants to try to peel about values inside axiology Pesantren

This study is descriptive qualitative and research data collection using library research techniques (*library research*), with use theory the study it is very relatable to study literature scientific or theoretical (Proctor, 2019). Researchers need to look for sources with studies from library data, books, and various source articles, then research data from the literature the processed following the topics like articles, books, and journals. Study This uses two data source, the first form is secondary, including books still book considered relevant to research. Second, data are taken from primary books and journals to become the benchmark main about Axiology Pesantren.

Result and Discussion

Axiology is one branch of knowledge discussing philosophy about something's purpose and use of something's knowledge. If taken conclusion that axiology is the branch of philosophy that discusses and investigates related matters with essence something value, which can be seen from one corner philosophy (Check et al., 2004). Philosophy originates from the word philosophy which means wisdom, love, and benevolence. If explained divided, become two origin sentences, philare and shopia, which means love and virtue (Poedjiadi & Al-Muchtar, 2014).

Harun Nasution argues that philosophy is a word taken from the Arab language. Actually, diversion the initial word of the original Greek, he said phiosopia. Philosophy Alone owns many good and beautiful meanings, including wisdom, wisdom, and virtue. Philosophy from the term can also be interpreted with regularity, the power remembers to until own speculation is separate, orderly, comprehensive, and also more in when analyzing something thing (Nasution, 1978). when entering life, the man in various matter philosophy can get in on it, not only covers the public social nor personal even in building Foundation a philosophical state applied in it. No denied if within that country, there is a community that has progress, full of greed, possesses high democracy, educated society, has morals noble as well as full society greed. That is no free from philosophy. Such country development, whatever is expected, will impact society, good morals glorious nor those who have greed.

According to KBBI (Dictionary Major Indonesian) axiology own explanation and meaning in a manner base. Axiology interpreted as knowledge knowledge used by life related humans with values especially related with ethics. From understanding the broadly speaking axiology can interpreted as

knowledge knowledge for discussing humans about related values with ethics (Editor, 2005) .

Axiology's meaning theory about the original value the language is from Greek, which is 'Axios', which has meaning values, and 'Logos', which has a meaning theory. Meaning from Mark from axiology, the human order can own various type of consideration when faced with something appraisal. Axiology can use to measure the ability. How can the apply something to the knowledge he received. Axiology in philosophy knowledge can too explained with results from theory value obtained with the benefits from knowing the knowledge he got. About discussion from aspect life man philosophy mark Alone divided become two branches among others aesthetics and ethics.

Ethics origin of the word Obedient *ethos* ancient Greek own meaning customs and habits . Meanwhile inside philosophy own meaning of ethics is imu who studies about Act behavior and deeds human and can differentiate from charity deed which one is deed good and which one is bad deed that can accepted by reason mind . Morality mark good and bad too is discussion inside ethics which is one branch philosophy . Humans who have handle norms and can arrange all Act it does inside society that is general can interpreted with such morals is also one definition ethics (Surajiyo, 2005) . Many more communities know with the meaning of internal Susila Indonesian language and morals if inside Language Arabic meaning favor character . While Amin Gratitude explained inside the book that morals the is all still thinking hidden inside heart and though its nature Still small and closed Good That good thing nor bad thing (Thohir , 2018) .

From description the morals can interpreted all Act already done is inside self human being done in a manner aware nor No conscious. Ethics, morals and also morals are terms that have similarity One with the others. Ethics no can released from life man in the development ethics is very helpful when man must take the right decision and how undergo life as well as in take right action when socialize . Give image and purpose How man can undergo life a day day and very influential life man other. So that ethics the can applied in various aspect and life humans (Putro, 2018) .

When determining the good and the bad man in ethical We must understand that Ethics are also divided become two kinds: the first Descriptive Ethics that is viewing ethics in a manner rational as well as critical to behavior and attitude somebody on what want achieved by that person For something that is considered very valuable . the ethics give explanation as base for give

something decision on attitude to do. Then the second is normative ethics, that is decisive ethics the basics attitude and behavior appropriate behavior For decide How operate life to be done in the future to be something of value . the ethics will assess and determine decision as base on Act behavior that will done (K. Bertens, 1993) .

Kindly general Actually ethics it can too divided become two that is ethics general and ethical special. 1) ethics general that is discuss about the basics How should man That Act in a manner right. How somebody the decide in a manner right , theory ethics as well as belief manners to be become base hold and also reject measuring for somebody in do something good and bad ratings . General ethics can be analogized with knowledge knowledge , which discusses about understanding general and theories . b) Special ethics is application basic moral principles in field special life. Application This Can tangible : How I take decision and act in field life and activities specially me do , which is based on methods , theories and basic moral principles (Proctor, 2019) .

Furthermore distribution ethics special are also divided become two, the first individual ethics. That is related ethics with attitudes and obligations somebody on self personal alone. Furthermore ethics the second special that is ethics discussing social about pattern Act behavior, attitudes and obligations somebody as creature life that has created. Need noticed that ethics individual as well as ethics social will become one unity no possible can inseparable between one with the others. Because someone must know above so self and also as humans who have created in this world will each other related.

Human reason will know every act behavior done good and bad, because since born man has bring instinct the. Beside man has own instinct since born humans have too equipped with knowledge actually it would be absolutely impossible If somebody will do related violations with ethics. Because if somebody violate will provision the matter That is opposite with law his nature as human.

Function ethics divided into five of them : the first group of people can do evaluation on Act in demand another human being, the second have control as well as limitations If will act do something, the third somebody will can overcome something problems and also the difficulties that have been faced , then the fourth is something very basic principle when will act and think , and the fifth become lighting and brightening when undergoing life society (Handika & Marjo, 2022).

Aesthetics This can be shared into two parts, i.e. aesthetics descriptive and normative aesthetics ; a. Aesthetics descriptive For decipher as well as describe phenomena experience beauty , b. This normative aesthetic question as well as investigate nature, basis, and size experience beauty with size prevailing norms. Philosophy beauty discuss about beauty That There is is mark beautiful That objective or also subjective. Although debated is objective or subjectively, in general when something That beautiful has contain values objective more dominant. Especially for those who got adequate education and experience on the bench school, of course capable sort and choose that beauty that apply in a manner objective.

Alexander Gottlieb suggests in something opinion, that is the focus of a aesthetic the originate from experience about true beauty Correct original. Like case beauty will nature and landscape, beauty something art made by someone, and also beauty self and confidence. Experience beauty the seen by emotions man become knock will a reaction will something majesty, beauty, beauty, and pathetic. Based on explanation will beauty the so esthetics is theory which includes : fabric of knowledge will beauty, curiosity on related principles with art, as well related experience with creation and evaluation on art (Go & Gottli, 2019).

Aesthetic value as well as internal ethics Pesantren is something objective thing, if consciousness and subject no depending on the rater. Because deep view philosophy appear about mark objectivism. So inside Pesantren objectivism the consider something the ideas contained in the object will become leave behind. the thing that has dose in a manner definitely what counts Correct exist. If p the connected with value that is inside Pesantren matter the will increase sensitivity someone who has studied at the Pesantren kindly instinctively That It means will make the more developing Education in the Pesantren the. Because if the more low education and degree so will the more decreased sensitivity as well. With thereby If degrees and higher education so will growing and increasing the whole that exists in Pesantren (Haapala , 2011).

With thereby mark kind the Actually equivalent with mark beaut , will but usually the word beauty often connected with art. Whereas kind often connected with Act behavior and deeds a day day. Influence will beauty more clear than will good , if man more interested will appearance physique somebody than behavior someone . Less human own beauty (aesthetics) will but own good behavior (ethics) , will become choice last , because tend more choose

appearance physique that is beauty though the orange not enough polite and well behaved bad .

The beauty within there is spiritual value that is what is philosophy aesthetics, so reasonable If philosophy aesthetics often We see near with moral life. The essence will see in harmony and symmetry. Beauty the will serving something intimacy to supreme god One. So that there is sort of interesting thing When discussing beauty begins from sensory up to to emotions , then until to level natural universe that doesn't finite . With thereby beauty the Actually own level , from its a beautiful start five senses until beauty to God (Syaifuddin et al., 2019) .

Values of *Pesantren*

Pesantren in lots matter in a manner sociological can categorize as a subculture in public because of unique features, such as existing method espoused life, views life and values followed in a manner hierarchy power separately adhered to completely. Among clever Muslims, Pesantren has known as a subculture. Although in reality, his characteristic features generally as a subculture, not fulfilled. In a study this is the Pesantren as a subculture refers to features minimalist, among others; Pesantren is different institutions from the pattern of life common in the middle Indonesian society; there is a process of formation of values alone with all symbols and existence systems obeying hierarchy (Wahid, 2001b).

Pesantren is often combined with the words Pondok and as if a compound word cannot be separated “Pondok Pesantren”. M. Arifin defines Pesantren as something institution growing Islamic religious education as well as acknowledged public surrounding with a hostel system in a complex where Students accept through religious education system recitation or full madrasah under sovereignty leadership a or some kiai (Abdul Malik, 2007). In reading technical, Pesantren is something a place inhabited by the santri (Siradj, 1999).

Pesantren is one institution education the oldest in Indonesia. As institution oldest, Pesantren own contribution in coloring journey history nation this. Contribution this no only related with aspect education alone, but also related with in other fields more scale broad Nur Efendi, Management of Change in Pesantrens (Yogyakarta: Teras, 2014). A institution education that focuses on teaching the Islamic religion with various method offered inside.

Existence Pesantren no can separated from role a the kiai did teaching and development for students his students. As first stone laying establishment Pesantren he own right authoritative to whatever will happen in his Pesantren

though that's related with the rules as well as the values that are inside Pesantren the. Although thus, existence Pesantren no can separated with the outside world.

standing a Pesantren own something pattern unique If compared to with the outside world. Uniqueness the appear in a number of thing, for one thing is method lived life. View life and the values followed, as well think influence power separately adhered to completely (Wahid, 2001a). Through pattern unique here it is Pesantren capable endure in period long time, even own strength transformation seen value enough for change environment become more civilized. However, without then sacrifice himself yourself and reduce already value he adhered to.

Pesantren own a number of element tree. With distinctive character with various element the elements Pesantren, mosques, teaching books classics, students , and kiai (Rofiq, 2000). Often the elements the united in one special area or localized within a certain area. However there is also a model unified Pesantren with the people without exists separation limit Pesantren with society. No rarely, activities are carried out Pesantren together with inhabitant society.

Deep value system Pesantren based on an understanding of the literature on Islamic teachings, in reality practical (tajribi), system mark no can separated from element else, that is leadership kiai-ulama united side the use of general literature that is also used. Kiai own legitimacy full of the literature used for compile order valid value in A Pesantren.

As a system unique life, Pesantren own pattern different life from pattern life society in general. The pattern of life in the Pesantren formed in a manner natural through the planting process values complete with the symbols are there power pull to outside, as well development a process of influence-influence with the community outside. As can shown from description outwardly, a symbol physique Pesantren which consists of mosques, Pondok, and houses stay kiai, show pattern typical life as community religion consisting of students with kiai as leader mainly (Muhtadi, 2004).

Developments within Pesantren for build students the no something practical thing, will be but There is values typical from the underlying pesantren. A number of influencing things to system performance individuals and organizations, that is a, belief, culture as well as Act behavior. Various type mark the is shaper culture and is base or base for change in life personal or groups (Robins, 1995). Value is possible meanings understood by someone about

something important thing or No important, regarding something good thing or bad and also less Correct or more true (Ndraha, 2005).

Although thus, capacity *Pesantren* as institution religious in history has capable realize order life religious society, with fundamental and deep understanding about Islam. Embodiment this can proven through systems and learning processes that take place in the world *Pesantren*, that is implemented knowledge transfer processes to the students with various discipline knowledge religious like Fiqh, Tauhid, Arabic, Nahwu, Sharraf and so on (Fata, 2019).

As axis main from dynamics social , cultural and religious traditional Islamic society, *Pesantren* has form something subculture that is socio-anthropological Can said as public *Pesantren* this shown in two function main possession *Pesantren*, that is as institution encouraging education a system education and patterns *Pesantren* style teaching and learning on the side that's the *Pesantren* also functions as institution da'wah, which is always do internalisation Islamic values in the middle public *Pesantren* themselves and society general. Martin van Bruinessen mention tradition *Pesantren* as one great tradition in Indonesia field Islamic teaching in Indonesia which aims for transmitting traditional Islam (Bruinessen, 1995).

Compared to with system another education, *Pesantren* is a unique culture. its uniqueness that at least indicated by a pattern standing leadership itself, the universal literature that has been maintained during centuries and systems different values separated from system values espoused by outsiders *Pesantren* (Ruslan, 2020). learning process teach him done through structure, methods and literature traditional, fine form formal education in schools as well as madrasas with terraced levels, or gift teaching with system halaqah in form weton or sorogan. Characteristic main from teaching traditional this is method gift His teachings emphasized capture literally on a book.

Although thus, in development up-to-date, a lot *Pesantrens* that have open system education school or madrasa which means pattern his leadership involve party outside and literature experience change. If the *Pesantren* again traditional known as institution education which is not know system classic , however slow gradually adopt an educational model classic . In some *Pesantren*, forms classic started from Madrasah Ibtidaiyah , Tsanawiyah and Aliyah levels. Some also use the Tabaqat Ula, Wustha, and Ulya models. On the side that, some are taking system madrasa with pattern classic based on curriculum (Misbah, 2019).

Changes the done in framework adapt applicable curriculum and also absorption inspiration values from public to use fulfil the demands of the times same time. Third element uniqueness the still attached to the Pesantren this too of course show inclusivity and flexibility Pesantren in address current change from outside. On the side that capable become catalyst in respond challenges and changes that occur around it, especially when face to face with modernization system education, both originating from system education national nor product globalization (Hasby Indra, 2004).

Important overview something Pesantren lies in maintenance and transformation mark Pesantren that alone. Two character value that can be appreciated for example that is independence and ways life collective. As institution original archipelago product, Pesantren show characteristic typical mutual cooperation which is part from tradition Indonesian society (Hsb et al., 2021). Pesantren, with method his characteristic life collective, is one embodiment the spirit and tradition of gotong royong in the community rural. values religious like brotherhood (*al- ukhuwah*), please help or cooperative (*al-ta'awun*), unity (*al-ittihad*), (demand knowledge) (*thalabul 'ilm*), *al-Ikhlâs* (sincere), struggle (*al-jihad*), obedient to God , Apostle, scholar or kiai as heir of the Prophet, and to those who are recognized as leader (*al- ta'ab*), follow support existence pesantren (Abdul Malik, 2007).

above values of course just born no in single condition, but rather through a long process and beyond a number of stage. Selected and assigned values become character and identity civilization or the culture appear experience selection nature, where consciousness collective will choose good value, significant and relevant for existence civilization or the culture alone. In the expression of Muhammad Abid al- Jabiri, values the called with "*al- qîmah al- markazîyyah*" or in Indonesian called with mark central (El Iq Bali & Fadli, 2019).

There is Lots influencing factors birth values central such, like situations and conditions social, economic, political and so on. Strong value then considered as mark central, and less values get the momentum as mark branch. Strengthening and weakening values caused by dynamics social it can too caused by the crisis value (*azmah al- qîmah*). For example, crisis economy and proliferation corruption, caused exists crisis mark honesty or trust. If crisis honesty bring up cheating and manipulation, then crisis tolerance raises violence and anarchy, and so on. All mark That like the tree from roots, stems, branches and branches each other hooks. Hence, value central not materialized without

exists values branch, like mark no tolerance will materialized without mark respect, esteem, low heart, patience and so on.

values others developed Pesantren that is independence, cooperation, love for the motherland, honesty, compassion, respect, sincerity, humility heart, responsibility, caring, patience, peace, deliberation, tolerance and equality. Pesantren then looked at succeed form character positive for the students because apply holistic education, in the form of learning (*tarbiyah*) which includes teaching (*ta'lim*) and formation character or discipline (*ta'dzim*) (Chandra, 2020).

However no a little students when go out from the Pesantren during years year has give education mark in environment Pesantren it turns out not yet ensure his students apply values that have implemented by pesantren the. Proven no a little students nor students who don't reflect as Pesantren alumni like No wearing a headscarf, no disinclined steal goods someone else 's, more put personal ego first than anyone else when social, even No few like leave fasting and prayer mandatory thing the as if become view commonplace, even someone is wearing drugs because fell with association existing society tends to be negative (Susanto & Muzakki, 2017).

However, only some alumni students can maintain a matter of these, there are also still can maintain habits that have normal they do at the Pesantren when they return to the house. Although not the same exactly as their every day do when inside Pesantren as for the factors that cause happening change instilled values to students among others:

- Internal factors include personal alumni students who wish want to free do What when return to their village because there is insincere moment demand for knowledge in Pesantren.
- External factor covers the alumni environment of students who incidentally are very minimal in practice Islamic teachings so influence the personality of alumni students in a manner direct.
- Factor of crush economy that often times make dark eye alumni Students For justify all way order needs personal and family can be fulfilled.
- Factor of guidance and parental supervision are very minimal to make alumni students more freely do What just without there is good control.
- Factor from the other side covers exists presumption that knowledge acquired by the students No beneficial or no blessed because the moment demands knowledge in the Pesantren not done with intention sincere and frequently violates regulation Pesantren.

- A factor of emotional age tends Still labile and yet principled and strong so easily swayed by the environment.

Conclusion

Axiology and Pesantren is one unit that is not will can integral, where there is Pesantren inside, it Already confirmed many values. Axiological value in the Pesantren is very interesting Pesantren for discussion and excavated return as strengthening values. In fact, values formed and contained within Pesantren are already very well applied to his students. Values in Pesantren include, among other things, pesantren 1) Aqidah Values, 2) Worship Values, and 3) Moral Values. However, when Lots of factor external factors, Pesantren when Students are in society broad and not can offset it, then what happens arise with values reflected negatively. Distant values from Mark Pesantren, among other things, no one uses the veil, steals, uses drugs, etc.

Values religion owned by the Pesantren like brotherhood (*al-ukhuwah*), please help or cooperative (*al- ta'awun*), unity (*al- ittihad*), (demand knowledge) (*thalabul ' ilm*), al- Ikhlas (sincere), struggle (*al-jihad*), obedient to God , Apostle, scholar or kiai as heir of the Prophet, and to those who are recognized as leader (*al- ta'ab*), as it were disappear without used. From the discussion and research above, it is known that outside changes Pesantren to the students are very connected with external and internal factors, factors crush economics, factor parental supervision, and also from Lots other factors too.

Bibliography

- Abd. Muqit, & Shokhibul Mighfar. (2020). Ontologi, Epistemologi Dan Aksiologi Pendidikan Pesantren Pada Era Modern. *Edupedia*, 5(1), 11–16. <https://doi.org/10.35316/edupedia.v5i1.876>
- Abdul Malik, M. T. T. (2007). *Modernisasi Pesantren*. Balai Penelitian dan pengembangan Agama Jakarta.
- Abidin, A. S. (2019). *NILAI-NILAI AQIDAH DAN AHLAK DALAM KITAB SIMTUT DURAR KARYA HABIB ALI BIN MUHAMMAD AL-HABSYI*. 7, 1–25.
- Ahmad Fauzi. (2017). Persepsi Barakah di Pondok Pesantren Zainul Hasan Genggong; Perspektif Interaksionalisme Simbolik. *Al-Tabriz*, 105–132.
- Aqil Siradj Said. (1999). *Islam Kebangsaan: Fiqh Demokratik Kaum Santri*. Pustaka Cianjur.

- Atuel, H. R., Barr, N., Jones, E., Greenberg, N., Williamson, V., Schumacher, M. R., Vermetten, E., Jetly, R., & Castro, C. A. (2021). Understanding moral injury from a character domain perspective. *Journal of Theoretical and Philosophical Psychology*, 41(3), 155–173. <https://doi.org/10.1037/teo0000161>
- Bruinessen, M. van. (1995). *Kitab Kuning: Pesantren dan Tarekat*. Mizan.
- Chandra, P. (2020). Internalisasi Nilai-Nilai Karakter Dalam Tradisi Pondok Pesantren. *Nuansa*, 12(2), 64–80. <https://doi.org/10.29300/nuansa.v12i2.2760>
- Check, M. L., Katsoff, D., Check, J. H., & Summers-Chase, D. (2004). Effect of treating sperm with low hypo-osmotic swelling test scores with chymotrypsin on pregnancy rates after conventional in vitro fertilization-embryo transfer. *Fertility and Sterility*, 82(3), 741–742. <https://doi.org/10.1016/j.fertnstert.2004.05.066>
- Efendi, N. (2014). *Manajemen Perubahan Di Pondok Pesantren*. Teras.
- El Iq Bali, M. M., & Fadli, M. F. S. (2019). Implementasi Nilai-nilai Pendidikan Pesantren dalam Meningkatkan Ketahanan Mental Santri. *Palapa*, 7(1), 1–14. <https://doi.org/10.36088/palapa.v7i1.164>
- Ernita Dewi. (2012). Transformasi Sosial Dan Nilai Agama. *Jurnal Imlu-Ilmu Usuluddin Dan Filsafat*, 128, 112–121.
- Fata, P. I. F. A. K. (2019). Jaringan Pesantren di Jawa Barat tahun 1800-1945. *Jurnal Lektur Keagamaan*, 17(1), 139–168.
- Go, A., & Gottli, A. (2019). *ZASNIVANJA ESTETIKE , BEOGRAD : SRPSKO FILOZOFSKO*.
- Haapala, A. (2011). Contemporary Finnish Aesthetics. *Philosophy Compass*, 6(1), 1–10. <https://doi.org/10.1111/j.1747-9991.2010.00371.x>
- Habibi, A. (2020). Diskursus Etika Aristoteles dalam Islam. *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 11(1), 97–122. <https://doi.org/10.32923/maw.v11i1.1021>
- Handika, M., & Marjo, H. K. (2022). Etika Pelaksanaan Konseling Berbasis Online dengan Pemanfaatan Media dan Teknologi pada Masa Pandemi Covid-19. *Jurnal Paedagogy*, 9(1), 17. <https://doi.org/10.33394/jp.v9i1.4456>
- Hasby Indra. (2004). *Pesantren dan Transformasi Dalam Tantangan Moderenitas dan Tantangan Komlesitas Global*. IRP Press.
- Hsb, A. R. G., Wathani, S., Hanbali, Y., & Roni, M. (2021). Teologi Inklusif Kehidupan Pesantren. *Eduprof: Islamic Education Journal*, 3(2), 130–149.

- Isnanto, M. (2015). *Konsep pendidikan islam masyarakat modern. III*(September), 1–7.
- K.Bertens. (1993). *Etika*. Gramedia Pustaka Utama.
- Misbah, M. (2019). Relasi Patronase Kiai-Santri Dalam Ma'Hadutholabah Babakan Tegal. *Jurnal Smart (Studi Masyarakat, Religi, Dan Tradisi)*, 05(02), 213–228.
- Muhtadi, A. S. (2004). *Komunikasi Politik Nahdlatul Ulama Pergulatan Pemikiran Politik Radikal dan Akomodatif*. LP3ES.
- Mundiri, A. (2015). Komitmen Organisasional Sumber Daya Manusia Dalam Meningkatkan Mutu Pendidikan Pesantren. *Jurnal Pendidikan Pedagogik*, 03(01), 88–105.
- Nasution, H. (1978). *Filsafat dan Mistisime dalam Islam* (II). Bulan Bintang.
- Ndraha, T. (2005). *Teori Budaya Organisasi*. PT. Rineka Cipta.
- Petrus Eko Handoyo. (2015). *Exploring Values An Analytical Study of the Philosophy of Value (Axiology)*. Book Country.
- Poedjiadi, A., & Al-Muchtar, S. (2014). Pengertian Filsafat. In *Repository UT* (pp. 1–29).
- Proctor, C. (2019). Virtue Ethics in Psychotherapy: A Systematic Review of the Literature. *International Journal of Existential Positive Psychology*, 8(1), 1–22.
- Putro, P. U. W. (2018). Etika Kerja Islam, Komitmen Organisasi, Sikap Pada Perubahan Organisasi Terhadap Kinerja. *Jurnal Manajemen Indonesia*, 18(2), 116. <https://doi.org/10.25124/jmi.v18i2.1205>
- Redaksi, T. (2005). *Kamus Besar Bahasa Indonesia* (III). Balai Pustaka.
- Robins, S. (1995). *Perilaku Organisasi, Buku 1 dan 2*. Prenhallindo.
- Rofiq, A. (2000). *Pesantren dan tradisi pluralism dalam konteks Negara Bangsa. Dalam Suaedy, Ahmad. Pergulatan Pesantren & Demokratisasi*. LKiS.
- Rohman, A. (2016). Pembiasaan Sebagai Basis Penanaman Nilai-Nilai Akhlak Remaja. *Nadwa: Jurnal Pendidikan Islam*, 6(1), 155–178. <https://doi.org/10.21580/nw.2012.6.1.462>
- Romadhon, Wahyudi, I., & Rohyati, E. (2019). Hubungan Antara Kontrol Diri dengan Perilaku Melanggar Peraturan pada Santri Pondok Pesantren X di Kabupaten Sleman. *Jurnal Psikologi*, 15(1), 1–7.
- Ruslan, A. (2020). Falsafah Ajaran Kyai Ahmad Dahlan dan Etos Pendidikan Muhammadiyah. *Chronologia*, 2(1), 46–54. <https://doi.org/10.22236/jhe.v2i1.5620>

- Sadullah, U. (2010). *Pengantar Filsafat Pendidikan*. Alfabeta.
- Saiful Akhyar Lubis, Syaukani, D. (n.d.). Living Alquran dan Hadits di Pesantren Darul Arafah Raya. *Jurnal Pendidikan Islam*, 9(2), 599.
- Siradj, S. A. (1999). *Pesantren Massa Depan: Wacana Pemberdayaan Dan Transformasi Pesantren*. Pustaka Hidayah.
- Surajiyo. (2005). *Ilmu Filsafat Suatu Pengantar*. Bumi Aksara.
- Susanto, H., & Muzakki, M. (2017). Perubahan Perilaku Santri (Studi Kasus Alumni Pondok Pesantren Salafiyah di Desa Langkap Kecamatan Besuki Kabupaten Situbondo). *Istawa: Jurnal Pendidikan Islam*, 2(1), 1. <https://doi.org/10.24269/ijpi.v2i1.361>
- Syaifuddin, M. A., Anggraeni, H., Khotimah, P. C., & Mahfud, C. (2019). Sejarah Sosial Pendidikan Islam Modern Di Muhammadiyah. *Jurnal Pendidikan Islam*, 8(1), 1–9.
- Thohir, U. F. (2018). TASAWUF SEBAGAI SOLUSI BAGI PROBLEMATIKA KEMODERNAN: Studi Pemikiran Tasawuf M. Amin Syukur. *Jurnal THEOLOGIA*, 24(2), 43–68. <https://doi.org/10.21580/teo.2013.24.2.327>
- Velasufah, W., & Setiawan, A. R. (2020). Nilai Pesantren Sebagai Dasar Pendidikan Karakter. *Pelantan, September*, 1–8.
- Wahid, A. (2001a). *Menggerakkan Tradisi*. LKiS.
- Wahid, A. (2001b). *Pergulatan Agama, Negara dan Kebudayaan*. Desantara.
- Wulandhari, R. S. (2021). Nilai Sosial dalam Novel Orang-orang Biasa Karya Andrea Hirata (Kajian Filsafat Prof. DR. Notonegoro. *Bapala*, 8(7), 10–19.
- Zuhri. (2020). Aksiologi Nilai Pendekatan dan Strategi Penanaman Nilai dalam Pendidikan Islam (Keadilan, Tolong Menolong, Tanggungjawar). In *Jurnal Riset dan Kajian Keislaman (Islamic Review): Vol. IX* (Issue 1, pp. 142–165).