



STRENGTHENING SANTRI CHARACTER EDUCATION THROUGH THE MANAGEMENT OF KITAB NUSANTARA INSTRUCTION

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Abstract:

This study aims to analyze the management of Kitab Nusantara learning as an instrument for strengthening the character education of santri. This research uses library research with a descriptive-analytical approach. Data were collected through documentation studies and analyzed using qualitative content analysis. The findings show that structured educational management through planning, organizing, implementation, and evaluation can transform classical Islamic texts into practical character formation instruments. The Amanati program through Kitab Huququl Arham learning strengthens the values of respect and obedience to parents (*birrul walidain*), empathy, compassion (*rahmah*), social responsibility, discipline, and integrity. The integration of intensive mentoring, family-based implementation during holidays, community *daurah* assignments, and reward-punishment systems encourages the transformation of moral knowledge into moral action. Thus, systematic management of Kitab Nusantara learning contributes significantly to creating santri with strong religious and social character.

Keywords: *Educational Management, Character Education, Archipelago Manuscripts, Islamic Boarding Schools*

INTRODUCTION

Character education has become an increasingly urgent issue in the contemporary era, where rapid technological advancement, globalization, and the acceleration of information flows have created complex moral and social challenges (Haisuma et al., 2026). Educational institutions are expected not only to develop students' intellectual abilities but also to cultivate ethical values and responsible behavior. effective character education encompasses three interconnected dimensions: *moral knowing*, *moral feeling*, and *moral action*. Therefore, educational systems should integrate moral development into the learning process to produce individuals who are intellectually competent while maintaining strong moral integrity (Saputra et al., 2026).

Within the Indonesian educational landscape, Islamic boarding schools (*pesantren*) have long been recognized as institutions that emphasize both religious learning and character formation. Unlike many formal educational institutions, *pesantren* provide a holistic educational environment in which students experience continuous moral guidance through religious instruction, daily discipline, communal life, and the exemplary leadership of *kyai* (Razaq, 2026). This educational tradition has enabled *pesantren* to play a significant role in preserving Islamic values while responding to the moral needs of Indonesian society.

One distinctive characteristic of pesantren education is the use of Kitab Nusantara—classical Islamic texts written by Indonesian Muslim scholars. These works represent a unique intellectual heritage that combines Islamic teachings with local cultural and social contexts. Kitab Nusantara embodies the indigenization of Islamic scholarship, making religious values more relevant and accessible to Indonesian Muslims (Holidi et al., 2026). Beyond transmitting theological and legal knowledge, these texts contain ethical principles that serve as important references for developing students' religious commitment, social responsibility, and personal character.

Nevertheless, the educational value of Kitab Nusantara depends not only on the content of the texts but also on the effectiveness of the learning management that supports their implementation. Traditional learning methods such as *bandongan* and *sorogan* have successfully preserved the transmission of religious knowledge across generations (Abdullah, 2025). However, contemporary educational challenges require these methods to be complemented by systematic planning, implementation, and evaluation so that the moral values embedded in the texts can be effectively internalized into students' daily behavior. Without well-organized learning management, the study of classical texts may remain largely theoretical and fail to produce meaningful character transformation (Rahman, 2026).

Educational management scholars emphasize that effective learning management involves four essential functions: planning, organizing, implementing, and evaluating educational activities (Kulsum & Manshur, 2025). In the context of pesantren, integrating these management principles into Kitab Nusantara instruction can strengthen the process of character education by ensuring that learning objectives, instructional strategies, and assessment mechanisms are systematically aligned with the intended character outcomes. However, empirical evidence suggests that many pesantren still experience a gap between classroom instruction and students' everyday practices, limiting the effectiveness of character internalization (Basri et al., 2024).

Responding to this challenge, several pesantren have introduced innovative learning programs that combine classical Islamic scholarship with structured educational management. One such initiative is the Amanati Program, which utilizes the Kitab Huququl Arham as a medium for strengthening students' religious and social character through systematic learning activities (Khofsah, 2026). Despite the growing attention to character education in pesantren, previous studies have primarily focused on extracurricular activities, general management practices, or the teaching of classical texts such as *Ta'lim al-Muta'allim* and *Nurul Yaqin*. Limited attention has been devoted to examining how the management of Kitab Nusantara learning, particularly through the Kitab Huququl Arham in the Amanati Program, contributes to character development.

Therefore, this study aims to analyze the learning management strategy of the Kitab Huququl Arham implemented through the Amanati Program in an Islamic boarding school as a systematic effort to strengthen students' religious and social character. By exploring the processes of planning, implementation, and evaluation within the program, this study seeks to contribute both theoretically and practically to the development of effective character education models in Indonesian pesantren.

RESEARCH METHODS

This study employed a library research design using a descriptive-analytical approach. This approach was selected because the study aims to examine, analyze, and synthesize theoretical perspectives and scholarly literature concerning educational management, the learning of *Kitab Nusantara*, and character education in Islamic boarding schools (Novita, 2026). The descriptive-analytical method enabled the researchers to systematically describe and critically interpret the interrelationship between learning management and character formation, thereby developing a coherent conceptual framework for understanding their integration within the pesantren educational system (Sugiono, 2022).

The data sources were classified into primary and secondary sources. Primary data consisted of authoritative references, including foundational books on Islamic educational management, pesantren pedagogy, *Kitab Nusantara* learning, and character education theories. Secondary data were obtained from peer-reviewed journal articles, conference proceedings, academic publications, and relevant educational policy documents that provided complementary theoretical perspectives and empirical evidence related to character education and learning management in Islamic educational institutions (Ni'am, 2025).

Data were collected using the documentation method, involving a systematic review of relevant literature. The researchers conducted critical reading, note-taking, and thematic classification of concepts related to educational management, classical Islamic text learning, and character education. The selected literature was evaluated based on its credibility, relevance to the research objectives, and contribution to the theoretical discussion of character education in pesantren.

The collected data were analyzed using qualitative content analysis. The analytical process involved three stages: data reduction, by identifying and selecting key concepts from the literature; data display, by organizing the findings into a systematic theoretical narrative; and conclusion drawing, by synthesizing the analyzed concepts into an integrated understanding. Through this interpretative analysis, the study developed a conceptual model explaining how the management of *Kitab Nusantara* learning can be optimized as a strategic instrument for strengthening the religious and social character of students in Islamic boarding schools.

RESULTS AND DISCUSSION

The findings of this study demonstrate that the implementation of *Kitab Huququl Arham* through the Amanati Program constitutes a systematic strategy for strengthening students' religious and social character. The learning process extends beyond the transmission of religious knowledge by integrating instructional management with daily habituation, mentoring, and community-based activities (Sain, 2026). This integration enables the moral values embedded in *Kitab Huququl Arham* to be translated into students' attitudes and behaviors through structured educational practices.

Internalization of *Birrul Walidain* and Ethical Conduct through Intensive Mentoring

The implementation of the Amanati Program emphasizes intensive mentoring by *ustadz* and *ustadzah* as the primary mechanism for internalizing the ethical teachings of *Kitab Huququl Arham* (Novita, 2025). The book places significant emphasis on *birrul walidain* (filial piety), respect for relatives,

humility (*tawadhu'*), and proper manners toward elders. Within the learning process, mentors not only explain the textual meaning of these values but also guide students in reflecting on and applying them in their daily interactions (Sudarwan, 2025).

From the perspective of educational management, this mentoring process represents the effective implementation of the organizing and actuating functions. Learning activities are systematically organized through regular mentoring sessions, allowing continuous interaction between teachers and students (Khomairotusshiyamah, 2026). This process corresponds to concept of moral knowing, in which students acquire a comprehensive understanding of ethical principles before translating them into concrete actions. Consequently, *Kitab Huququl Arham* functions not merely as a source of religious knowledge but as an instrument for cultivating respectful attitudes and noble character within the pesantren environment.

Developing Social Care and Compassion through Holiday-Based Implementation

The Amanati Program extends character education beyond the classroom by encouraging students to implement the teachings of *Kitab Huququl Arham* during school holidays. Students are expected to demonstrate compassion (*rahmah*) and social responsibility by strengthening family relationships, assisting parents with household responsibilities, visiting relatives, and maintaining kinship ties (*silaturahmi*) (Abdurrahman, 2025).

This implementation reflects the educational principle of habituation, whereby repeated moral practices foster lasting character development. Rather than limiting learning to theoretical discussions, students directly experience the practical application of Islamic ethical values within their family and community environments. Such experiential learning strengthens empathy, generosity, and social responsibility while enabling students to internalize the concept that maintaining harmonious family relationships constitutes both a religious obligation and a social responsibility.

These findings indicate that the Amanati Program successfully bridges the gap between classroom instruction and real-life practice, ensuring that the ethical teachings of *Kitab Huququl Arham* become observable behaviors rather than abstract concepts.

Students as Agents of Social Change through the *Dauroh* Program

Another significant finding concerns the implementation of the *Dauroh* assignment, in which students are required to deliver religious lessons and communicate the ethical messages of *Kitab Huququl Arham* to members of the surrounding community (Hasanah, 2026). Through this activity, students assume the role of educators and moral ambassadors, thereby reinforcing their own understanding while contributing to community education.

The *Dauroh* program develops several essential character traits, including independence, communication skills, courage (*syaja'ah*), integrity, and social responsibility (*mas'uliyah*). Students are encouraged to become role models (*uswah hasanah*) whose behavior reflects the values they communicate to others. This process aligns with Lickona's concept of moral action, in which moral understanding is translated into responsible social engagement (Kamil, 2025).

From a learning management perspective, the *Dauroh* program illustrates the successful integration of classroom learning with community service. It enables students to recognize that Islamic education extends beyond personal piety toward active participation in maintaining social harmony and

strengthening family relationships within society.

Strengthening Character through the Reward System

The Amanati Program also incorporates a structured reward and punishment system as part of its evaluation and monitoring process (Sa'diyah et al., 2025). This mechanism reflects the controlling function of educational management by encouraging consistency in students' moral behavior. Students who consistently demonstrate responsibility, discipline, honesty, and commitment to implementing the teachings of Kitab Huququl Arham receive recognition and appreciation as positive reinforcement.

Conversely, corrective measures are applied when students fail to fulfill their responsibilities, serving as educational reminders rather than punitive sanctions. This balanced evaluation system promotes accountability (amanah), self-discipline, and perseverance (istiqamah), while fostering a culture of healthy competition (fastabiqul khairat) among students.

The findings suggest that the integration of evaluation mechanisms with character education contributes significantly to sustaining students' motivation and ensuring that ethical values are consistently practiced. Thus, the reward system functions not merely as an assessment tool but as an integral component of the overall character development process.

Overall, the findings demonstrate that the Amanati Program represents an effective model of learning management for integrating Kitab Huququl Arham into character education within the pesantren context. The program systematically combines planning, mentoring, practical implementation, community engagement, and continuous evaluation to facilitate the internalization of religious and social values.

Unlike conventional approaches that primarily emphasize cognitive mastery of classical Islamic texts, the Amanati Program adopts a holistic educational strategy that connects textual understanding with real-life application. Through intensive mentoring, family-based habituation, community outreach, and structured evaluation, students gradually develop moral knowledge, moral commitment, and moral action in accordance with Lickona's framework of character education (Zain, 2026).

These findings support previous studies emphasizing the strategic role of pesantren in character formation while contributing a more specific understanding of how learning management can optimize the educational function of Kitab Nusantara. The study therefore highlights that effective character education depends not only on the content of classical Islamic texts but also on the systematic management of learning activities that transform religious teachings into enduring personal and social values.

CONCLUSION

Manajemen pembelajaran Kitab Nusantara yang dikelola secara sistematis mampu menjadi instrumen efektif dalam penguatan pendidikan karakter santri. Melalui integrasi perencanaan, pengorganisasian, pelaksanaan, dan evaluasi, nilai-nilai kitab dapat ditransformasikan menjadi perilaku nyata. Program Amanati menunjukkan bahwa pembelajaran kitab tidak hanya menghasilkan pemahaman keagamaan, tetapi juga membentuk santri yang memiliki karakter religius, peduli sosial, disiplin, dan bertanggung jawab.

The findings of this study demonstrate that systematic educational management through the Amanati Program plays a pivotal role in transforming the theoretical values contained in Kitab Huququl Arham into students' lived character. Through intensive mentoring, independent implementation within

the family environment, and community service activities (Dauroh), the program successfully integrates the three dimensions of character education—moral knowing, moral feeling, and moral action. These findings indicate that learning management functions not merely as an administrative process but as a strategic educational instrument that enables classical Islamic texts to become practical guidelines for students' daily lives.

Furthermore, the learning of Kitab Huququl Arham effectively strengthens students' religious and social character, particularly in fostering filial piety (birrul walidain), empathy, compassion (rahmah), responsibility (mas'uliyah), independence, and confidence in conveying Islamic values to the broader community. The integration of a structured reward and punishment system further reinforces students' consistency in practicing discipline, trustworthiness (amanah), and moral responsibility. Overall, this study highlights that well-managed Kitab Nusantara learning can serve as an effective model for character education in Islamic boarding schools, contributing to the development of students who possess strong moral integrity, social awareness, and religious commitment.

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