

AXIOLOGICAL FOUNDATIONS OF ISLAMIC CHARACTER EDUCATION IN *SERAT MBOANG*: A TEXTUAL AND PHILOSOPHICAL ANALYSIS

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ABSTRACT

Serat Mbonang is a classical Javanese religious manuscript attributed to Sunan Bonang that contains teachings on theosophy, theology, *kalam*, and Sufism. Although previous studies have examined its doctrinal and metaphysical aspects, limited research has explored its axiological structure and its relevance for contemporary Islamic character education. This study aims to address this gap by analyzing the integration of divine and human values in *Serat Mbonang* through the lens of Islamic educational axiology. The research employs a qualitative descriptive design using library data. Primary data consist of the *Serat Mbonang* manuscript, while secondary data include scholarly works on Nusantara religious literature, Sufism, and Islamic educational philosophy. Data were analyzed through textual analysis, interpretative reading, and axiological categorization supported by hermeneutic interpretation. The findings show, first, that *Serat Mbonang* constructs a coherent value system in which tawhid, spiritual discipline, and ethical conduct are presented as mutually reinforcing principles. Second, the manuscript embeds character education through aesthetic and cultural expressions, demonstrating the pedagogical role of art in Walisongo traditions. Third, the text offers an integrated model of value formation that rejects the dichotomy between divine and human values. These findings imply that *Serat Mbonang* provides a

culturally grounded framework for Islamic character education relevant to modern contexts. The study concludes by recommending the integration of local wisdom-based manuscripts into contemporary educational models to strengthen value-oriented learning.

Keywords: Islamic axiology, Local wisdom, Serat Mbonang, Textual analysis, Walisongo

ABSTRAK

Serat Mbonang merupakan kumpulan ajaran yang disandarkan kepada Sunan Bonang, salah satu tokoh Walisongo, yang terdiri atas 83 bait dalam 17 bab dan membahas teosofi, teologi, kalam, serta tasawuf. Penelitian ini bertujuan mengeksplorasi nilai-nilai pendidikan karakter dalam Serat Mbonang dari perspektif aksiologi pendidikan Islam. Penelitian menggunakan pendekatan kualitatif deskriptif berbasis studi pustaka, dengan Serat Mbonang sebagai sumber data primer dan karya-karya ilmiah yang relevan sebagai data sekunder. Data dianalisis melalui analisis tekstual, pembacaan interpretatif, dan kontekstualisasi dengan isu-isu pendidikan kontemporer. Hasil penelitian menunjukkan bahwa pemikiran pendidikan Sunan Bonang menekankan integrasi nilai ketuhanan dan nilai kemanusiaan sebagai prinsip yang tidak terpisahkan dan saling menguatkan. Pendidikan karakter dalam Serat Mbonang disampaikan melalui pendekatan aksiologis yang menonjolkan nilai estetika serta memanfaatkan seni dan ekspresi budaya sebagai media pedagogis. Penelitian ini mengisi kesenjangan kajian terkait masih terbatasnya perhatian akademik terhadap karya-karya Walisongo, khususnya Serat Mbonang, sebagai sumber aksiologi pendidikan Islam yang relevan bagi pendidikan karakter modern. Kerangka analitis yang digunakan adalah aksiologi pendidikan Islam berbasis integrasi nilai spiritual dan humanistik. Penelitian ini berkontribusi pada studi pendidikan Islam dengan menawarkan model pendidikan karakter yang berakar pada kearifan lokal Walisongo dan integrasi nilai.

Kata kunci: Aksiologi Pendidikan Islam, Serat Mbonang, Pendidikan Karakter

INTRODUCTION

Primbon Sunan Bonang is a script attributed to Sunan Bonang. This manuscript is referred to as authentic evidence of

the work of the Guardians.¹ The manuscript is one of the old literature manuscripts found in Tuban by a Dutch fleet that sailed to the archipelago in 1597. The manuscript was brought to the Netherlands and stored in the Leiden library. Primbon Sunan Bonang discusses the core teachings of Sunan Bonang about increasing faith and taqwa through *thoriqoh* following the teachings of the Prophet.

This phenomenal manuscript is a collection of Sunan Bonang's teachings consisting of 83 stanzas/ paragraphs. Primbon Sunan Bonang consists of 17 chapters on Sunan Bonang's teachings which generally discuss theosophy, theology, kalam, and Sufism. Some sources of reference in the Primbon Sunan Bonang manuscript include: First, the Quran and Hadist. Second, the book of *Ihya' Ulumuddin* is the mother book of Sufism by Imam Ghazali. Third, the Book of Tahmid is estimated to be *Tahmid fi Bayani al-Tawhid wa Hidayati Kulli Murtrasyid Wa Rashid* by Abu Shakur, which is a book of Sufism that emphasizes teachers and students. Fourth, *Antoekira* by Al Anthaki.²

This reference is mentioned at the beginning of the opening paragraph after the reading: *basmallah, hamdallah dan shalawat*. "*Njan poenika tjarita nira Shaich al bari; tatkala nira apitoetoer dateng mitranira kabeh: kang pitoetoeraken wirasaning Ushul Suluk -wedaling tjarita saking kitab ihya' ulum al din saking tahmid antoekira Shaeich al bari ametet ing sisimpenan nabi wali mukmin kabeh.*

Sunan Bonang said these sources have a high value in the study of Sufism. The main sources i.e. the Qur'an and hadith have been agreed upon by alim and scholars on the position as the highest reference in Islamic teachings. After these two sources, the book of *Ihya' Ulumuddin* is referred to as a reference to the book of Shi'i Sufism.

¹ Waluyo, "Peran Walisongo dalam Pengembangan Pendidikan Islam Di Era Akulturasi Budaya Jawa," *Wahana Akademika* 8, no. 2 (2021): 137–47, <https://doi.org/10.21580/wa.v8i2.8771>.

² Muhammad Irfani Riyadi, *Fatwa Sunan Bonang* (Yogyakarta: Stain Press, 2015): 21.

The Book of *Tahmid* referred to in the manuscript of Primbon Sunan Bonang is probably *tahmid fi bayani al Tawhid wa Hidayati Kulli Murtrasyid Wa Rashid* by Abu Shakur. It is a book of Sufism that emphasizes teachers and disciples. The compatibility between Sunan Bonang's manuscript and this book is to discuss monotheism in the teachings of Ushuluddin. This teaching categorically rejects syncretism as the entry of shirk.

This journal article examines religious character education values in the novel *Sawitri dan Tujuh Pohon Kelahiran* by Mashdar Zainal, positioning literary texts as effective media for moral and spiritual education. Using textual content analysis, the study finds that religious values are expressed not only through ritual obedience but also through tolerance, compassion, gratitude, and harmony with nature, rooted in the synthesis of Islamic teachings and Javanese cultural traditions. The findings highlight the relevance of Nusantara literary works in shaping contextual and humanistic models of character education.³

This article emphasizes religious character education as a foundational element in shaping students' moral and social personality amid modern challenges. Through a conceptual literature-based analysis, it argues that religious character education extends beyond ritual observance to the internalization of ethical values such as honesty, responsibility, discipline, tolerance, and social concern. These values emerge from the integration of religious teachings with socio-cultural contexts, positioning character education as a means of fostering both personal piety and social responsibility in multicultural societies.⁴

Local wisdom is a cultural heritage that includes values, norms, traditions, and knowledge that comes from people's experiences in facing natural, social, and cultural challenges so

³ Chandra, A. A., et al. "Nilai Pendidikan Karakter Religius," *Jurnal Lektur Keagamaan*, 17, no. 1 (Juni 30, 2019): 169–196, <https://doi.org/10.31291/jlka.v17i1.681>

⁴ Gunada, I. W. A., et al. "Character education and religious moderation," *Jurnal Lektur Keagamaan*, 22, no. 1 (Juni 30, 2024) : 159–186. <https://doi.org/10.31291/jlka.v22i1.1209>

that they become an inseparable part of society.⁵ Serat Mbonang is a heritage that contains teachings contained in education whose ultimate goal is the teachings of monotheism. As a local wisdom that contains education where the educational model of Sunan Bonang's teachings is considered successful during the walisongo period.

Recent studies published in *Jurnal Lektur Keagamaan* have demonstrated that classical Nusantara religious texts function not only as theological sources but also as literary media for transmitting ethical values and shaping religious character. Research on religious narratives, poetic texts, and traditional manuscripts indicates that religious literature plays a strategic role in embedding moral norms, spiritual discipline, and cultural identity within society.

However, most of these studies remain largely descriptive and focus primarily on thematic or doctrinal aspects, with limited attention to the axiological structure of values embedded in the texts. As a result, the ethical and aesthetic dimensions of Nusantara religious manuscripts have not been sufficiently examined as an integrated value system that informs character education.

While previous studies published in *Jurnal Lektur Keagamaan* have highlighted the importance of local religious literature in promoting character education and religious moderation, they have not systematically examined how ethical and aesthetic values are structurally articulated within the textual framework of classical manuscripts. In particular, the axiological configuration of divine and human values in Serat Mbonang has not been analyzed as a coherent system that integrates literary expression, spirituality, and moral education. This study addresses this gap by applying an axiological approach to Serat Mbonang, positioning the manuscript as a form of religious

⁵ M. Badruz Zaman, Imam Mawardi, and Muhammad Yusril Muna, "Local Wisdom for Peacebuilding in Java: An Analysis of Religious Moderation in Shodiq Hamzah's Tafsīr Al-Bayān," *Jurnal Lektur Keagamaan* 22, no. 2 (December 31, 2024): 455–82, <https://doi.org/10.31291/jlka.v22i2.1295>.

literature that actively constructs value-oriented character education.

Several studies discuss Sunan Bonang's thoughts. Riyadi in his research entitled "Fatwa Sunan Bonang" mentioned that the teachings taught by Sunan Bonang in the 16th century were authentic or pure orthodox. This negates the view that Islam that developed during the time of the Wali in Java was heterodox. The Guardians themselves are often considered fictional characters embodied in the legend of demigods with certain powers. Analysis conducted by Riyadi with an Islamic theosophical approach. Given that the text is the mainstream form of Guardian thought.⁶

Ahmad Yusuf wrote *Traces of Thought of Nusantara Ulema Education "Genealogy, Historiography, and Contextual Islamic Education Nusantara"* published by CV. Asna Pustaka in 2021. Ahmad Yusuf emphasized the interesting thing studied, namely, the teachings of Sunan Bonang in *ma'rifatullah* education, namely the teachings of Sufism. Ahmad's research emphasizes the re-description of Sunan Bonang's thoughts. The *suluk model* is a reference for the teachings of *ma'rifatullah* in the teachings of Sunan Bonang. This research approach is on Sunan Bonang's Sufism teachings in Islamic teachings in Java.⁷

Jauharotina Alfadhilah in a journal entitled "Interpretation of the Concept of God Maulana Makhdum Ibrahim's Perspective in the Book of Primbon Bonang and Suluk Wujil" published by *Islamika Inside: Journal of Islam and Humanities* in 2018. Jauharotina Alfadhilah specifically elaborated Sunan Bonang's thoughts regarding the oneness of God, the nature of God and the existence of God through the book of Bonang (Primbon Sunan Bonang). The research approach used is hermeneutic in its analysis concept. Apart from the description of oneness, this study discusses the cult of *wahdat al-wujud* or *manunggaling kawula*

⁶ Muhammad Irfani Riyadi, *Fatwa Sunan Bonang*: 5-6.

⁷ Yusuf Ahmad, *Sunan Bonang Dan Ajaran Sufistiknya Dalam Pendidikan Islam Genealogi* (Semarang: Asna Pustaka, 2021): 183-200.

Gusti. The school carried and taught by Sunan Bonang *padoduning kawula Gusti* which means humans are not God.⁸

Abd. Djalal in his article entitled Sufism Teachings in the Speech of Sheh Bari Study of the Book *The Admonition Of Sheh Bari* published by *Jurnal Lisan Al-Hal* in 2014. Abd. Djalal explains two things related to the script about Schrieke and Drewes. Schrieke considered that Prince Bonang's fiber script (Sheh Bari script) was advice written by Sunan Bonang to his teacher's limits. Drewes said this script was written by Sheh Bari himself, not Sunan Bonang's writing. Historically, Sheh Bari is described as not Sunan Bonang's teacher. In addition to the debate between Schrieke and Drewes, another discussion is about *the manunggaling of the Gusti people* in Javanese mysticism.⁹

Muhammad Isa Anshory in a journal entitled "Purification of Akidah in Islamic Education: A Study of the Book of Bonang by Sunan Bonang", published in *Islamic Education: Journal of Islamic Education* in 2019. Muhammad Isa Anshory explained that aqidah education is an inseparable part of Islamic education. The explanation of the purification of aqidah in the book of Bonang in the 16th century describes how it led to the purification of qidah. This purification is a form of resistance to deviant sects, such as *Wujudiyah Mulhidah*. Through the Book of Bonang, Sunan Bonang answered challenges through the purification of Islamic education aqidah.¹⁰

This study aims to analyze the manuscript of *Serat Mbonang* to find the value of character education taught by Sunan Bonang The value of character education in Sunan

⁸ Jauharotina Alfadhilah, "Interpretasi Konsep Tuhan Perspektif Maulana Makhdum Ibrahim Dalam Kitab Primbon Bonang Dan Suluk Wujil," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 4, no. 2 (December 10, 2018): 201–24, <https://doi.org/10.35719/islamikainside.v4i2.50>.

⁹ Abd. Djalal, "Ajaran Tasawuf Dalam Pitutur Sheh Bari," *Jurnal Lisan Al-Hal* 8, no. 1 (June 9, 2014): 129–38, <https://journal.ibrahimy.ac.id/index.php/lisanalhal/article/view/76>.

¹⁰ Muhammad Isa Anshory, "Pemurnian Akidah Dalam Pendidikan Islam: Telaah Atas Kitab Bonang Karya Sunan Bonang," *Edukasi Islami: Jurnal Pendidikan Islam* 08, no. 02 (August 29, 2019): 309–30, <https://doi.org/https://doi.org/10.30868/ei.v8i2.536>.

Bonang's script is seen in axiology education which emphasizes the value and substance of education. *Human values* and *divine values* are the two main values of Sunan Bonang's teachings.

Criticism of educational institutions has many assumptions about adopting the concept of Western educational axiology.¹¹ The model of integration of axiological, systematic and culturalological perspectives provides the possibility of deepening and decentralizing the axiologic symmetry of higher education institutions.¹² Some ways in the application of axiology in the process of higher education can be described by identifying with ethical adjustments in psychological and pedagogical activities.¹³

The ideological nature of modern postmodern education, is revealed where its priorities are associated with an individualistic orientation, combined with egocentric interests, which represent the idea of enduring values and public benefits on the periphery.¹⁴ Based on the criticism above that the educational model adopts the western education model, the offer of an education model in the Mbonang fiber is a middle way over the colonization of traditional education and the modernization of western education. The middle way of the education model in Mbonang fiber reports the offer of integrating education with the concept of monotheism as the final goal of education.

¹¹ Ahmad Sulton, "The Educational Axiology of Al-Maqbul Traditional Pesantren," *Analisa: Journal of Social Science and Religion* 8, no. 1 (July 31, 2023): 118–35, <https://doi.org/10.18784/analisa.v8i1.1843>.

¹² Tetiana A. Smyrnova et al., "Axiological Approach to the Training of Students of Pedagogical Universities," *Linguistics and Culture Review* 5, no. S4 (October 23, 2021): 171–82, <https://doi.org/10.21744/lingcure.v5nS4.1570>.

¹³ Olena Kryvylova, Natalya Sosnickaya, and Karina Oleksenko, "Axiological Approach to the Psychological and Pedagogical Training of Future Teachers of the New Generation," *Educational Dimension* 3 (December 10, 2020): 141–55, <https://doi.org/10.31812/educdim.v55i0.3954>.

¹⁴ E. S. Sakharchuk et al., "Axiology of Education: Ideals and Unifying Values in Social Education of Modern Student Youth," *The Education and Science Journal* 25, no. 3 (March 17, 2023): 67–96, <https://doi.org/10.17853/1994-5639-2023-3-67-96>.

The implementation of character education is carried out by habituation, example and integration. The virtual learning model seems to make it difficult to integrate character values.¹⁵ Character education in higher education with a local wisdom approach by integrating values and aesthetics, positive values and students, habituation and training, providing examples with models, creating a state based on local wisdom.¹⁶ Improving the management of character education based on local wisdom values by building collaboration synergy to foster noble behavior.¹⁷

Character education in a learning model based on local wisdom which has a role in improving cognitive, affective and psychomotor.¹⁸ This paper is expected to be a scientific treasure that captures the values of classical education and is reconstructed to be reinterpreted in modern education. Efforts to reconstruct education are intended in the application of character education which refers to the values of the national education system number 20 of 2003. The embodiment of values in learning is useful in shaping the character of Muslims who are rahmatan lil alamin.¹⁹ In the last position, there must be a solution to eliminate the dichotomy in education (general science and

¹⁵ Mupid Hidayat et al., “Character Education in Indonesia: How Is It Internalized and Implemented in Virtual Learning?”, *Jurnal Cakrawala Pendidikan* 41, no. 1 (February 28, 2021): 186–98, <https://doi.org/10.21831/cp.v41i1.45920>.

¹⁶ Nur Alfin Hidayati et al., “Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students,” *International Journal of Instruction* 13, no. 2 (April 1, 2020): 179–98, <https://doi.org/10.29333/iji.2020.13213a>.

¹⁷ Farida Ariani et al., “Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation,” *European Journal of Educational Research* 11, no. 3 (July 15, 2022): 1699–1714, <https://doi.org/10.12973/eu-jer.11.3.1699>.

¹⁸ Sulastri Rini Rindrayani, “The Implementation of Character Education in Indonesia High School Curriculum Program,” *Universal Journal of Educational Research* 8, no. 1 (January 2020): 304–12, <https://doi.org/10.13189/ujer.2020.080137>.

¹⁹ Mardan Umar et al., “Transforming of Moderate Character Education in Islamic Educational Institutions,” *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (March 14, 2024): 171–88, <https://doi.org/10.31538/nzh.v7i1.4168>.

religious science), which initially runs on its own into the integration of collaboration with other education.²⁰²¹

The Sunan Bonang manuscript is not merely a source of educational instruction but also a significant cultural and historical text that reflects the dynamics of Islam in Java. Ricklefs²² emphasizes that understanding Islamization in Java requires considering political, social, cultural, and religious contexts, highlighting both the spread of Islam and the resistance it faced. Johns²³ adds that Sufism, as reflected in Indonesian literature and history, functions not only as a religious practice but also as a cultural framework that shapes literary expression and intellectual life in the Nusantara. Furthermore, Florida²⁴ demonstrates that traditional Javanese historical texts, such as the Babad, operate as religious-cultural documents that record the past while projecting visions of the future, showing how Javanese narratives carry both historical and prophetic significance. Together, these studies suggest that manuscripts like Sunan Bonang serve as complex texts that integrate ethical, spiritual, historical, and cultural values, extending far beyond mere educational content.

Previous studies on Serat/Primbon Sunan Bonang have predominantly examined its theological orientation, Sufi teachings, and doctrinal positions within Javanese Islam. Existing scholarship has focused on issues such as the purification of faith, critiques of syncretism, and the metaphysical dimensions

²⁰ Muchtarom, "Islamic Education In The Context Of Indonesia National Education," *Jurnal Pendidikan Islam* 28, no. 2 (February 22, 2016): 323–38, <https://doi.org/10.15575/jpi.v28i2.551>.

²¹ Muchammadun Muchammadun, "Exploring the Integration-Interconnection Paradigm in the Indonesian Context of Community Education And Practice," *Ulumuna* 24, no. 1 (June 9, 2020): 57–76, <https://doi.org/10.20414/ujis.v24i1.377>.

²² Ricklefs, M. C., *Islamisation and Its Opponents in Java: A Political, Social, Cultural and Religious History, c.1930 to the Present*. Singapore: NUS Press / Honolulu: University of Hawaii Press, 2012).

²³ Johns, A. H. "Sufism as a category in Indonesian literature and history," *Journal of Southeast Asian Studies*, 26, no. 2 (1995): 169–181. <https://doi.org/10.1017/S0022463400009727>

²⁴ Florida, N. K., *Writing the Past, Inscribing the Future: History as Prophecy in Colonial Java*, (Durham: Duke University Press, 2003): 246-278.

of Sunan Bonang's thought. While these studies provide valuable insights, they generally adopt doctrinal, historical, or pedagogical perspectives, with limited attention to the axiological structure of the text as a literary religious manuscript.

In particular, the ethical and aesthetic dimensions embedded in the textual construction of *Serat Mbonang* have not been systematically analyzed as a coherent value system informing character education. This study addresses this gap by examining *Serat Mbonang* through an axiological framework that emphasizes the integration of divine and human values articulated within the manuscript. By positioning the text as religious literature rather than merely a source of educational doctrine, this research offers a new interpretive contribution to the study of Nusantara religious manuscripts and expands the analytical horizon of Islamic educational discourse.

METHOD

This study employed a qualitative descriptive analytical approach based on Sugiyono's research model, integrated with textual philosophical, axiological, and hermeneutic analysis. The research is library based, using *Serat Pangeran Mbonang*, a classical religious manuscript attributed to Sunan Bonang of the Walisongo, as the primary data source. Secondary data include scholarly books and peer-reviewed journal articles on Nusantara religious literature, Islamic educational axiology, Sufism, Walisongo, and character education. This approach enables the study to examine divine and human values embedded in the manuscript within its intellectual, historical, and cultural context, revealing its role in moral and spiritual education.

To deepen interpretation, the study applied hermeneutics and textual analysis, following Ricoeur²⁵ and Gadamer²⁶, which emphasize understanding texts through the interplay of historical context, tradition, and philosophical reflection. Critical discourse

²⁵ Ricoeur, P., *Hermeneutics and the Human Sciences* (Cambridge: Cambridge University Press, 1981).

²⁶ Gadamer, H.-G., *Truth and Method*, (London: Continuum, 2004).

analysis Fairclough²⁷ is selectively employed to explore the construction of religious values and social norms in the manuscript. By integrating these methods, the research systematically identifies how Primbon Sunan Bonang functions as a medium for character formation, ethical guidance, and cultural transmission, positioning the manuscript as a value laden text within Nusantara religious literature.

By combining Sugiyono's descriptive analytical model with hermeneutics, textual, and axiological analysis, this study systematically identifies divine and human values articulated in the Primbon Sunan Bonang, revealing how the manuscript functions as a medium for moral formation, religious guidance, and cultural transmission in the Nusantara context.²⁸

Qualitative data analysis further drew on Bogdan and Biklen's descriptive analytical perspective, which emphasizes descriptive data, inductive reasoning, and a focus on process and meaning. Data analysis is conducted through three interconnected stages: (1) close reading and thematic identification of value expressions; (2) categorization of these values into divine and human value domains; and (3) interpretive analysis linking the identified axiological patterns to contemporary discourses on Islamic character education. Data are organized, reduced, and presented descriptively before being analytically interpreted to reveal axiological meanings. Conclusions are drawn inductively, ensuring that the findings remain grounded in the text while demonstrating the manuscript's ongoing relevance as value-laden religious literature, rather than merely a historical or doctrinal source.²⁹

²⁷ Fairclough, N., *Critical Discourse Analysis: The Critical Study of Language*, (London: Routledge, 2013)

²⁸ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D*, (Bandung: Alfabeta, 2013).

²⁹ Biklen Bogdan, *Pengantar Studi Penelitian* (Bandung: Alfabeta, 1982).

FINDING AND DISCUSSION

Finding

Summary of the Primbon Sunan Bonang

Sunan Bonang's teachings in the Book of Primbon Sunan Bonang can be divided into several parts, as summarized in Table 1. These include an introduction containing basmalah, hamdalah, sholawat, and reference sources, followed by a summary of the chapters in the Primbon Sunan Bonang manuscript.

Table 1.

Summary of Chapters in Sunan Bonang Primbon Manuscript.

No	Chap ter	Content
1	I	Contains 12 paragraphs (tawhid / ushuluddin) Contents of the summary of faith, oneness, and <i>nafi isbat</i> in the creed.
2	II	Contains 11 paragraphs (Sufism philosophy) The contents of the summary critique of Abd al Wahid Ibn Makkiyah's teachings about the oneness of God and God's emanation understanding of His creation.
3	III	Contains 20 paragraphs (the science of <i>kalam</i> and theosophy) The contents of the summary explanation of the nature of the One Al Salbi and firmly reject the similarity of the nature of God and creatures in the concept of <i>manunggaling kawula Gusti</i> , with the counterconcept of <i>Padoedong kawoela Goesti</i> which provides a line of distinction between beings and God.
4	IV	Contains 5 paragraphs (theosophy) The contents of the summary of literary explanations about the meaning of <i>ishq</i> , <i>aashiq</i> and <i>ma'syuq</i> the nature of God, the substance of God and the <i>af'al</i> pronunciation of God, as well as the creation of man through <i>Kun Fayakun</i> not emanation.
5	V	Contains 15 paragraphs (theosophy) The contents of the summary criticize the heresy of " <i>kawibataniyah</i> " whose literature is superior but whose intention is wrong, namely teaching the likeness of God's nature to creatures, characterizing God's oneness with creatures.

No	Chapter	Content
6	VI	Contains 7 paragraphs (science of kalam and theosophy) The contents of the summary of the differences in nature and substance reject the teachings of 'arabiyah (ibn 'arabi) which states the nature of Allah <i>qadim</i> while <i>af'al</i> Allah <i>muhdas</i> are eliminated in creatures.
7	VII	Contains 9 paragraphs (Sufism Shar'i) The contents of the summary of the teachings of self-approach by multiplying dhikr and fearing Allah to get the sweetness of life.
8	VIII	Contains 15 paragraphs (syar'i theosophy) The content of the summary of the teaching of perfection, the meaning of <i>sapatemon</i> (meeting) with God. Man's life as a shadow follows all that God wills. But it's not like the reflection of God in the mirror. Understanding this doctrine must be from the correct teacher.
9	IX	Contains 11 paragraphs (science of kalam and Sufism) Contents of the summary about <i>the ru'yat of Allah</i> with the eyes of the heart (seeing the afterlife)
10	X	Contains 5 paragraphs (Sufism) The contents of the summary of the consummation of faith with <i>zuhud</i> , distancing oneself from the world and turning towards joy to Allah
11	XI	Contains 8 paragraphs (Sufism) Contents of the summary of <i>ma'rifat fi Allah</i> : dzat, shifat and <i>af'al</i>
12	XII	Contains 27 paragraphs (kalam and Sufism) The contents of the summary critique of the heretical thinking of the Mu'tazilites who consider God does not make but emanates
13	XIII	Contains 21 paragraphs (theosophy) The content of the summary of the essence of God is in <i>awang-uwung</i> , which must distinguish <i>'adam mumkin</i> (phenomena such as seeing God)
14	XIV	Contains 17 paragraphs (kalam and Sufism) The contents of the summary understand the nature of Allah which consists of <i>mumtani</i> , <i>jaiiz</i> , and <i>wajib al-wujud</i>

No	Chapter	Content
15	XV	Contains 11 paragraphs (Sufism Shi'i) Contents of the summary of the advice to practice prayers and <i>shodaqoh</i> in secret
16	XVI	Contains 12 paragraphs (theosophy) The content of the summary understands the dignity of <i>taraqqi</i> achieving heritage
17	XVII	Contains 25 paragraphs (theosophy) The contents of the summary pursue the science of <i>kapanindatan</i> (Sufism). A person will reach <i>RijalAllah</i> who lives without life hearing without ears, this means living always practicing the teachings of the Prophet.

Source: Content of Primbon Sunan Bonang.³⁰

The findings demonstrate that Serat Mbonang constructs a coherent axiological system in which ethical and aesthetic values are inseparably linked. Divine values such as tawhid, devotion, and spiritual discipline are consistently articulated alongside human values, including moral responsibility, social harmony, and self-restraint. This integration reflects a non-dichotomous worldview that challenges the separation between religious knowledge and ethical practice. From the perspective of religious literature studies, these values are not presented as abstract doctrines but are embedded within symbolic language, narrative structures, and cultural expressions characteristic of Javanese manuscript traditions. Consequently, Serat Mbonang functions as a medium of moral transmission operating simultaneously at theological, literary, and cultural levels, supporting recent discussions in the axiology of education that emphasize the formative role of value-oriented texts in shaping ethical consciousness rather than merely transmitting normative instruction.

These findings resonate with previous research published in the *Jurnal Lektur Keagamaan*, which highlights the role of religious literature in cultivating ethical awareness and moderate religious attitudes. However, this study extends earlier scholarship by demonstrating that Serat Mbonang does not merely

³⁰ Schrieke, "Het Boek van Bonang" (n.d.): 55.

convey moral teachings at a thematic level, but constructs an integrated axiological system in which divine and human values operate concurrently. Through symbolic language and cultural expression, the manuscript embeds ethical norms and aesthetic sensibilities that function as mechanisms of moral formation. This reinforces the argument that classical Nusantara religious texts should be understood as value-laden literary systems, rather than as static repositories of doctrinal instruction.

Discussion

Axiology of Primbon Sunan Bonang: Islamic Education Perspective

The classification of value sources in Primbon Sunan Bonang is divided into two types: divine values and human values.

Divine Value

The values commanded by Allah through the prophet are in the form of taqwa teachings, and faith and are enshrined in revelation. Divine value is experienced through the first two paths of value derived from the attributes of Allah in *asmaul husna*, the name of the name like Allah is essentially integrated with the human basis called *fitrah*. Both values come from Allah's punishment both *kauniyah* and *Quraniyah*.³¹

Human spirituality is closely related to education, so the essence of the problem is in the authenticity of humans as God's creatures.³² Human spiritual nature can make changes and human development through a variety of education that humanizes

³¹ M. R. Nasir, *Mencari Tipologi Format Pendidikan Islam; Pondok Pesantren Di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2010): 58

³² Ririn Perdananingrum and A. Dardiri Hasyim, "Relevansi Nilai Pendidikan Islam Dan Ajaran Tasawuf Dalam Suluk Bismillah Bagi Abdi Dalem Padepokan Jabalahad Keraton Surakarta," *Fahima* 1, no. 2 (July 3, 2022): 1–16, <https://doi.org/10.54622/fahima.v1i2.79>.

humans as creatures of God.³³ The general principle and value that is eternal in the Islamic view is revelation following the word of Allah.

These divine values produce human awareness of his position and hierarchy as a human being at the level of reality in the universe.³⁴ As God's creation, humans should be able to carry values from God as covenants (*mitsaq*) that are spoken before being revealed to Earth.³⁵ In Naquib Al Attas' terms, humans who can put their positions before their God following the correct state of reality are called *man of adab*.³⁶ Al Attas emphasized the importance of humans having a hierarchical awareness of reality so as not to become beings who transcend boundaries.

Human Values

Human values develop from human civilization by human agreement, where values are dynamic. Limited applicability and relative to space and time. Human values then become traditional institutions that are passed down from generation to generation and bind the people who support them. The tendency of traditions to defend themselves against possible changes in values, traditional ties often hinder the development of human progress. Muzayyin Arifin argues that the values included in the Islamic value system are the following components: the cultural value system is in line with Islam; a social value system oriented towards the world and the afterlife; value system of Islamic

³³ Muhammad Thoriqul Islam, "Teori Dan Aplikasi Suhbah Dalam Membangun Adab Perspektif Tarekat Tijaniyah," *Fahima* 2, no. 2 (June 22, 2023): 157–76, <https://doi.org/10.54622/fahima.v2i2.123>.

³⁴ Farah Ahmed, "An Exploration of Naquib Al-Attas' Theory of Islamic Education as *Ta'dīb* as an 'Indigenous' Educational Philosophy," *Educational Philosophy and Theory* 50, no. 8 (July 3, 2018): 786–94, <https://doi.org/10.1080/00131857.2016.1247685>.

³⁵ Mohd Farid Mohd Shahrān, "Primordial Covenant As The Basis Of Religion: The Qur'ānic Mūthāq Of Alastu According To Syed Muhammad Naquib Al-Attas," *Tafhim: Ikim Journal of Islam and the Contemporary World* 15, no. 1 (June 30, 2022): 1–22, <https://doi.org/10.56389/tafhim.vol15no1.1>.

³⁶ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Dar UL Thaqaḥ, 2023): 133–152.

psychological nature; The behavioral value system contained in it is integration and interconnection.³⁷

Islamic education has the task of developing students to practice values dynamically and within the limits of the ideality of Islamic teachings. Education is not just internalizing Islamic values that seem monotonous.³⁸ Islamic education in this case must be able to boil children optimally to have maturity and maturity of faith, and devotion and be able to adapt to the progress of the times.³⁹ Thus, Islam is required to produce mujtahids who can carry out the continuity between the world and the hereafter that is interactive without clarifying between these two things.

The ethics of Islamic education (character education), the importance of character education in the script of Primbon Sunan Bonang, first ensures that students have good character in life. Second, it increases the academic achievement of learners. Third, the formation of individuals who value and respect in a pluralistic society. Fourth, efforts to address the root of moral and social problems. Fifth, shape individual behavior before entering society. Sixth, teaching cultural values that are part of the nation's civilization.

Education in art and culture to teach Islamic education in the manuscript of Primbon Sunan Bonang has aesthetics covering several things. First, the concept of a reform movement, movement prioritizes nationality and has expression as a way of opportunity for students in self-development. This aims to mature students not only intellectually but actively in daily actions. Experience in action provides lessons from something that is done. Sunan Bonang's teachings are to continue to perform worship in the form of sharia work, teachings for prayer,

³⁷ Muzayyin Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2005): 31.

³⁸ Muh. Khoirul Anam, "Studi Komparasi Metode Pendidikan Akhlak Menurut Imam Al-Ghazali, Ibnu Miskawaih Dan Imam An-Nawawi," *Fahima* 2, no. 2 (July 6, 2023): 217–29, <https://doi.org/10.54622/fahima.v2i2.125>.

³⁹ Arifin, *Filsafat Pendidikan Islam*. [Tuliskan angka halaman dari sumber ini]

infaq, and *zakat*. This encourages value in students in developing the value of empathy for others and religious value for God.

Second, art education for meaningful appreciation of Islamic education which is taught to create something but contains elements of creativity. Third, art education to realize the conception, namely the education party, directed at the concept of the mind in the form of visual language. The fourth, the art education to foster creative development, which is by realizing ideal students through art facilities. More clearly, this concept of art is used as a means of cultivating a skilled and creative soul. Art has several advantages in that it is very multilingual, multi-dimensional, and multicultural.

The Relevance of Primbon Sunan Bonang in Islamic Education in Indonesia

The relevance of Islamic education in Sunan Bonang's text to Islamic education at the point of character education. Character education that almost all educational institutions prioritize the character of their students. The direction of government policy on character education is a priority, where character education has a religious approach. Culture today is still growing and developing in various parts of the world. This is a *scourge* where modernization is feared to have a negative impact. The assumption of many people abroad is considered to be left behind.⁴⁰

The term "Islam" in "Islamic Education" provides clues related to color in education where education has Islamic nuances, so Islamic education is an education that has an Islamic foundation.⁴¹ Among the teachings in Islam which oblige Muslims about the obligation to seek knowledge in several contexts of religious teachings. In Islamic teachings, education is a life that must be fulfilled with the ultimate goal of prosperity

⁴⁰ Ramlan Ramlan et al., "Character Values of Elementary School Education from the Perspective of Local Wisdom of Sundanese Culture," *Journal of Educational and Social Research* 13, no. 3 (May 5, 2023): 119, <https://doi.org/10.36941/jesr-2023-0062>.

⁴¹ Asep Shodiqin, "The Thought of KH Ahmad Sanusi (1889-1950) in Da'wah and Education Paradigm," *Jurnal Lektur Keagamaan* 17, no. 1 (June 30, 2019): 197–216, <https://doi.org/10.31291/jlka.v17i1.582>.

and happiness both in this world and in the hereafter. Finally, the final goal of education has many benefits in the form of knowledge to equip in life

Educational design by understanding God, nature, and humans provides an understanding of the nature of Islamic education as a whole. First, the essence of God teaches about the importance of monotheism and how the essence of god. Both natures discuss the process of creation of nature and at the same time are a refutation of nature's illumination (the radiance of God). Finally, the nature of man discusses starting from creation, the process of becoming *rijalullah*, how to become a caliph, and how to become a social being (society). Sunan Bonang's manuscript from the perspective of Islamic educational philosophy provides the direction of the concept of character education.

Character has another meaning from the Greek language, namely the Greek word *charassein* which means *to engr* (painting a picture). Based on the explanation above, the special marks or characteristics of *taumetal*.⁴² Definition of Character can be interpreted as a state of self-correlated between physiological and psychological that is the differentiator of a person.⁴³

Character education is an effort to create an intelligent and good generation of the nation to strengthen noble morals with an Indonesian personality.⁴⁴ There are several factors that hinder the success and inhibition of character education; the visible aspects of behavior are religious, honest, disciplined, responsible, caring, polite, cooperative, creative, hardworking, curious, friendly, and socially caring. Factors that hinder character education from the

⁴² Mitsalina Nadhil Harani, Ela Sholihah, and Dewi Indrawati, "Konsep Pendidikan Karakter Menurut Imam Al-Haddad Dan Relevansinya Dengan Pendidikan Karakter Di Indonesia," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 3, no. 2 (December 31, 2021): 123–34, <https://doi.org/10.37680/scaffolding.v3i2.1153>.

⁴³ I Wayan Agus Gunada, Ida Bagus Kade Yoga Pramana, and I Wayan Rudiarta, "Penguatan Pendidikan Karakter Hindu dalam Yoga untuk Sisy Pasraman Amerta Sanjiwani," *Jurnal Lektur Keagamaan* 19, no. 2 (December 31, 2021): 311–46, <https://doi.org/10.31291/jlka.v19i2.973>.

⁴⁴ I Wayan Eka Santika. « Pendidikan Karakter pada Pembelajaran Daring », Indonesian Values and Character Education Journal 3, no 1 (6 août 2020) : 8-19. <https://doi.org/10.23887/ivcej.v3i1.27830>.

aspect of the negative influence of technology and low awareness from both educational institutions and parents.⁴⁵

According to the Ministry of National Education, there are eighteen values for cultural education and the nation's character, including: (1) religious; (2) honesty; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) self-reliance; (8) democratic; (9) curiosity; (10) national spirit; (11) love for the homeland; (12) appreciate; (13) friendly/communicative; (14) love of peace; (15) love to read; (16) caring for the environment; (17) social care; and (18) responsibilities.⁴⁶

The nine character values of the interpretation of the Pancasila philosophy according to Chapter II Article 3 of the National Education System Law Number 20 of 2003 are first faith and devotion to God, second noble character, third healthy, fourth knowledgeable, fifth capable, sixth creative, seventh independent, eighth to become a democratic citizen, ninth responsible.⁴⁷

The description of the nine character-values above is in accordance with the values contained in the Primbon Sunan Bonang manuscript broadly discusses three main issues. First, about the teachings of tawhid with the approval of God, Sunan Bonang taught shahada as an effort to teach tawhid. Both teachings about the process of creation of nature as a refutation of the understanding of nature *qadim*. Finally, the teaching about man starts from the process of creation, the process of becoming a perfect man (beloved of God) and how to interact with others (social beings) in society.

⁴⁵ Syarnubi Syarnubi et al. «Implementing Character Education in Madrasah », *Jurnal Pendidikan Islam* 7, no 1 (30 juin 2021) : 77-94. <https://doi.org/10.15575/jpi.v7i1.8449>.

⁴⁶ Afry Adi Chandra, Herman J Waluyo, and Nugraheni Eko Wardani, "Nilai Pendidikan Karakter Religius Novel Sawitri Dan Tujuh Pohon Kelahiran Karya Mashdar Zainal: Perspektif Tradisi Islam Nusantara," *Jurnal Lektur Keagamaan* 17, no. 1 (June 30, 2019): 169–96, <https://doi.org/10.31291/jlka.v17i1.681>.

⁴⁷ Ira Suryani et al., "The Values of Monotheism Education in the Character of Compulsory Twenty," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 5, no. 1 (February 4, 2023): 38–50, <https://doi.org/10.37680/scaffolding.v5i1.2266>.

The teachings of Primbon Sunan Bonang have relevance to Islamic education today in Indonesia, especially character education. Character education taught by Sunan Bonang with the beginning of the elaboration of tawhid to God is a form of the essence of Islamic basic values. The peak of the value of Sunan Bonang's teachings towards the beloved of God through *rijalullah*. The teaching of *makrifat* towards Allah while still prioritizing the path of sharia.

The relevance of Sunan Bonang Islamic education in the Sunan Bonang Primbon Manuscript by prioritizing the essence of divinity as the basis of education. Sunan Bonang's educational pattern uses an axiological approach, especially regarding aesthetics, whereas in teaching Sunan Bonang education uses an art and culture approach. The approach of Eastern culture in the teachings of Islamic education is in line with the teachings of Sunan Bonang by using local art and cultural media.

Niels Henrik Gregersen explains that critical-constructive realism takes us from pure epistemology to ethics.⁴⁸ Significant influence on pedagogic and social development.⁴⁹ The stages of implementing character education can be realized by emphasizing 3 (three) stages in daily life by habituating, setting examples and applying them in life.⁵⁰ Habituae in the application of character life by providing examples in educating by integrating in learning. Education in the fiber of mbonang which is relied on Sunan Bonang, one of the walisongo, where his educational model (da'wah) is considered successful in the process of Islamic da'wah.

⁴⁸Xu Wang, Xin Feng, and Kaixuan Guo, "Research Hotspots and Prospects of Ethics Education of Science and Technology in China Based on Bibliometrics," 454–473.

⁴⁹ Syarifah Rahmah and Muhammad Fadhli, "Character Education In Islamic Education Institutions: A Study on the Impact of Lecturer Competence at IAIN Lhokseumawe," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 45, no. 1 (August 21, 2021): 87, <https://doi.org/10.30821/miqot.v45i1.771>.

⁵⁰ I Wayan Agus Gunada et al., "Character Education in Geguritan Niti Raja Sasana as a Reinforcement of Religious Moderation," *Jurnal Lektur Keagamaan* 22, no. 1 (June 30, 2024): 159–86, <https://doi.org/10.31291/jlka.v22i1.1209>.

To realize good character, the learning process with an integration implementation model.⁵¹ The purpose of the curriculum is to provide quality educational direction. Implementation of education, where the curriculum is a learning guideline to achieve the goals that have been set.⁵² The educational model at boarding schools in its implementation with two curriculum models, the academic curriculum and the open or ninth curriculum. The hidden curriculum becomes a character transformation, where the values in the general curriculum are based on religious values.⁵³ Character models in educational institutions with the application of religious character, independence and team building and ta'zin.⁵⁴

By situating *Serat Mbonang* within the broader discourse of Nusantara religious literature, as reflected in studies published by the *Jurnal Lektur Keagamaan*, this research contributes to the advancement of value-based textual analysis. The study demonstrates that axiological inquiry provides a productive framework for understanding how classical manuscripts inform contemporary discussions on character education and religious moderation, particularly within multicultural and plural social contexts.

⁵¹ Tatang Muhtar, Tedi Supriyadi, and Anggi Setia Lengkana, "Character Development-Based Physical Education Learning Model in Primary School," *International Journal of Human Movement and Sports Sciences* 8, no. 6 (December 2020): 337–54, <https://doi.org/10.13189/saj.2020.080605>.

⁵² Ahmad Zainuri, "Implementasi Sistem Kredit Semester (SKS) Di Madrasah Aliyah Terhadap Karakter Religius Pada Era Revolusi Industri 4.0," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (February 18, 2024): 564–80, <https://doi.org/10.37680/scaffolding.v4i2.4822>.

⁵³ Moh Maqbul Mawardi and Fida Ruhayah, "The Relevance of Positive Education Concept for Pesantren in Indonesia," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 163–76, <https://doi.org/10.15575/jpi.v8i2.19855>.

⁵⁴ Rahmah Hidayati et al., "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School," *International Journal of Public Health Science (IJPHS)* 11, no. 1 (March 1, 2022): 170, <https://doi.org/10.11591/ijphs.v11i1.20889>.

CONCLUSION

This study concludes that *Serat Mbonang* (Primbon Sunan Bonang) represents a significant form of Nusantara religious literature that embodies a structured axiological framework integrating divine and human values. Through its ethical and aesthetic dimensions, the manuscript articulates a coherent model of Islamic character education rooted in *tawhīd* as the foundational orientation, complemented by Sufi spirituality, artistic expression, and local cultural wisdom. Character education in *Serat Mbonang* is not confined to individual piety but extends to social responsibility and spiritual maturity, thereby rejecting the dichotomy between religious and secular knowledge. These findings confirm that the educational thought of the Walisongo, particularly Sunan Bonang, is both orthodox and contextual, and remains relevant to contemporary educational challenges.

From a theoretical perspective, this research contributes to Islamic educational philosophy by repositioning *Serat Mbonang* as a literary religious text with strong analytical relevance for discussions on Islamic education and religious moderation. By adopting an axiological and textual approach, the study extends existing scholarship beyond doctrinal interpretation and highlights classical manuscripts as important sources of Islamic educational axiology grounded in local wisdom. The proposed integrative framework of divine human values enriches current debates on Islamic character education by offering an alternative to dominant Western axiological models that tend to emphasize individualism.

Practically, this study offers implications for the development of character education in Islamic educational institutions through strategies of habituation, role modeling, and value integration in learning processes, particularly by utilizing artistic and cultural media as effective tools for internalizing moral and spiritual values. Furthermore, this research opens constructive avenues for future studies, including comparative analyses of other Walisongo texts using philological, hermeneutical or digital humanities approaches, as well as empirical investigations into the implementation of *Serat Mbonang*'s axiological values

in contemporary educational settings such as *pesantren* and higher education institutions.

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