

Implementation of Social Science Values in the *Kitab al-Nawadhir* at Salaf al-Fathimiyyah Islamic Boarding School, Tambakberas, East Java

Mohammad Wildan Firdaus

mohammadwildanfirdaus8@gmail.com

Universitas Negeri Semarang

Hamdan Tri Atmaja

hamdanta@mail.unnes.ac.id

Universitas Negeri Semarang

DOI: 10.21580/wa.v12i2.27793

Abstract

The challenges associated with Social Science (IPS) education within mainstream schooling frequently stem from the predominance of cognitive-oriented methodologies that overlook the internalisation of values and the development of social character among learners. This study seeks to investigate the implementation of Social Science values at Salaf al-Fathimiyyah Islamic Boarding School Tambakberas East Java employing the *Kitab al-Nawadhir* as the primary instructional resource to cultivate values of justice, responsibility, tolerance, and communal cooperation. A qualitative descriptive methodology was utilised, with primary data sourced from the text of *Kitab al-Nawadhir* and secondary data derived from academic journals, scholarly articles, and pertinent documents. Data were gathered through in-depth interviews with the school's administrators, Social Science teachers, and selected students. Data analysis encompassed data reduction, thematic categorisation, and narrative interpretation. The findings indicate that the social values embedded in *Kitab al-Nawadhir* are systematically internalised through collective life practices, institutional guidance, and exemplary behaviour within the boarding school. These results illustrate that the educational model at Salaf al-Fathimiyyah not only integrates narrative content with social experiences and local cultural practices but also presents an effective alternative approach to Social Science education in contemporary educational contexts.

Keywords: *al-Nawadhir* Book, Social Science Education, Islamic Boarding School, Social Values, Character Education

Abstrak

Permasalahan dalam pembelajaran Ilmu Pengetahuan Sosial (IPS) pada pendidikan formal umumnya terletak pada dominasi pendekatan kognitif dan minimnya internalisasi nilai dalam praktik sosial peserta didik. Kondisi ini menimbulkan kesenjangan antara penguasaan materi dan pembentukan karakter sosial. Penelitian ini bertujuan untuk mengkaji praktik pembelajaran nilai-nilai IPS di Pondok Pesantren Salaf al-Fathimiyyah melalui kajian *kitab* al-Nawadhir, yang digunakan secara khusus untuk menanamkan nilai-nilai sosial dalam kehidupan santri. Penelitian ini menggunakan metode kualitatif deskriptif dengan sumber data primer berupa teks *kitab* al-Nawadhir dan data sekunder berupa jurnal, artikel ilmiah, serta dokumen kurikulum pesantren. Teknik pengumpulan data dilakukan melalui wawancara mendalam dengan pengasuh pondok, ustadzah, dan beberapa santri. Analisis data dilakukan melalui tahapan reduksi data, kategorisasi tematik, dan interpretasi naratif. Hasil penelitian menunjukkan bahwa nilai-nilai sosial seperti keadilan, tanggung jawab, toleransi, dan gotong royong tidak hanya disampaikan melalui teks *kitab*, tetapi diinternalisasikan secara sistemik melalui kehidupan kolektif, pengasuhan, dan keteladanan sosial di pesantren. Temuan ini menunjukkan bahwa pesantren mampu membentuk model pendidikan karakter sosial yang kontekstual dan aplikatif, serta berkontribusi dalam memperkaya pendekatan pembelajaran IPS yang berbasis pengalaman dan budaya lokal.

Kata Kunci: Kitab *al-Nawadhir*, Pendidikan IPS, Pesantren, Nilai Sosial, Pendidikan Karakter

A. Introduction

Social character education constitutes a fundamental foundation for the establishment of a civilised, inclusive, and just society¹. This significance is particularly pronounced in light of the increasingly complex social challenges confronting the nation. Within the context of national education, discussions surrounding character education remain strategically pertinent, especially when addressing moral crises, the degradation of values, and the ascendance of individualism within the social lives of the younger generation. Social phenomena such as bullying in schools, intolerance, social disintegration, and apathy suggest that social character education has not been thoroughly integrated into formal and non-formal educational curricula in a systematic and effective manner².

The challenges associated with social character education extend beyond the inadequate implementation of moral values within the classroom. There are also concerns

¹ Nyoman Ayu Putri Lestari, I Made Sutajaya, and I Wayan Suja, "Membentuk Karakter Siswa Di Sekolah Dasar Dengan Menerapkan Konsep Tri Hita Karana," *Jurnal Ilmiah Pendidikan Citra Bakti* 11, no. 1 (February 2, 2024): 139–51, <https://doi.org/10.38048/jipcb.v11i1.2389>.

² Annisa Laela Putri, Dinie Anggraeni Dewi, and Yayang Furi Furnamasari, "Peran Pendidikan Kewarganegaraan Dalam Membangun Bangsa," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 126–30, <https://doi.org/10.33487/edumaspul.v6i1.2318>.

regarding pedagogical approaches that tend to be normative and lack contextual relevance. Educational models that prioritise the memorisation of moral values, without allowing for reflection, social dialogue, and practical application, reduce social values to mere formalistic symbols, thereby failing to cultivate critical awareness among students³. Concurrently, the prevailing technocratic paradigm within the education system prioritises numerical skills and academic performance over the development of students' social integrity⁴.

The urgency of strengthening social character education is evident through a more integrative and locally-based approach. In the Indonesian context, local wisdom values can serve as a source of relevant character development, given the country's high levels of ethnic, religious, and cultural diversity⁵. Social character education plays a strategic role in shaping tolerant citizens who uphold human values. Research suggests that effective character education must integrate three dimensions: knowing what is good, feeling what is good, and doing what is good. This integration is expected to nurture individuals who not only understand the value of goodness but also feel and practise these values in their daily lives⁶.

However, the realisation of ideal character education faces significant challenges. The lack of integration among the school environment, family, and community often results in fragmented and unsustainable learning experiences⁷. Furthermore, there is limited research exploring social character education practices rooted in local wisdom and authoritative sources within Islamic scholarly traditions, such as the classical Islamic texts (*kitab kuning*) in Islamic boarding school (*pesantren*), which contain robust social values⁸. Therefore, a critical and comprehensive study of various approaches, strategies, and authentic sources of social character education is necessary to develop an educational model that is relevant to the context of contemporary Indonesian society.

The character crisis currently permeating various levels of society has often positioned Islamic boarding schools as traditional Islamic educational institutions that consistently preserve and instil moral values and social character in the younger generation⁹. Islamic boarding schools not only equip students with religious knowledge but also educate them to live within a community characterised by independence, discipline, thriftiness, and social

³ Ima Siti Rahmawati, Deden Sutrisna, and Risma Khairun Nisya, "Nilai-Nilai Kearifan Lokal Dan Pendidikan Karakter Dalam Cerita Rakyat Lutung Kasarung," *Jurnal Educatio FKIP UNMA* 9, no. 2 (June 30, 2023), <https://doi.org/10.31949/educatio.v9i2.4397>.

⁴ Rabi Yati, "Permasalahan Krisis Pendidikan Karakter Pada Siswa Dalam Perspektif Psikologi Pendidikan," June 3, 2021, <https://doi.org/10.31219/osf.io/a3c6e>.

⁵ Fiqih Taufiq et al., "Penerapan Pendidikan Bela Negara Di Kalangan Mahasiswa," *Comserva : Jurnal Penelitian Dan Pengabdian Masyarakat* 3, no. 1 (May 25, 2023): 319–27, <https://doi.org/10.59141/comserva.v3i1.757>.

⁶ Nisa Afifah, "Urgensi Pendidikan Karakter Islami Pada Usia Remaja Di Era Digital," *Sanaamul Quran: Jurnal Wawasan Keislaman* 5, no. 1 (March 1, 2024), <https://doi.org/10.62096/sq.v5i1.64>.

⁷ Munawaroh Munawaroh and Fauzi Fauzi, "Implementasi Budaya Korea Dalam Mengembangkan Karakter Anak Usia Dini," *Aulad: Journal on Early Childhood* 6, no. 2 (July 20, 2023): 212–18, <https://doi.org/10.31004/aulad.v6i2.497>.

⁸ Yulastris Rahmawati, "Peran Pendidikan Sosial Dalam Membentuk Karakter Individu," *JUPSI: Jurnal Pendidikan Sosial Indonesia* 1, no. 2 (October 30, 2023): 41–46, <https://doi.org/10.62238/jupsijurnalpendidikansosialindonesia.v1i2.56>.

⁹ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (May 16, 2017): 61, <https://doi.org/10.24042/atjpi.v8i1.2097>.

responsibility¹⁰. Within the *pesantren* environment, character education is both comprehensive and continuous, facilitated by the close relationship between teachers and students, a system of habit formation, and the internalisation of values through daily practices.

However, despite the long-standing tradition of *pesantren* in shaping the character of Islamic boarding school students (*santri*), various internal and external challenges have begun to influence the patterns of character education within this environment. Modernisation, social change, and the introduction of external values that do not always align with *pesantren* traditions have affected the consistency of the internalisation of character values¹¹. In some instances, there exists a discrepancy between the values articulated in classical texts or conveyed in the *kyai*'s advice and the actual behaviour of *santri* in their daily lives. This discrepancy raises important questions regarding the effectiveness of the methods, approaches, and internalisation of social character values employed in *pesantren*, particularly within an increasingly complex contemporary context.

One important aspect that has not been studied in depth is how classical Islamic texts, as the primary reference in the *pesantren* tradition, serve as a source of social character education. These classical texts not only contain teachings on Islamic jurisprudence (*fiqh*) and belief system (*aqidah*) but are also rich in social values such as honesty, responsibility, care, respect for others, and the importance of living together in harmony. However, the extent to which these classical texts are internalised by students as a basis for social character formation in real life remains a question worthy of exploration. Do these values merely remain as normative knowledge, or do they genuinely shape the social awareness and interpersonal ethics of students both within and outside the *pesantren*?

Several studies have demonstrated the importance of character education in social studies (IPS) learning, both in formal schools and in religious-based education. First, regarding the importance of internalising character values in social studies (IPS) learning in primary schools, one study found that a contextual approach in IPS is effective in instilling social values such as responsibility and cooperation¹². However, this study is limited to the context of formal schools and has not addressed traditional Islamic education models such as *pesantren*. Second, students' social experiences are identified as an effective means of instilling character through social studies learning¹³. This study contributes to the pedagogical aspect but does not discuss the utilisation of local Islamic sources, such as classical Islamic texts, as alternative teaching materials that encompass social values. Third, character

¹⁰ Nizarani Nizarani, Muhammad Kristiawan, and Artanti Puspita Sari, "Manajemen Pendidikan Karakter Berbasis Pondok Pesantren," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 1 (March 18, 2020): 37–44, <https://doi.org/10.19109/intelektualita.v9i1.5432>.

¹¹ A Sulaeman, M Makhrus, and Makhful Makhful, "FIlantropi Islam Dalam Upaya Pembentukan Karakter Dengan Sistem Pendidikan Terpadu," *Alhamra Jurnal Studi Islam* 2, no. 2 (September 25, 2021): 123, <https://doi.org/10.30595/ajsi.v2i2.11701>.

¹² Diawita Nadhiva and Azharotunnafi Azharotunnafi, "Internalisasi Nilai-Nilai Karakter Pada Pembelajaran Ips," *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial* 1, no. 4 (November 24, 2022): 401–11, <https://doi.org/10.18860/dsjpips.v1i4.2072>.

¹³ Shalahudin Ismail, Suhana Suhana, and Qiqi Yuliati Zakiah, "Analisis Kebijakan Penguatan Pendidikan Karakter Dalam Mewujudkan Pelajar Pancasila Di Sekolah," *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2, no. 1 (February 3, 2021): 76–84, <https://doi.org/10.38035/jmpis.v2i1.388>.

education based on classical Islamic texts in traditional Islamic boarding schools indicates that character values are formed through parenting patterns and role models¹⁴. Although it mentions the role of classical Islamic texts, this study does not explore the specific contents of the texts, including how the narratives within them are employed as instruments for internalising social values. Fourth, the strengthening of character education in *pesantren* in the context of digitalisation is examined¹⁵. While contributing to contemporary issues, this study does not discuss the relationship between the content of classical texts and the practice of values in the lives of santri, thus leaving the potential of classical Islamic texts as a source of character education insufficiently explored.

From these studies, it appears that there has been no research specifically examining the implementation of social studies values in the book *al-Nawadhir* as part of the character education process for students at traditional Islamic boarding schools. This study aims to address this gap by conducting an in-depth examination of the social character education practices implemented at the Al-Fathimiyyah traditional Islamic boarding school. Three main aspects are of concern. First, the identification of the problems associated with social character education in the global era, particularly the challenges posed by individualism and digital disruption to the formation of social sensitivity among the younger generation. Second, the analysis of the process of learning social studies values in the *al-Nawadhir* book and how it is utilised as a medium for character building through a narrative approach typical of Islamic boarding schools. Third, the examination of the implementation of social studies values in classical Islamic texts at the Al-Fathimiyyah Salaf Islamic Boarding School, serving as a concrete form of internalising the teachings of these texts. Academically, this research contributes to the development of a social character education model based on classical Islamic texts and offers a new perspective on the relevance of the *al-Nawadhir* text in addressing the challenges of character education in the modern era.

B. Research Methods

This study employs a descriptive qualitative approach with the objective of gaining a comprehensive understanding of the implementation of social character values as presented in the *al-Nawadhir* book at the Salaf Al-Fathimiyyah Islamic boarding school Tambakberas, Jombang, East Java. The primary data sources are categorised into two types: primary data and secondary data. Primary data were collected through in-depth interviews with boarding school supervisors, female educators, and students who are directly involved in the learning process related to the book. In contrast, secondary data were sourced from the text of the *al-Nawadhir* book, internal documentation from the boarding school, and pertinent literature

¹⁴ M. Ma'mun Farid Farihi, "Pendidikan Pondok Pesantren Dalam Pembentukan Karakter Di Pondok Pesantren Hikmatul Huda Salem Brebes M.," *Jurnal Kependidikan* 9, no. 2 (2021): 236–51, <https://ejournal.uinsaizu.ac.id/index.php/jurnalkependidikan/article/view/6413%0Ahttps://ejournal.uinsaizu.ac.id/index.php/jurnalkependidikan/article/download/6413/2691>.

¹⁵ Febra Anjar Kusuma, Nurhayati, and Susilo, "Penguatan Pendidikan Karakter Peserta Didik Melalui Peraturan Pondok Pesantren Di Era 4.0," *Jurnal Ilmiah Mimbar Demokrasi* 21, no. 1 (October 17, 2021): 48–52, <https://doi.org/10.21009/jimd.v21i1.23046>.

on character education, classical Islamic texts, and Islamic studies. Data collection was conducted using three principal techniques.

Firstly, in-depth interviews were utilised to explore the experiences and perspectives of informants regarding the teaching of social values. Secondly, participatory observation was employed to directly observe the dynamics of learning and the daily practices of students that reflect social character values. Lastly, document analysis was conducted to scrutinise the contents of the *al-Nawadhir* book and other relevant documents to substantiate the analysis.

Data analysis was conducted thematically, commencing with data reduction to filter information pertinent to the research focus. Subsequently, the data was presented in the form of interpretive narratives to elucidate emerging patterns of social values. Conclusions were drawn inductively, linking field findings with the contents of the book.

C. Result and Discussion

Challenges of Social Character Education in the Global Era

Globalisation has exerted a profound influence on various aspects of life, including character education. Amidst the rapid dissemination of information and the proliferation of a globalised digital culture, there has been a discernible shift in societal values, particularly among the younger generation. Social character education, which aims to cultivate empathetic, responsible, tolerant, and socially conscious individuals, is now confronting structural and cultural challenges¹⁶. This phenomenon has not only impacted formal educational institutions but is also evident in Islamic boarding schools, which have long been regarded as bastions of Islamic morals and ethics. These challenges are reflected in the suboptimal internalisation of social character values at various educational levels.

The formal education system tends to prioritise academic achievement and cognitive attainment, while the affective and psychomotor dimensions associated with the cultivation of social character are frequently overlooked¹⁷. Social values such as mutual cooperation, tolerance, and solidarity are often conveyed in a normative manner, lacking a contextual approach that connects these values to the lived experiences of the students¹⁸.

This condition is reinforced by research demonstrating that effective character education must simultaneously encompass the dimensions of moral knowledge, moral feelings, and moral actions¹⁹. Unfortunately, in practice, character education in schools is often restricted to the domain of moral knowledge (moral doing), without fostering students'

¹⁶ Zaini Hafidh et al., "Pendidikan Karakter Di Pondok Pesantren," *Al-Hasanah : Jurnal Pendidikan Agama Islam* 8, no. 1 (June 30, 2023): 15–30, <https://doi.org/10.51729/81100>.

¹⁷ Suarti Suarti, Hijrawati Aswat, and Masri Masri, "Peran Pembelajaran Ilmu Pengetahuan Sosial (IPS) Menuju Pelajar Pancasila Pada Siswa Di Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 5, no. 6 (December 19, 2023): 2527–35, <https://doi.org/10.31004/edukatif.v5i6.5867>.

¹⁸ Santi Rika Umami, "Jiwa Korsa Dalam Pembentukan Karakter Peduli Sosial Dan Lingkungan Di Pesantren Agro Nur El Falah," *Linear : Jurnal Ilmu Pendidikan* 8, no. 1 (March 30, 2024): 1–19, <https://doi.org/10.53090/jlinear.v8i1.622>.

¹⁹ M. Yusuf Agung Subekti and Moh. Mansur Fauzi, "Peran Pondok Pesantren Dalam Pemberdayaan Masyarakat Sekitar," *Al-I'tibar : Jurnal Pendidikan Islam* 5, no. 2 (August 15, 2018): 99–100, <https://doi.org/10.30599/jpia.v5i2.554>.

internalisation and instillation of these values in real-life contexts²⁰. This leads to a disjunction between the values taught and the behaviours exhibited.

In light of this phenomenon, it is essential to articulate that the enhancement of character education cannot be accomplished through subject matter alone; it also necessitates practical application through social experiences informed by the curriculum and everyday life, including extracurricular activities. The inadequacy of the process of internalising values may also stem from a lack of active engagement on the part of educators and insufficient awareness of the significance of social values in the learning process²¹.

Pesantren, as educational institutions grounded in religious values, bear the responsibility of optimising their traditional role in addressing contemporary challenges. Through the instruction of classical Islamic texts and the implementation of a contextual learning approach, Islamic boarding schools possess the potential to serve as models in the process of internalising pertinent and applicable social values²². An integrated approach allows Islamic boarding schools to not only impart religious knowledge but also to cultivate the social skills essential in the digital age.

Historically, *pesantren* have played a strategic role in shaping the social character of the community. The boarding school system, the personal relationships between teachers and students, and the tradition of studying classical Islamic texts act as primary vehicles for the transmission of social values such as solidarity, cooperation, honesty, and compassion. These values are not merely conveyed textually but are internalised through the formation of habits, role modelling, and direct practice in the daily lives of students²³.

However, in today's globalised era, Islamic boarding schools face new dynamics that necessitate the ability to adapt to changing circumstances. Students' access to digital technology, social media, and modern lifestyles has significant implications for their mindsets and behaviours. In some instances, there is a discernible inclination towards individualism, a decline in collective spirit, and a weakening of social discipline²⁴. This presents a challenge for *pesantren* in maintaining the continuity of the internalisation of social character values that have been upheld for an extended period. In other words, the authority that was once absolute, as embodied by the role of the *kyai* and the *kitab*, is now contending with more fluid and unrestricted global narratives.

Furthermore, social transformations occurring outside the *pesantren* also influence internal social relationships. As students come from diverse social and cultural backgrounds,

²⁰ Aulia Nurul Rosyidah and Ismeirita Ismeirita, "Analisis Penggunaan Media Sosial Dalam Pembentukan Karakter Peserta Didik (Studi Kasus Di Smpn 20 Bekasi)," *Research and Development Journal of Education* 9, no. 1 (April 11, 2023): 34, <https://doi.org/10.30998/rdje.v9i1.13839>.

²¹ Purwadhi Purwadhi, "Pengembangan Kurikulum Dalam Pembelajaran Abad XXI," *Mimbar Pendidikan* 4, no. 2 (December 26, 2019): 103–12, <https://doi.org/10.17509/mimbardik.v4i2.22201>.

²² Azhar Kholifah, "Strategi Pendidikan Pesantren Menjawab Tantangan Sosial Di Era Digital," *Jurnal Basicedu* 6, no. 3 (May 1, 2022): 4967–78, <https://doi.org/10.31004/basicedu.v6i3.2811>.

²³ Faiqoh Faiqoh and Sahal Mahfudh, "Model Pembentukan Karakter Religius Santri Tahfidz Al-Quran Di Pondok Pesantren Mathali'ul Huda Pusat Kajen Pati," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, December 30, 2015, <https://doi.org/10.32729/edukasi.v13i3.246>.

²⁴ Agus Suherman et al., "Strategi Pengembangan Diri: Inovasi Dunia Pendidikan Indonesia - Sebuah Review Literasi," *Buana Ilmu* 8, no. 1 (November 20, 2023): 106–17, <https://doi.org/10.36805/bi.v8i1.6007>.

more flexible pedagogical strategies are required to unify social character values within a contextual framework. Not all santri are equally prepared to accept pesantren social values, particularly if they have not been exposed to similar norms within their family environment²⁵. Consequently, the internalisation of values is often uneven, and in some cases, there is resistance to traditional *pesantren* values that are perceived as irrelevant to the external world.

In this context, social character education within Islamic boarding schools must be examined through the lens of the effectiveness of the media and pedagogical approaches employed. One avenue for exploration involves optimising the role of classical Islamic texts as a source of values that encompass both religious and social dimensions. For instance, the book *al-Nawadhir* is replete with moral narratives that address various aspects of social relationships, compassion for others, and critique of deviant behaviour. Nevertheless, not all Islamic boarding schools have effectively harnessed the narrative potential of this text within a structured and reflective framework for social character education.

Social Studies Learning in the Book *al-Nawadhir* at the Salaf Al-Fathimiyyah Islamic Boarding School

The book *al-Nawadhir* has been selected as teaching material at the Salaf al-Fathimiyyah Islamic boarding school due to the strong social values embedded in each of its narratives. This volume comprises a collection of stories that convey moral messages, particularly those related to justice, social awareness, responsibility, and tolerance—core values within Social Studies (IPS) education. The narratives are presented in a straightforward and communicative style, facilitating comprehension among students from diverse backgrounds and enabling them to relate the themes to their own social experiences. Furthermore, the selection of this book serves as a means of preserving classical scholarly heritage, contextualised to address the needs of character education in the contemporary era²⁶.

The content of *al-Nawadhir* is not organised into chapters or themes as would be typical in a formal textbook; rather, it is structured as episodic narratives. Each story conveys one or more core values that can be developed pedagogically. For instance, the tale of a judge who rules impartially exemplifies the principle of social justice, while the narrative of two neighbours of differing religions assisting one another illustrates the significance of tolerance and harmonious coexistence. This episodic structure allows for flexibility in the delivery of the material, as educators can select stories pertinent to the social conditions of their students. This approach aligns with the thematic framework in social studies education, which prioritises the interconnection between values, social context, and student experiences²⁷.

²⁵ Deny Setiawan et al., “Madrasah Berbasis Pesantren: Potensi Menuju Reformasi Model Pendidikan Unggul,” *Jurnal Akuntabilitas Manajemen Pendidikan* 8, no. 1 (July 2, 2020): 34–43, <https://doi.org/10.21831/jamp.v8i1.27871>.

²⁶ Muh Hasan Marwiji, “Transformasi Kurikulum Dan Sistem Pembelajaran Di Pondok Pesantren Salaf Pada Era Disrupsi,” *Ta'allum: Jurnal Pendidikan Islam* 12, no. 1 (August 30, 2024): 1–23, <https://doi.org/10.21274/taalum.2024.12.1.1-23>.

²⁷ Kemendikbud, *Panduan Implementasi Kurikulum Merdeka* (Jakarta: Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi., 2021).

The pedagogical framework of this book is implemented through two primary approaches: *wetonan* and *diniyah*. The *wetonan* approach is conducted directly by the *pesantren* supervisor employing a one-way lecture method, occurring on a weekly basis. During this session, the supervisor not only reads the text but also articulates the interpretation of social values, supplemented by concrete examples from *pesantren* life. The role of the teacher as a moral and intellectual authority enhances the efficacy of this method in fostering value awareness among students. In the realm of social learning, this model aligns with the ‘learning by observing’ paradigm as outlined in social learning theory²⁸, wherein students observe, internalise, and emulate values from prominent figures.

Conversely, the *diniyah* method is characterised by a more interactive approach and is conducted daily by female educators. Instruction is delivered using *pesantren*-specific techniques such as *sorogan*, *bandongan*, *halaqah*, and *muhadlarah*. In this context, students engage not only by reading and listening but also by discussing, explaining, and applying these values within their social contexts. The discussions in *halaqah* serve as a crucial medium for connecting the content of the texts to everyday social realities, including community service, organisational activities, or room meetings. This exemplifies the integration of text-based learning with experiential learning, which has been demonstrated to be more effective in cultivating social character²⁹.

The learning approach within this *pesantren* reflects the principles of contextual learning, which integrates the cognitive, affective, and psychomotor domains. Values such as honesty and social awareness are not only articulated verbally but also practised in the daily routines of the *santri*, including cleaning duties, logistical responsibilities, and cooperative management. The internalisation of these values occurs socially and gradually, through what Berger and Luckmann (1966) refer to as the externalisation, objectification, and internalisation of values. In the context of *pesantren*, values derived from religious texts become social norms within the community, subsequently becoming part of the individual consciousness of the *santri*.

Furthermore, the *pesantren*, as an educational institution, plays a strategic role in integrating the *Kitab al-Nawadhir* into social studies education in a culturally relevant manner. Collective traditions, hierarchical-dialogic relationships between students and mentors, and boarding school customs form a living and deeply rooted value ecosystem. This reinforces the assertion that social value education in *pesantren* occurs holistically and is intrinsically linked to the community's way of life³⁰. Consequently, *pesantren* are not merely non-curricular formal educational spaces but also serve as an alternative model of character education that integrates spiritual, social, and national dimensions.

Academically, these findings suggest that the acquisition of social studies values through the *Kitab al-Nawadhir* contributes to two significant outcomes. Firstly, it expands

²⁸ Albert Bandura, *Social Learning Theory* (Universitas Michigan: Prentice Hall, 1977).

²⁹ Noor Rofiq, A. Rafiq, and Muhammad Agus Wardani, “Pembelajaran Kontekstual Pada Mata Pelajaran Ilmu Pengetahuan Sosial (IPS),” *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 3, no. 2 (August 8, 2020): 98–105, <https://doi.org/10.29062/dirasah.v3i2.129>.

³⁰ Lina Mayasari and Fitryani Nur, “Pesantren Sebagai Model Pendidikan Holistik : Keseimbangan Antara Ilmu Agama Dan Ilmu Umum,” *Jurnal Administrasi Dan Manajemen Pendidikan* V No 2 DES (2024): 238–48.

the paradigm of social studies education by incorporating narrative and spiritual dimensions from classical Islamic literature. Secondly, it illustrates that traditional methodologies such as *wetonan* and *halaqah*, when appropriately contextualised, can promote deeper and more sustainable development of social character compared to classical-modern methods that are predominantly centred on cognitive outcomes. Consequently, this educational approach is highly relevant as a model for character education grounded in local wisdom, which can be adopted or replicated within the national education framework.

Implementation of Social Studies Values in the *Kitab al-Nawadhir* at Salaf Al-Fathimiyyah Islamic Boarding School

The implementation of social values in the *Kitab al-Nawadhir* at the Salaf al-Fathimiyyah Islamic boarding school transcends mere textual learning; it is systematically integrated through institutional policies, daily practices, and entrenched social habits. The boarding school actively instils values such as honesty, mutual cooperation, responsibility, and tolerance into its organisational framework, rendering the book not only a moral reference but also an operational guideline for the communal education of students' character. This process illustrates that the *Kitab al-Nawadhir* is not solely a religious text but also a social text that shapes the habitus of values within the life of the boarding school.

One of the principal forms of implementing these values is through daily routines. Each student adheres to a collective schedule that incorporates social values into routine actions, such as maintaining room cleanliness, engaging in community service, and participating in rotating assignments within the student organisation. For instance, the practice of community service every Friday is not merely a physical activity but is integral to instilling the values of mutual cooperation and collective responsibility, in alignment with the moral messages conveyed in the narratives of *Kitab al-Nawadhir* concerning social solidarity. The scheduling of activities is executed through a rotation system to ensure equitable involvement among all students, thereby fostering an awareness of collective contribution within the community.

The *pesantren* care system is designed as a medium for the internalisation of values. Caregivers, female teachers, and administrators of *santri* organisations serve as representative figures embodying the values delineated in the scriptures. Their exemplary behaviour, characterised by honesty, fairness, and responsibility, is a crucial factor in the value modelling process³¹. This system operates hierarchically and dialogically, wherein students not only adhere to rules but also observe the practical implementation of values by their role models. This dynamic reinforces social learning theory, which posits that moral behaviour is more effectively instilled through imitation within a significant social context.

At the institutional level, al-Fathimiyyah Islamic boarding school employs various value-based strategies. One such strategy is the provision of leadership training and deliberation within the *santri* organisation, which underscores the significance of democracy, transparency, and responsibility. Each *santri* is afforded the opportunity to lead and

³¹ Albert Bandura, *Social Learning Theory*.

participate in collective decision-making, under the direct supervision of the teachers' council. This process facilitates the internalisation of the values articulated in *Kitab al-Nawadhir*, particularly concerning justice and leadership integrity. For instance, narratives about leaders who decline gifts are utilised as illustrative examples during integrity training for santri leadership.

The *pesantren* environment also functions as a space for the cultural internalisation of values. Traditions such as room meetings, division of duties, and a collective social sanction system create a social milieu that actualises the values contained within the scriptures. For instance, the narrative of two neighbours of differing religions who assist one another is exemplified in the practice of tolerance among *santri* from diverse social and cultural backgrounds.

This process represents a form of value objectification, as elucidated by Berger and Luckmann (1966), whereby values derived from texts evolve into social norms within the community, subsequently shaping individual consciousness. This finding illustrates that the implementation of social values in the *Kitab An-Nawadhir* by the al-Fathimiyyah Islamic boarding school manifests as an integration between textual interpretation and social practice.

Its academic contribution lies in reinforcing the model of social character education grounded in classical texts, which not only serves as a moral narrative but also acts as an institutional mechanism for the cultivation of habitual values. This model broadens the approach to social studies education by intertwining classical literary sources, social customs, and collective role models within a non-formal educational framework.

Moreover, this approach provides an effective alternative for character education rooted in locality and spirituality, promoting social awareness among students. In the context of national education, this practice aligns with the Merdeka Curriculum policy, which underscores the significance of social character formation, active citizenship, and multicultural awareness³². Consequently, the implementation of the social values derived from the *Kitab al-Nawadhir* in traditional Islamic boarding schools can serve as a model for community-based character education that is both resilient and pedagogically significant.

D. Conclusion

This study concludes that the *Kitab al-Nawadhir* has been significantly integrated into the educational framework of the Salaf al-Fathimiyyah Islamic boarding school as a means of shaping the social character of students. Through the distinctive teaching methodologies employed by the *pesantren*, including *wetonan*, *diniyah*, *sorogan*, and *halaqah*, the social values encapsulated in the text such as justice, responsibility, cooperation, tolerance, and compassion—are not merely conveyed verbally but are instilled through the daily habits and social experiences of the students.

This book serves not only as a moral text but also as a tool for value transformation that is integrated into the daily lives of students within the *pesantren* environment. The application of social values derived from *Kitab al-Nawadhir* is facilitated institutionally

³² Kemendikbud, *Panduan Implementasi Kurikulum Merdeka*.

through a system of mentoring, collective task distribution, internal deliberation, and direct role modelling by mentors and teachers. The entirety of this process occurs within the context of social relations that shape the collective consciousness of the students. Values that initially exist in the form of narratives or advice, through social interaction, evolve into shared norms that are inherent within the boarding school community.

This finding substantiates the assertion that *pesantren* are not merely institutions for the transmission of religious knowledge but also serve as effective and sustainable community-based arenas for social education. The learning model developed by Salaf al-Fathimiyyah Islamic boarding school through the *Kitab al-Nawadhir* contributes significantly to the academic discourse on social studies education, particularly with regard to character education. This approach, which integrates classical texts, social structures, and collective life experiences, illustrates that education rooted in locality and spirituality possesses considerable social transformative power. In a broader context, the findings of this study can enhance the development of the national IPS curriculum by advocating for the integration of narrative approaches, communal values, and experience-based learning as foundational pillars of character education in the global era.

References

- Afifah, Nisa. "Urgensi Pendidikan Karakter Islami Pada Usia Remaja Di Era Digital." *Sanaamul Quran: Jurnal Wawasan Keislaman* 5, no. 1 (March 1, 2024). <https://doi.org/10.62096/sq.v5i1.64>.
- Agus Suherman, Yuyu Yuhana, Maman Fathurrohman, Asep Muhyidin, Rusman Zainal Abidin, and Rusbiansyah Perdana Kusuma. "Strategi Pengembangan Diri: Inovasi Dunia Pendidikan Indonesia - Sebuah Review Literasi." *Buana Ilmu* 8, no. 1 (November 20, 2023): 106–17. <https://doi.org/10.36805/bi.v8i1.6007>.
- Albert Bandura. *Social Learning Theory*. Universitas Michigan: Prentice Hall, 1977.
- Faiqoh, Faiqoh, and Sahal Mahfudh. "Model Pembentukan Karakter Religius Santri Tahfidz Al-Quran Di Pondok Pesantren Mathali'ul Huda Pusat Kajen Pati." *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, December 30, 2015. <https://doi.org/10.32729/edukasi.v13i3.246>.
- Farihi, M. Ma'mun Farid. "Pendidikan Pondok Pesantren Dalam Pembentukan Karakter Di Pondok Pesantren Hikmatul Huda Salem Brebes M." *Jurnal Kependidikan* 9, no. 2 (2021): 236–51.
- Hafidh, Zaini, Ilham Muhammad Nurjaman, Abdul Baits, and Irfan Goffary. "Pendidikan Karakter Di Pondok Pesantren." *Al-Hasanah: Jurnal Pendidikan Agama Islam* 8, no. 1 (June 30, 2023): 15–30. <https://doi.org/10.51729/81100>.
- Ismail, Shalahudin, Suhana Suhana, and Qiqi Yulianti Zakiah. "Analisis Kebijakan Penguatan Pendidikan Karakter Dalam Mewujudkan Pelajar Pancasila Di Sekolah." *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2, no. 1 (February 3, 2021): 76–84. <https://doi.org/10.38035/jmpis.v2i1.388>.
- Kemendikbud. *Panduan Implementasi Kurikulum Merdeka*. Jakarta: Kementerian

- Pendidikan, Kebudayaan, Riset, dan Teknologi., 2021.
- Kholifah, Azhar. "Strategi Pendidikan Pesantren Menjawab Tantangan Sosial Di Era Digital." *Jurnal Basicedu* 6, no. 3 (May 1, 2022): 4967–78. <https://doi.org/10.31004/basicedu.v6i3.2811>.
- Kusuma, Febra Anjar, Nurhayati, and Susilo. "Penguatan Pendidikan Karakter Peserta Didik Melalui Peraturan Pondok Pesantren Di Era 4.0." *Jurnal Ilmiah Mimbar Demokrasi* 21, no. 1 (October 17, 2021): 48–52. <https://doi.org/10.21009/jimd.v21i1.23046>.
- Lestari, Nyoman Ayu Putri, I Made Sutajaya, and I Wayan Suja. "Membentuk Karakter Siswa Di Sekolah Dasar Dengan Menerapkan Konsep Tri Hita Karana." *Jurnal Ilmiah Pendidikan Citra Bakti* 11, no. 1 (February 2, 2024): 139–51. <https://doi.org/10.38048/jipcb.v11i1.2389>.
- Marwiji, Muh Hasan. "Transformasi Kurikulum Dan Sistem Pembelajaran Di Pondok Pesantren Salaf Pada Era Disrupsi." *Ta'allum: Jurnal Pendidikan Islam* 12, no. 1 (August 30, 2024): 1–23. <https://doi.org/10.21274/taalum.2024.12.1.1-23>.
- Mayasari, Lina, and Fitryani Nur. "Pesantren Sebagai Model Pendidikan Holistik : Keseimbangan Antara Ilmu Agama Dan Ilmu Umum." *Jurnal Administrasi Dan Manajemen Pendidikan V No 2 DES* (2024): 238–48.
- Munawaroh, Munawaroh, and Fauzi Fauzi. "Implementasi Budaya Korea Dalam Mengembangkan Karakter Anak Usia Dini." *Aulad: Journal on Early Childhood* 6, no. 2 (July 20, 2023): 212–18. <https://doi.org/10.31004/aulad.v6i2.497>.
- Nadhiva, Diawita, and Azharotunnafi Azharotunnafi. "Internalisasi Nilai-Nilai Karakter Pada Pembelajaran Ips." *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial* 1, no. 4 (November 24, 2022): 401–11. <https://doi.org/10.18860/dsjpips.v1i4.2072>.
- Nizarani, Nizarani, Muhammad Kristiawan, and Artanti Puspita Sari. "Manajemen Pendidikan Karakter Berbasis Pondok Pesantren." *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 1 (March 18, 2020): 37–44. <https://doi.org/10.19109/intelektualita.v9i1.5432>.
- Noor Rofiq, A. Rafiq, and Muhammad Agus Wardani. "Pembelajaran Kontekstual Pada Mata Pelajaran Ilmu Pengetahuan Sosial (IPS)." *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 3, no. 2 (August 8, 2020): 98–105. <https://doi.org/10.29062/dirasah.v3i2.129>.
- Purwadhi, Purwadhi. "Pengembangan Kurikulum Dalam Pembelajaran Abad XXI." *Mimbar Pendidikan* 4, no. 2 (December 26, 2019): 103–12. <https://doi.org/10.17509/mimbardik.v4i2.22201>.
- Putri, Annisa Laela, Dinie Anggraeni Dewi, and Yayang Furi Furnamasari. "Peran Pendidikan Kewarganegaraan Dalam Membangun Bangsa." *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 126–30. <https://doi.org/10.33487/edumaspul.v6i1.2318>.
- Rahmawati, Ima Siti, Deden Sutrisna, and Risma Khairun Nisya. "Nilai-Nilai Kearifan Lokal Dan Pendidikan Karakter Dalam Cerita Rakyat Lutung Kasarung." *Jurnal Educatio*

- FKIP UNMA 9, no. 2 (June 30, 2023). <https://doi.org/10.31949/educatio.v9i2.4397>.
- Rahmawati, Yulastri. "Peran Pendidikan Sosial Dalam Membentuk Karakter Individu." *JUPSI: Jurnal Pendidikan Sosial Indonesia* 1, no. 2 (October 30, 2023): 41–46. <https://doi.org/10.62238/jupsijurnalpendidikansosialindonesia.v1i2.56>.
- Rosyidah, Aulia Nurul, and Ismeirita Ismeirita. "Analisis Penggunaan Media Sosial Dalam Pembentukan Karakter Peserta Didik (Studi Kasus Di Smpn 20 Bekasi)." *Research and Development Journal of Education* 9, no. 1 (April 11, 2023): 34. <https://doi.org/10.30998/rdje.v9i1.13839>.
- Setiawan, Deny, Ibrahim Bafadal, Achmad Supriyanto, and Syamsul Hadi. "Madrasah Berbasis Pesantren: Potensi Menuju Reformasi Model Pendidikan Unggul." *Jurnal Akuntabilitas Manajemen Pendidikan* 8, no. 1 (July 2, 2020): 34–43. <https://doi.org/10.21831/jamp.v8i1.27871>.
- Suarti, Suarti, Hijrawatil Aswat, and Masri Masri. "Peran Pembelajaran Ilmu Pengetahuan Sosial (IPS) Menuju Pelajar Pancasila Pada Siswa Di Sekolah Dasar." *Edukatif: Jurnal Ilmu Pendidikan* 5, no. 6 (December 19, 2023): 2527–35. <https://doi.org/10.31004/edukatif.v5i6.5867>.
- Subekti, M. Yusuf Agung, and Moh. Mansur Fauzi. "Peran Pondok Pesantren Dalam Pemberdayaan Masyarakat Sekitar." *Al-I'tibar: Jurnal Pendidikan Islam* 5, no. 2 (August 15, 2018): 99–100. <https://doi.org/10.30599/jpia.v5i2.554>.
- Sulaeman, A, M Makhrus, and Makhful Makhful. "Filantropi Islam Dalam Upaya Pembentukan Karakter Dengan Sistem Pendidikan Terpadu." *Alhamra Jurnal Studi Islam* 2, no. 2 (September 25, 2021): 123. <https://doi.org/10.30595/ajsi.v2i2.11701>.
- Syafe'i, Imam. "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (May 16, 2017): 61. <https://doi.org/10.24042/atjpi.v8i1.2097>.
- Taufiq, Fiqih, Ihda Aulia Mutmainah, M. Arvan Maulana, Titan Almalaila, and Wanda Hamidah. "Penerapan Pendidikan Bela Negara Di Kalangan Mahasiswa." *ComservA: Jurnal Penelitian Dan Pengabdian Masyarakat* 3, no. 1 (May 25, 2023): 319–27. <https://doi.org/10.59141/comserva.v3i1.757>.
- Umami, Santi Rika. "Jiwa Korsa Dalam Pembentukan Karakter Peduli Sosial Dan Lingkungan Di Pesantren Agro Nur El Falah." *Linear: Jurnal Ilmu Pendidikan* 8, no. 1 (March 30, 2024): 1–19. <https://doi.org/10.53090/jlinear.v8i1.622>.
- Yati, Rabi. "Permasalahan Krisis Pendidikan Karakter Pada Siswa Dalam Perspektif Psikologi Pendidikan," June 3, 2021. <https://doi.org/10.31219/osf.io/a3c6e>.