

Vocation Science Axiologi in Kiai Sholeh Darat's Perspective

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Kata Kunci

Spiritual Aspects, Vocational Science Axiology, Revitalization of Vocational Education, Kiai Sholeh Darat

Abstrak

The focus of Presidential Regulation (Perpres) No. 68 of 2022 on revitalizing vocational education seems to prioritize economic goals over the important spiritual aspects of vocational science. This study offers the views of Kiai Sholeh Darat, a great teacher of Ulama in the archipelago on vocational science axiology as an alternative to revitalizing the spiritual aspects of vocational education. This study also aims to photograph the position of vocational science axiological and reconstruct the spiritual aspects of vocational science to revitalize vocational education. The research method used is a method of studying the thoughts of figures with a philosophical and historical approach. Fazlur Rahman's double movement theory is used as an analytical knife in presenting data. The results of this study show that vocational science is axiologically oriented towards the sustainability of a country and the benefit of world life as a charity field for the afterlife. Both can be reconstructed as monotheistic values and worldly benefit orientations. The value of monotheism is the foundation and main goal in the revitalization of vocational education. World benefit orientation is only a means in the spiritual process of worship drawing closer to God. Kiai Sholeh Darat's view on the vocational science axiology as a process of revitalizing spiritual aspects in the implementation of vocational education can be used as an alternative in encouraging the realization of Presidential Regulation No. 68 of 2022 concerning on the revitalization of vocational education.

Keywords

Aspek Spiritual, Aksiologi Ilmu Vokasi, Revitalisasi Pendidikan Vokasi, Kiai Sholeh Darat.

Abstrack

Fokus Peraturan Presiden (Perpres) No. 68 Tahun 2022 tentang revitalisasi pendidikan vokasional tampaknya memprioritaskan tujuan ekonomi di atas aspek spiritual penting dari ilmu vokasional. Studi ini menawarkan pandangan Kiai Sholeh Darat, seorang ulama besar di kepulauan ini, tentang aksiologi ilmu vokasional sebagai alternatif untuk merevitalisasi aspek spiritual pendidikan vokasional. Studi ini juga bertujuan untuk menggambarkan posisi aksiologi ilmu vokasional dan merekonstruksi aspek spiritual ilmu vokasional untuk merevitalisasi pendidikan vokasional. Metode penelitian yang digunakan adalah metode studi pemikiran tokoh dengan pendekatan filosofis dan historis. Teori gerakan ganda Fazlur Rahman digunakan sebagai alat analisis dalam penyajian data. Hasil penelitian ini menunjukkan bahwa ilmu vokasional secara aksiologis berorientasi pada keberlanjutan negara

dan manfaat kehidupan dunia sebagai bidang amal untuk akhirat. Keduanya dapat direkonstruksi sebagai nilai-nilai monoteistik dan orientasi manfaat duniawi. Nilai monoteisme adalah fondasi dan tujuan utama dalam revitalisasi pendidikan vokasional. Orientasi manfaat duniawi hanyalah sarana dalam proses spiritual ibadah mendekatkan diri kepada Tuhan. Pandangan Kiai Sholeh Darat tentang aksiologi ilmu kejuruan sebagai proses revitalisasi aspek spiritual dalam pelaksanaan pendidikan kejuruan dapat digunakan sebagai alternatif dalam mendorong realisasi Peraturan Presiden Nomor 68 Tahun 2022 tentang revitalisasi pendidikan kejuruan.

Introduction

The Qur'an should not be reduced to a merely normative source that "solves social problems". Rather, it offers a philosophical framework grounded in a relational-ontological paradigm, in which the human subject is not conceived as an isolated, autonomous entity (monadic subject), but as inherently embedded within a network of relationships: vertically with God (*ḥabl min Allāh*) and horizontally with fellow human beings (*ḥabl min al-nās*) (Saumantri, 2024). This framework provides an alternative to modern existential individualism by reconfiguring subjectivity as simultaneously spiritual and social. Consequently, the Qur'anic worldview contributes not only to moral discourse but also to the epistemological construction of social order, particularly within plural societies.

Vocational education has experienced a significant increase in function. The improvement of this function requires the development of vocational education which will be a determinant of economic development in the face of market changes in this era (Abiltarova et al., 2022, p. 204). Institutions for vocational education need to prepare their graduates in terms of strengthening hard skills, soft skills, and information technology to contribute the increasing economic competitiveness (Wardina et al., 2019, p. 83). The issue of Presidential Decree Number 68 of 2022 concerning the Revitalization of Vocational Education and Vocational Training proves this. Vocational education plays an important role in creating superior Human Resources through strengthening collaboration across institutions and sectors (Vokasi, 2023). However, the revitalization only targets economic orientation such as adjusting industrial needs also link and match education with industry, so that spiritual aspects and religious values receive less attention. If this aspect is strengthened, Indonesia will have a workforce with hard skills as well as soft skills that can compete in the global market (Rochayati & Sudira, 2017, pp. 263–264). Additionally, the national education system aims to cultivate human resources with strong religious and spiritual values, as well as noble morals (UU Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003).

This study specifically highlights the spiritual aspects of revitalization for vocational education from the perspective of local Ulama who are engaged in Indonesian culture society by conducting an axiological review of vocational science. The void of spiritual aspects in the revitalization of vocational education needs to be completed as a foundation for realizing the goals of national education (UU Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). In addition, the spiritual aspect is also an

important part of efforts to form soft skills in realizing superior vocational education human resources (Rochayati & Sudira, 2017). Therefore, this study maps the views of Kiai Sholeh Darat as a great teacher of Indonesian vocational science and analyzes his thoughts for the benefit of revitalizing the spiritual aspects of vocational education in Indonesia.

So far, there have not been many studies on the revitalization of spiritual aspects in vocational education. Existing studies still focus on curriculum development and learning (Abiltarova et al., 2022; Wardina et al., 2019; Wibowo et al., 2022; Wolf, 2011), problem link and match vocational education with the industrial world (Arianty & Purwanto, 2018; Rosina et al., 2021; Yahiji et al., 2019), and the challenges of vocational education in the current era (Fajar & Hartanto, 2019; Farid Mutohhari, S.Sutiman, Muhammad Nurtanto, Nur Kholifah, 2021; Suyitno, 2020). Studies that focus on the spiritual-religious aspect still focus on the practice of vocational education in Islamic schools (Rochayati & Sudira, 2017), the practice of vocational education in various Muslim countries (Al-hussinat et al., 2021; Murtada, 1996) and Islamic learning in vocational education (Hambali & Asyafah, 2020). Another study discusses the role of Christianity in vocational training and education programs (Rijneveld, 2017). Another study discusses the role of Christianity in vocational training and education programs (Saiban et al., 2022). Although, the study discusses the development of vocational education excavated from *maqashid al-shari'ah*. In addition to this research, there is also research that examines vocational skills in the Quran so that they are still general and normative (Basri, Zulkarnain, Dina Hermina, 2022).

This paper is based on an argument that the revitalization of vocational education in Indonesia cannot be separated from spiritual aspect of vocational science that is Indonesian characteristic. Vocational education through vocational science axiology requires a perspective that is not only material-oriented such as industrial needs, labor markets, and others. Moreover, as part of the national education system, vocational education has a fundamental responsibility to realize people who have faith, piety, and noble morals and form a religious society (UU Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). These functions and objectives can be extracted from the treasures of thought of Kiai Sholeh Darat, the great teacher figure of Indonesian leaders (Ulum, 2016). Therefore, the revitalization begins with an axiological review of vocational science. With this, the revitalization of spiritual aspects in vocational education is very urgent in the incessant dominance of the market economy through an axiological review of vocational science.

The relationship between religious texts and social reality has long been a subject of intellectual debate, from classical Islamic philosophy to modern reformist thought. However, within the contemporary discourse on vocational education—particularly following the issuance of Presidential Regulation No. 68 of 2022—studies that critically examine the axiological and spiritual dimensions of vocational science remain limited. Existing scholarship has largely focused on curriculum development, industrial alignment (*link and match*), and labor market relevance. In contrast, this study seeks to address this gap by reconstructing the axiology of vocational science through the perspective of Kiai Sholeh Darat. Specifically, this article aims to formulate an

axiological framework of vocational science based on his thought and examine its relevance for the contemporary revitalization of vocational education through a hermeneutical approach.

Methods

This study employs a thematic hermeneutical approach (tafsir maudhu'i) integrated with social philosophical analysis (Supena, 2024). The thematic approach is used to systematically extract key concepts related to vocational science from the works of Kiai Sholeh Darat, while social philosophy provides the analytical lens to situate these concepts within contemporary societal contexts (Kosasih et al., 2025). To avoid what is often referred to as an *eclectic fallacy*, this study explicitly adopts Fazlur Rahman's double movement theory as its primary methodological framework (Rahman, 1982; Ridwan et al., 2022). The first movement involves reconstructing the historical meaning of the text, while the second movement recontextualizes these values into present-day realities, particularly in the domain of vocational education.

This study examines the views of Kiai Sholeh Darat on vocational science. The object of this study is Kiai Sholeh Darat's thought which is sourced from his book entitled *Minhāj al-Atqiyā'; fī Sharḥ Ma'rifah al-Aẓkiyā' ilā Ṭarīq al-Auliyā'*, *Hāzā al-Kitāb Matn al-Ḥikam*, and *Hādzihi Kitāb Munjiyāt "metik saking kitab" Ihyā' Ulūm al-Dīn al-Ghazālī*. As a library research study, this study uses a philosophical approach to review vocational science axiology in Kiai Sholeh Darat's thought (Sumantri, 2005) and a historical approach to portray the context of Kiai Sholeh Darat's thinking (Kartodirjo, 1992). In addition, Fazlur Rahman's hermeneutic approach (Rahman, 1982; Ridwan et al., 2022) was used as a tool to revitalize Kiai Sholeh Darat's thoughts in contemporary society. The data collection technique uses documentation techniques, while the data is analyzed using Fazlur Rahman's double movement theory (Rahman, 1982, pp. 5–7). The author analyzes vocational science axiologically in Kiai Sholeh Darat's thought, then revitalizes and formulates the spiritual aspects of vocational science in vocational education in the current era.

Results and Discussion

Intellectual Biography of Kiai Sholeh Darat

Kiai Sholeh Darat was a teacher from Indonesian ulama who was born in Kedung Jumbeng, Jepara in 1820 AD and passed away in Semarang in 1903 AD (Munir, 2007, p. 35). The word Darat in his last name comes from the name of the area where he lives in the city of Semarang. The Darat area is currently located in Dadapsari, North Semarang. In ulama tradition, it is common to add the name of a region to the name of a great ulama, such as Sheikh Nawawi al-Bantani (from Banten), Sheikh Mahfud al-Tirmisi (from Termas Pacitan) and others (Aufi, 2019, p. 18).

He was born to a fighter who fought colonialism. Together with prince Diponegoro, Kiai Umar, Kiai Sholeh Darat's father became a Javanese war troop along with other Kiai and santri. His father became Kiai Sholeh Darat's first teacher when he was still living in the Jepara (Aufi, 2019, p. 20). His mother, Nyai Umar, was the daughter of Kiai Singapadon (prince Khotib) who was also a generation of Sunan Kudus

or Sheikh Ja'far (Mursalat, 2021, p. 20). Kiai Sholeh Darat grew up in a family of ulama and anti-colonial fighters. This environment built the religious character of Kiai Sholeh Darat.

In general, Javanese children in 6-10 years old learn to read the Qur'an and the procedures for worshipping the kiai in the area where they live. They are considered to have completed their education if they successfully read all the juz in the Qur'an. This achievement is marked by the *tammatan* or *khataman* event and perfected by circumcision (Aufi, 2019, pp. 22–23). This was also experienced by kiai Sholeh Darat. As mentioned in the previous discussion, the first teacher of kiai Sholeh Darat is his father. After the Java war ended, kiai Umar intensively taught kiai Sholeh Darat (Ulum, 2016, pp. 39–40). In his childhood, kiai Sholeh Darat learned to read the Qur'an, the procedures for worship such as prayer, fasting and zakat as well as good behavior or morals (Mursalat, 2021, p. 20).

In addition to studying with his father, he also became a student of Islamic scholars in Nusantara. Some of the Indonesian kiai whose became his teachers are kiai Muhammad Syahid from Margoyoso Pati, kiai Muhammad Sholih from Kudus, kiai Ishaq from Pedamaran Semarang, kiai Abu Abdillah Muhammad al-Hadi bin Baequni from Semarang, kiai Zahid, kiai Syada', kiai Darda' from Semarang, and kiai Alim from Bulus Purworejo (Alfarisi, 2022, p. 112). Kiai Sholeh Darat continued his studies to Mecca, as the tradition of the *santri* in that century, to study with the leading scholars in Mecca. To Shaykh Muhammad al-Muqri al-Mishri al-Makki he studied the science of *aqidah*, to Shaikh Muhammad bin Sulaiman Hasbullah al-Makki he studied the science of *fiqh* and *nahwu*, to Sayyid Muhammad Saleh bin Sayyid Abdurrahman az-Zawawi deepened the science of Sufism, Shaykh Sayyid Muhammad Zain Dahlan (Mufti Syafii Mecca), Sheikh Ahmad Nakhrowi al-Mishri, Sheikh Muhammad Sholeh al-Zawawi al-Makki, Sheikh Umar al-Syammi, Sheikh Yusuf Sumbulawi and Sheikh Jamal (Mufti Hanafi) (Hakim, 2019, p. 98).

Through the educational process carried out by kiai Sholeh Darat, Nusantara has great figures. From the founders of the two largest socio-religious organizations in Indonesia, NU and Muhammadiyah, KH Hasyim Asy'ari (Salim, 1995b, p. 161) and KH Ahmad Dahlan (Salim, 1995a, p. 45), Semarang astronomy expert, kiai Sya 'ban bin Hasan as the leader of the Surakarta palace, *tafsir Anom V* (Salim, 1995a, pp. 46–47). His profile track record in the world of education makes his thoughts on education worthy of reference.

Kiai Sholeh Darat lived at the end of the 19th century when Muslim society was experiencing socio-cultural changes. Semarang at the end of the 19th century felt the infiltration of Western-European culture (Shokheh, 2014, p. 96). The problem of moral decadence at the end of the 19th century was running apprehensively. Intoxicate drinking trade, gambling and prostitution increased in the 1880s (Suryo, 1989, pp. 243–244). Crime rates such as theft occur almost every week ("No Title," 1880). This historical background is important to discuss because it relates to Kiai Sholeh Darat's view to the position of vocational science. Kiai Sholeh Darat, nicknamed al-Ghazali al-Shagir (little Ghazali) from Java (Martin Van Bruinessen, 1998, pp. 25–26) has the same view as the *hujjatul Islam* regarding the dichotomy of *sharia* and non-*sharia*

knowledge. In the context of Java at the end of the 19th century, kiai Sholeh Darat prioritized religious knowledge because of the high level of crime and moral decadence caused by the weakness of the community's beliefs and religious knowledge (Aufi, 2019, p. 61). Kiai Sholeh Darat even noticed how the ulama allowed their families to interfere with religious teachings so that prioritizing religious knowledge was considered more urgent (Al-Samārōnī, 1900, pp. 571–572).

Vocational Science Axiology in The View of Kiai Sholeh Darat

Science is like a building composed of stone. The stones are not necessarily arranged and taken from the environment but through observation, the stones are processed, and put in certain categories so that they can only be used and useful. Scientific building can be referred to as science if it meets the prerequisites in science categories which include ontology, epistemology, and axiology (Sumantri, 2005, p. 46). Ontology examines the nature of reality and the truth of knowledge, epistemology examines buildings, criteria and sources of acquired knowledge and axiology examines value, both ethically and aesthetically, and discusses the usefulness of knowledge (Ma'arif, 2015, pp. 29–34).

Vocational science ontologically examines the skills needed by society. Vocational science is science related to the ability or capacity needed in a work expertise field (Sudira, 2015, p. 3). These skills or professions will be mastered by the community through vocational education. Epistemologically, the development of vocational science comes from the reality of technological and industrial developments in employment. Vocational science is composed of various sciences related to technological and industrial developments in the job market. Industrial needs became a turning point in vocational science development (Murtada, 1996, p. 81). Axiologically, vocational science is oriented to the benefit of human life. This is followed by the original word of vocation which means work calling for human needs.

Kiai Sholeh Darat quoted Imam al-Ghazali's views on the sciences classification. According to Al-Ghazali in *Ihya' al-'Ulum al-Din*, science is divided into two, Sharia and non-sharia science. Sharia science is a science that comes from Allah and the teachings of His Mercy, not from reason, while non-sharia science axiologically depends on how beneficial the science is for humans. If the science provides benefits for human life, it can be categorized as mahmud (good science) so that the degree is at the level of fardu kifayah, while if it endangers humans, it is categorized as madzmum (bad science) so that it is punished as makruh and even haram. Meanwhile, if it does not provide benefits and does not harm, it is categorized as a science that can be learned (mubah) (Al-Samārōnī, 1900, pp. 388–390).

In the view of Kiai Sholeh Darat, vocational science is axiologically included in the category of non-sharia science that is mahmud because it provides benefits and maslahat for human life, especially in human work or professional skills. For example, Kiai Sholeh Darat mentions several vocational sciences such as science about iron, wood, fashion and textiles, traditional medicine (bekam), and agriculture (Al-Samārōnī, 1900, p. 384). The sciences mentioned by Kiai Sholeh Darat are only

examples of vocational science in his era. In the Industrial Revolution 4.0 era, the understanding of vocational science in Kiai Sholeh Darat's view can be developed along with the changing era. This is also related to the revitalization of vocational education which is useful for balancing infrastructure development and new economic zones that require a lot of skilled labor (Vokasi, 2023, pp. 8–10).

In line with this, Kiai Sholeh Darat even added that the development of vocational sciences also affects the economic level and the sustainability of a country (Al-Samārōnī, 1900, p. 384). The structure of vocational science in Kiai Sholeh Darat's view is directed at employment sustainability for the community to strengthen the existence of a country. Thus, the benchmark and foundation of vocational science is the need for community welfare and state resilience. In the concept of *maqashid al-shay'ah*, the revitalization of vocational science as part of vocational education is based on the purpose of Islamic law, namely safeguarding property (*hifdz al-mal*). The concept of *hifdz al-mal* is not only interpreted as guarding the property against thieves but as an effort to realize social-economic welfare (Saiban et al., 2022, p. 141).

In addition, all sciences in Kiai Sholeh Darat's view, including vocational science, are ethically also responsible for the safety of life order of all beings in the universe. It is not surprising, then, that any Muslim who teaches science that is ethically considered influential for the order of life of the universe will receive prayers of kindness from all animals on land, sea, and air and the angels ask Allah for forgiveness for him (Al-Samārōnī, 1900, pp. 262–263).

However, it is wrong to understand the vocational science axiology only in its usefulness for human employment. In the axiological realm, Kiai Sholeh Darat places the position of vocational science more broadly. According to him, vocational science is axiologically not only oriented to the benefit of life in the world. The goal of a prosperous world with economic stability and employment is merely a means of better obedience to Allah (Al-Samārōnī, 1900, pp. 384–385). Beyond material orientation, vocational science is used as a bridge to worship and practice obedience to God in the world. Without a stable economic and industrial life, worship of God is disrupted. Education, including vocational education, must thus aim to get closer to God (Aufi, 2019; Mz, 2018, p. 95) and place all things other than God as means to God.

The Kiai Sholeh Darat denounced the orientation of learning science, including vocational science, only for worldly interests (Al-Samārōnī, 1900, pp. 272–274). He likened those who have mastered a knowledge only for worldly purposes such as rank, position, power, property, reputation, and servitude to despotic power and so on as people carrying swords used to behead others (Al-Samārōnī, 1900, p. 287). Islam and the science in it, encourage and teach to side with truth and benefit actively but with wisdom (M. Quraish Shihab, 2019).

In this position, vocational science in the view of Kiai Sholeh Darat has a different pressure point from the vocational sciences taught in vocational education in general. For Kiai Sholeh Darat, even vocational science is a category of non-sharia science, but it can be transformed one level higher into the category of *nafi'* if the owner is closer to Allah, afraid of Him, not world-oriented and far from pride (Al-Samārōnī,

2001, p. 140) so that vocational science is truly a useful science and provides benefits for world life, It's not just endangering life.

Spiritual Aspects Revitalization of Vocational Science

Skills, according to Dunnette, are the capacities needed to perform the task of developing training results and experience gained. In contrast to Gordon, he referred to skills as the ability of psychomotor activity in a job easily and carefully (Larasati, 2021, pp. 27–28). Skills are categorized into four categories (Larasati, 2021, pp. 28–29), namely 1) Basic Literacy Skills, which are basic abilities such as reading and writing. 2) Technical Skill, is technical ability in a particular field. 3) Interpersonal Skills, namely the ability to interact with others in a job. 4) Problem-solving, is the ability to solve problems through the sharpness of thinking, analyzing, and concluding decisions taken.

While vocational means working under expertise. Vocation comes from the word *vocare* which means a summons, order, or invitation. Billet said vocation is an interesting product/service in the form of human experience that causes others to call and invite him to complete a job. Therefore, vocational is closely related to the ability or capacity needed in a field of work expertise (Sudira, 2015, p. 3). Vocational skills are thus human abilities in completing a skill or profession in the form of products or services needed for the lives of others.

The appearance of Industrial Revolution, making industrial needs encouraged educational institutions to prepare for the increase in industrial needs for skilled personnel of various expertise (Murtada, 1996, p. 81). Therefore, culture in vocational education aims to prepare the workforce to meet industrial needs (Sudira, 2015, p. 4). The formation of vocational skills requires a process of conceptual, measurable, and systematic effort. This process will later be referred to as vocational education. Vocational education in the national education system is called vocational education which prepares students for the working field and has a certain level of education (UU Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). However, in vocational education, there must be at least three things, namely, first, the results of historical processes and cultural processes of society. Second, establish specific work-based activities needed by the community. Third, build separation and coherence in various fields of work (Alan Brown, S. Kirpal, 2007, p. 50).

From an ontological perspective, the Qur'an does not conceive of the human subject in Cartesian terms (*cogito ergo sum*), where subjectivity is grounded in isolated rational consciousness. Instead, it advances a theocentric model of subjectivity, in which human existence is inherently relational—anchored in both divine and social dimensions (Gonzalez, 2023). Within this framework, the dichotomy between individual and society is not understood as a binary opposition, but rather as a dialectical unity. Individual piety and social responsibility are mutually constitutive, forming the basis of a morally grounded social order (Sabiq, 2025). This stands in contrast to modern Western paradigms that tend to privilege individual autonomy over communal and spiritual integration (Zahl, 2021). Work and productivity, within the Islamic framework, are not merely economic activities but constitute an ethical responsibility associated with the human role as *khalifah* (vicegerent) on earth (Muin

& Nurmawan, 2025). In this sense, vocational activity is conceptualized not only as a means of economic production but also as a practical manifestation of tawḥīd (monotheism) in social life (Khawar, 2026).

Aspects of religious spirituality are part of the historical and cultural process of Indonesian society. This aspect should not be ignored in the implementation of vocational education. The development of vocational education in Islam refers to science ('ilm), competence ('amal), and ethics (akhlak) (Saiban et al., 2022, pp. 135–137). The process of revitalizing spiritual aspects in vocational science will be seen in strengthening the ethics (akhlak) of Indonesian human resources in industrial area and global market. Islam encourages its people to be productive in things that are beneficial to world life (Saiban et al., 2022, pp. 135–136). The Quran mentions various vocational skills as professions or jobs with certain skills such as blacksmiths, carpenters, land processing, and trading (Basri, Zulkarnain, Dina Hermina, 2022).

Vocational skills in Kiai Sholeh Darat's view, refer to a particular job or profession. Working (*kasab*) is an obligation for every human being. Kiai Sholeh Darat strictly forbids Muslims not having a profession or having unemployed status. People who do not want to work in the world for Kiai Sholeh Darat are like used clothes that are no longer suitable for use. Especially for Muslims who have families, working is mandatory. However, Islam encourages Muslims to work not to multiply wealth (economically oriented) but to follow the teachings of the Sunnah of the Messenger and achieve the primacy of Allah (*fadlullah*) for his family (Al-Samārōnī, 1900, pp. 131–132).

The usefulness of knowledge will be felt if practiced in work. Working takes continuous time, not just once completed. The need to work will produce good things to achieve the pleasure of Allah. Working in the implementation is producing (product) has a deep meaning. For example, everything in this world will become useless if it is not put to good use through the knowledge of workers' skills. Humans as *khalifah* on earth are obliged to manage, process, and produce useful things through working. Therefore, the natural wealth in Indonesia must be balanced by a nation that has a high work ethic, diligent and earnest to manage the world better and benefit for all God's creatures. Islam has the view that the production of state wealth will take place by prioritizing the issue of competent labor and having a high work ethic (Anafarhanah, 2016, p. 36).

Thus, in working, Muslims are not allowed to choose work that is despised from a religious perspective. In the classification of Kiai Sholeh Darat, the position of a profession is assessed from the perspective of religion and cultural customs of a community. Professions that are considered to have a high position in cultural customs of community do not necessarily have a high position in religion. He gave examples of professions that were considered noble before religious law such as traders, farmers, and other noble professions. While noble professions because of cultural customs such as market sweepers and cupping (*bekam*) workers. Outside of these two, many professions were denounced by Kiai Sholeh Darat, such as being a servant of the infidels so he relied on them. In this position, a servant of an infidel becomes despised (Al-Samārōnī, 1900, pp. 222–223).

The prohibition of depending on anything other than Allah is a consequence of the principle of monotheism. A strong Muslim will focus on things required by his God such as worship and obedience to Him, not things that have been guaranteed by his God such as the issue of sustenance in the form of work or earning a living for his family (Al-Samārōnī, 2001, p. 18). In addition to allowing Muslims to focus on their obligations, this principle actually on the other hand encourages Muslims to affirm economic independence. The Kiai Sholeh Darat's view that forbids depending on beings makes Muslims out of economic dependence on parties outside Islam.

Tawhidan made Kiai Sholeh Darat forbid Muslims to degrade themselves in front of richer people just because of economic factors. He taught the principle that scholars and believers should conquer economic power while still making economics a means of worshipping God, not the main goal. He gave an example among ordinary people who underestimate knowledge and faith, a knowledgeable believer must build a house intended not to fulfill his lifestyle but to entertain guests comfortably so that the guest knows that people of knowledge and faith deserve respect for their knowledge and faith (Al-Samārōnī, 1900, p. 83).

The purpose of production is the fulfillment of human needs and the realization of Muslim independence. Production at human level is the need fulfillment of each individual appropriately and according to the circumstances of the time and region. The purpose of production at Muslim level is the fulfillment of abilities, expertise, and facilities that are how Muslims carry out the things taught by their religion. Therefore, Islam encourages all Muslims, even obliging them to meet the needs of their lives, the benefit of their families, and the prosperity of the earth where they live (Maghfur, 2016, p. 226).

Besides production, in Islamic economics principles, the distribution of wealth is also closely related to the basic principle of Islam, namely tauhid. The primary obligation of Muslims in the world to worship and pray to Allah should not be hindered by anything. Including things that hinder one's worship are economic problems or poverty. Thus, Islam encourages state leaders to maintain economic growth and equality as much as possible so that production activities based on monotheism (tauhid) and their impact will be felt with economic equality (Maghfur, 2016, p. 226).

Monotheism is a total belief in Allah as the absolute ruler of life, death, sustenance, and all human affairs. Nothing can benefit and harm man but only God. This principle of monotheism is used as a foundation to encourage Muslims to be more productive in the professional world and economically independent.

The significance of Kiai Sholeh Darat's thought lies not merely in his classification of knowledge, but in his reorientation of vocational science from a purely instrumental-economic domain into a medium for the spiritualization of social life. This perspective offers a critical response to the dominant paradigm of modern vocational education, which tends to be reductively materialistic and market-driven. By reintegrating spiritual values into the axiological foundation of vocational science, his framework provides an alternative model for a more holistic and ethically grounded educational system.

Reconstruction of Vocational Science Spirituality in The Industrial Revolution 4.0 Era

In Fazlur Rahman's double movement theory, the understanding of moral value from the meaning of the text must be drawn into the current context (Rahman, 1982, pp. 5–7). In exploring Kiai Sholeh Darat's view on vocational science axiology, several values can be revitalized as strengthening spiritual aspects in vocational education today, especially the tips for revitalizing vocational education in Presidential Decree number 68 of 2022, including:

Tauhid

The implementation of vocational education, and the value of monotheism are very relevant to be considered. Kiai Sholeh Darat's main criticism of vocational science is on the implementation of vocational education lies in axiological. In the latest presidential decree, the implementation of vocational education is very oriented only to the industry and working field (Pasal 8 Ayat 1 Peraturan Presiden Republik Indonesia Nomor 68 Tahun 2022 Tentang Revitalisasi Pendidikan Vokasi Dan Pelatihan Vokasi, 2022). As a nation with Muslims majority, the principle of monotheism can be presented as a basic principle as well as filling the empty space in the implementation of vocational education.

Consequently, vocational education will be pushed by the religion spirit which teaches that working, doing something useful, doing innovation and being productive are religious orders and involve one's monotheism. This will have an impact on increasing innovation in industrial field and workers productivity who are not oriented to economic aspect only but also the spiritual aspect that underlies it. The success of religion as a driving engine has been well recorded in the progress history of European capitalism driven by the spirit of Protestant ethic (Weber, 2005). Similarly, the success of vocational education revitalization is might be occur with the help of tauhid spirit of Muslims majority in Indonesia. This potential must certainly be optimized in supporting the president to revitalize vocational education.

The World Benefits

One thing that has been overlooked in the president's efforts to revitalize vocational education is the aspect of global benefits. The five main objectives of the revitalization of vocational education are increasing access, quality, and relevance of vocational education according to labor market needs; developing vocational education institutions; creating synergy between the government and the business, industrial, and labor sectors; equipping human resources or the workforce with competencies; and ensuring the participation of the business, industrial, and labor sectors in the implementation of vocational education (pasal 2 Peraturan Presiden Republik Indonesia Nomor 68 Tahun 2022 Tentang Revitalisasi Pendidikan Vokasi Dan Pelatihan Vokasi, 2022). Of the five goals, there is no point in Presidential Regulation No. 68 of 2022 that addresses the benefit to global well-being.

What is sometimes overlooked is that monotheism encompasses not just the vertical relationship between man and his God, but also the horizontal interaction between other people and fellow creatures of God. These connections must be following God's

desire. Monotheism's objective is to establish a society that upholds the fundamental principles and works for social fairness. This vision will bring the social realities of the world into line with Islamic ideals. This vision is translated into a series of activities that have the potential to transform the world and uphold the principle of truth, diverse core values, and social justice. At its peak as a caliph on earth, our nation was able to avoid earth damage (*fasād fil arḍ*), which became one's commitment to Allah (Aqbar & Iskandar, 2021, p. 41).

These efforts must be present in the awareness of Human Resources (HR) against the environmental crisis that will enter the industry and working field. The spread of industrialization has been proven to have an impact on environmental damage. Environmental degradation is a phenomenon in Indonesia that occurs due to industrial factors. The increase in carbon emissions caused by the industrial sector is the cause of environmental quality decline (Pratama, 2022, p. 100). Although industrialization concerns the country's economic growth, its impact on the environmental crisis should not be ignored.

In this context, the revitalization of vocational education needs to produce human resources with a perspective on improving the environment, which, in the view of Kiai Sholeh Darat, is considered one of the manifestations of benefits in the Islamic concept. (Al-Samārōnī, 1900, pp. 388–340). The implementation of vocational education should begin to include an environmental perspective. The green movement that appeared along with rapid industrialization encouraged the existence of human resource management that cares about the environment and ultimately generates green human resources management that shapes knowledge, awareness, and environmental concern (Chan et al., 2014). This notion is an example of how vocational education can be used to engineer and habituate the behavior of prospective entrepreneurs and workers in the industrial and working fields.

Conclusion

Kiai Sholeh Darat, a great teacher of leaders in Indonesia, positions vocational science as a non-sharia science from an epistemological standpoint. From an axiological standpoint, vocational science is *mahmud* (good science). *Mahmud* category is based on characteristics of the benefit of global living, such as professional talents such as iron, wood, fashion and textiles, traditional health (cupping), and agriculture. Furthermore, vocational sciences are oriented as a support for a country's sustainability so that Muslims are urged to actively strive to prosper their life, which is an area of charity for the ultimate goal, namely the afterlife. Thus, vocational science is not just concerned with economic orientation or earthly goals, but also with finding satisfaction in the afterlife.

Life in the 4.0 Industrial Revolution necessitates vocational education institutions adapting to the demands and needs of the business, work, and industrial environment. Kiai Sholeh Darat's perspective on vocational science can help to supplement the regeneration of vocational education outlined in Presidential Regulation Number 68 of 2022. Two spiritual components that can be used as an alternative in the execution of vocational education revitalization are the value of

monotheism and the concept of benefit for world life. Therefore, the revitalization of vocational education requires not only structural and institutional reforms but also a fundamental reconfiguration of its axiological foundation, in which spiritual values are positioned not as supplementary elements, but as constitutive principles of knowledge and practice.

Currently, the role of religious education in the implementation of vocational education at all levels has not been properly optimized. The presence of religious education with limited lesson hours must be enhanced to support vocational education revitalization programs that meet the needs and challenges of the industrial world. This includes materials containing moral and spiritual values, such as monotheistic orientation and a vision of world benefit offered by Kiai Sholeh Darat, as well as the habituation and adjustment to religious morals or behavior in the workplace. As an initial theoretical study of the axiology of vocational science, this study has a limited perspective. The spiritualization of vocational science from various perspectives of Muslim scholars, both theoretically and practically, is a new area of study that needs to be developed.

We would like to thank Polimarin, especially the Center for Research and Community Service (P3M) Polimarin, for funding this study so that it can produce scientific articles

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