

## Educational Values in *Fathul Kutub*: The Experience of Students of Pondok Modern Darussalam Gontor

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### ABSTRACT

This article aims to analyze and describe the educational values contained in *Fathul Kutub's* activities based on the experiences of KMI final grade students at Pondok Modern Darussalam Gontor For Girls Campus 3. The study employed a descriptive qualitative method with a case study approach. Data were collected in-depth interviews, direct observation during the activity, and documentation, including field notes and *Fathul Kutub* assignment sheets. The findings indicate that *Fathul Kutub* activities do not only function as a means of strengthening student's academic and linguistic competence, but also serve as a strategic medium from internalizing educational values. These values include independence, discipline, cooperation and mutual respect, self-confidence, responsibility, critical thinking, respect for different opinions. In terms of Arabic language development, *Fathul Kutub* contributes to improving students four language skills, namely listening, speaking, reading, and writing, through direct engagement with classical Islamic texts. The internalization of this value occurs through an experiential learning process in which students actively search, analyze, discuss and present ideas based on authoritative references. These findings imply that Pesantren educators need to design contextual, text-based learning activities that strengthen both students' intellectual capacity and character formation in the digital era will facing contemporary educational challenges more effectively.

### 1. INTRODUCTION

The purpose of Islamic education is not only to transfer knowledge (Faiz Ahdan Hawari, Imamatul Istiqomah, & Yunus Abu Bakar, 2024), but also instilling Islamic values in students. Internalizing or instilling Islamic values is also in charge of developing students to carry out values dynamically and flexibly within the limits of the idealistic configuration of the revelation of Allah SWT (Wahid, 2015). The cultivation of Islamic values can be instilled through character education. This is due to character education through cognitive, affective and psychomotor processes in its entirety (Munif, 2017). Therefore, the ideal Islamic education is an education that touches all dimensions of students' personalities through the integration of knowledge and character formation based on Islamic values. Pesantren as the oldest Islamic educational institution in Indonesia has contributed greatly in strengthening faith, improving education and improving the quality of life of the community (Fitri & Ondeng, 2022). In relation to character education, Pesantren has a central role in the implementation of values through distinctive and contextual activities. One of them is the *Fathul Kutub* activity which is one of the activities to support learning in the graderoom by holding introduction activities and study exercises *Kutub at-Turats* (Wijayanto AK, Mania, & Rusdi T, 2022). *Fathul Kutub* is also a forum for improving the understanding of Arabic religious texts that train students to improve their Arabic language competencies, namely from speaking, listening, reading and writing (Suryadarma, Abdillah, & Fitrianto, 2018). Thus, *Fathul Kutub* is one of the strategic media of Islamic boarding schools in instilling educational values while honing

the scientific and linguistic competencies of students in an integrated manner. Previous studies have examined Fathul Kutub from various perspectives, especially in relation to its implementation, learning methods and contribution to students' academic and religious understanding. For example, the study conducted by Siti Mania et al, which shows that Fathul Kutub plays an important role in improving students' religious understanding through the student-centered approach. However, the focus of that study is mainly directed toward the system of activity implementation and its impact on students' comprehension of religious knowledge (Wijayanto AK et al., 2022). Similarly, other discussions on Fathul Kutub tend to emphasize its function as an academic activity to train students in reading and understanding classical Islamic texts. Although these studies provide important insight, they have not critically explored how students personally experience Fathul Kutub as a process of value formation. Previous studies in Pesantren learning generally show that Pesantren education is not merely concerned with knowledge transmission, but also with the development of student's religious attitudes, disciplines, independence, and social responsibility through daily educational practices (Hidayat, 2016). However, previous research has not sufficiently explained how educational values emerge, are experienced, reflected upon and internalized by students during Fathul Kutub. In other words, existing studies tend to view Fathul Kutub as an instructional or academic program, while the dimension of students' learning experiences and the internalization of values within the activity remains underexplored (Saihu, 2019). This creates a research gap that needs to be addressed, particularly because character formation in Pesantren does not occur only through formal teaching, but also through direct experience, interaction, discipline, cooperation, responsibility, and reflection during educational activities.

The novelty of this study lies in its focus on the experiential dimension of Fathul Kutub. This research does not merely examine how the activity is implemented, but analyzes how students experience the learning process and how educational values are internalized through their direct involvement in searching, reading, discussing, analyzing, and presenting ideas from classical Islamic texts. By placing students' subjective experiences at the center of analysis, this study seeks to reveal the educational values formed during the process, such as independence, discipline, cooperation, mutual respect, self-confidence, responsibility, critical thinking, respect for opinions and the development of Arabic language skills. The emphasis on learning experience is relevant because experience is one of the essential components of effective learning. David Kolb explains that the learning occurs through concrete experience, reflection, conceptualization and active experiment (Pratiwi, Widayarni, Al-Yusainy, Marianti, & Rahmawati, 2013). Based on this perspective, Fathul Kutub should not only be understood as an activity aimed at producing students' written or oral understanding of books, but also as an educational process that allows students to construct meaning, build attitudes and internalize values through direct engagement with learning materials and social interaction. This research aims to analyze and describe the educational values contained in *Fathul Kutub* based on the experiences of KMI final grade students in Pondok Modern Darussalam Gontor. The study employs a descriptive qualitative approach, with interviews and observation techniques of data collection. Through this approach, research is expected to describe the various values that develop during the activity process and explain how these values are internalized through students' learning experiences. The findings of this research are expected to provide an academic contribution to the development of contextual character education in the Pesantren education system. Practically, this research may also become a reference for educators and Pesantren managers in designing learning activities that do not only focus on academic achievements, but also support the formation of student's personalities through educational values. By making the experience of students the main focus, this study seeks to answer how *Fathul Kutub's* remains relevant and in digital era as a learning activity that strengthens intellectual

capacity, Arabic language competence and character formation. Therefore, this research is also expected to encourage further studies that place learning experience as an important foundation for internalizing contemporary Islamic educational values.

## 2. METHODS

This study employed a descriptive qualitative approach with the type of case study design (Citriadin, 2020). This approach was used to gain an in depth understanding of the educational values experienced by students during Fathul Kutub activities. A qualitative case study was considered appropriate because it allows the researcher to describe a phenomenon contextually based on the direct experiences, reflections, and interpretations of the research participants. The research was conduct at Pondok Modern Darussalam Gontor For Girls Campus 3, Ngawi, East Java. The informants were selected using purposive sampling (Abdussamad, 2021). The inclusion criteria were: (1) KMI final grade students who participated in the entire series *Fathul Kutub* from beginning to end, and (2) students who where willing to provide honest and reflective information about their learning experiences. Based on these criteria, six students and a teacher were selected as the main informants. Although the number of informants was limited, the researcher considered it sufficient because the data had reached saturation. Data saturation was indicated by the repetition of similar information, patterns, and themes in the interviews, particularly regarding independence, discipline, cooperation, responsibility, confidence, critical thinking, respect for opinions, and Arabic language development. In addition, confirmation data were obtained from the activity supervisor to strengthen the interpretation of the students' experiences.

Table 1. Research Informants

No.	Initials	Status	Criteria	Role in the Study
1	S1	KMI Final Grade Student	Participated in Fathul Kutub from beginning to end	Main Informant
2	S2	KMI Final Grade Student	Participated in Fathul Kutub from beginning to end	Main Informant
3	S3	KMI Final Grade Student	Participated in Fathul Kutub from beginning to end	Main Informant
4	S4	KMI Final Grade Student	Participated in Fathul Kutub from beginning to end	Main Informant
5	S5	KMI Final Grade Student	Participated in Fathul Kutub from beginning to end	Main Informant
6	S6	KMI Final Grade Student	Participated in Fathul Kutub from beginning to end	Main Informant
7	S7	Teacher as supervisor of Fathul Kutub activities	Participated in Fathul Kutub from beginning to end	Main Informant

The data collection collected through three main techniques, namely in-depth interviews, direct observation and documentation (Zahroh, Nasution, Tazqia, & Nurhayati, 2025). The interviews were conducted to explore the subjective experiences of the students related to the educational values obtained during Fathul Kutub activities. Direct observations was carried out during the implementation of *Fathul Kutub* to examine learning interaction, student participation, group dynamic, discipline, cooperation and responsibility. Documentation was used to complete and verify data through field notes, Fathul Kutub worksheets, student's assignment sheet and activity archives. To ensure the validity and credibility of the data, this study applied triangulation, member checking, and audit trail. Triangulation was conducted by comparing data obtained from interviews, observations, documentation, and confirmation from the activity supervisor (Sugiyono, 2016). Member checking was carried out by reconfirming the main points of the interview results

with the informants to ensure that the researcher's interpretation was in accordance with their actual experiences. Meanwhile, an audit trail was maintained by documenting the research process, including interview notes, observation records, coding results, and theme development, so that the analysis process could be traced systematically. The research procedure consisted of several stages, namely preparation, data collection, data analysis, and conclusion drawing. In the preparation stage, the researcher determined the focus of the study, selected informants, and prepared interview guidelines and observation sheets. In the data collection stage, interviews, observations, and documentation were conducted. In the data analysis stage, all data were analyzed thematically through the stages of data reduction, data presentation, and conclusion drawing (Kusumastuti & Khoiron, 2019). The thematic analysis was carried out through a coding process. First, the researcher read the interview transcripts, observation notes, and documentation repeatedly to understand the overall meaning of the data. Second, the researcher conducted initial coding by marking important statements related to students' experiences and educational values. Third, similar codes were grouped into categories, such as independence, discipline, cooperation, responsibility, confidence, critical thinking, respect for opinions, and Arabic language skills. Fourth, these categories were developed into broader themes that represented the educational values internalized through Fathul Kutub activities. Finally, the themes were interpreted by connecting them with the research focus and relevant theoretical concepts. Through this process, the educational values emerging from students' learning experiences could be identified systematically and comprehensively.

### 3. RESULTS AND DISCUSSION

#### 3.1 Definition Of Educational Values

Value is an abstract and ideal concept, the existence of which cannot be proven empirically like concrete facts. Values relate to a person's belief in something that is considered good, important, and worthy to be realized in life. Values also have a function as a guideline that directs human behavior and helps individuals achieve perfection in accordance with their human nature. Thus, value instilling is a process that is consciously and structured to cultivate and internalize certain values so that they become the basis for thinking, behaving, and acting (Marjuni, 2020). When the term *Value* combined with *Educational*, the meaning refers to values that contain elements of education. Educational value is not only in the form of theory learned in grade, but also good values that are instilled in students to form better attitudes and behaviors. This value serves as a guideline in distinguishing good and bad actions and helps students apply them in daily life (Wening, 2012). Through consistent inculcation, educational values can form self-awareness to behave in accordance with applicable norms. Within the environment of educational institutions, there are a lot of educational values that can be taken and learned. However, there are several main values that most often appear and become the focus in the formation of children's character, including responsibility, discipline, independence, honesty, caring for others, confidence, mutual respect and tolerance. These values play an important role in shaping the personality of students so that they are able to behave in accordance with applicable social and moral norms. Through the learning process and habituation that is carried out in an ongoing manner, these values are expected to be embedded in students and become guidelines in daily life, both in the school, family, and community environment (Rachmadyanti, 2017). In today's all-digital era, educational value is becoming increasingly important. Today's children are very easily influenced by the negative things of the internet and social media, such as laziness, addiction *Gadgets*, to the loss of a sense of manners (Nelliraharti, Fajri, & Fitriliana, 2023). Therefore, instilling educational values through real learning activities at school or Pesantren is the best fortress so that children continue to have noble morals and strong character in the future.

### 3.2 Definition Of *Fathul Kutub*

Linguistically, *Fathul Kutub* Derived from the word *fath* which means opening and *Al-Kutub* which means books, so it can be interpreted as "opening the book". In the Pesantren environment, *Fathul Kutub* It is a scientific activity that aims to train students to read, understand, and study the books of Turats. Through this activity, students are guided to explore, translate, and understand the contents of the book independently or in groups, so that their ability to read and analyze classical Islamic literature can develop well (Mayasari, Agustina, & Jauhari, 2023). *Fathul Kutub* cannot be separated from the intellectual tradition of Pesantren which makes the *kutub at-turats* the main source of Islamic religious learning. This tradition has lasted for centuries as a form of scientific transmission from previous scholars to the next generation. In practice, students not only study the content of the book, but also understand the thinking methodology of scholars in establishing laws and solving religious problems. Classical books have a central position in the Islamic boarding school education system because they are seen as authoritative sources based on the Qur'an and Hadith (Mahrusillah, 2025). Therefore, the ability to access and understand the *kutub at-turats* is an important competency for students. In general, the implementation of *Fathul Kutub* generally begins with the provision of problems (*Al-Masail*) that must be studied by students. Furthermore, the students carried out *Muthala'ah* by browsing through various *kutub at-turats* to find relevant references. The findings were then discussed in groups to formulate systematic answers. The final stage is *Munaqasyah*, namely the presentation of the results of the study followed by questions and answers and scientific discussions to test the accuracy of the understanding and arguments that have been prepared (Wijayanto AK et al., 2022). In addition to improving brain intelligence and language skills, *Fathul Kutub* also forms a good character in students. Through this learning process, students learn to be patient in facing difficulties, disciplined in managing time, confidently speaking in front of a crowd, and learning to appreciate differences of opinion among scholars wisely.

### 3.3 Educational Values In *Fathul Kutub*

Based on interviews, observations and documentation involving KMI final grade students at Pondok Modern Darussalam Gontor for Girls Campus 3, this study found that *Fathul Kutub* functions as a medium for internalizing educational values. The values do not appear as abstract concept, but are formed through student's direct experiences during the activity. The students experienced academic challenges, group discussions, time pressure, presentation sessions, and responsibility for the accuracy of religious arguments (Ibrahim Maulana Syahid, Nur Annisa Istiqomah, & Azwary, 2024). These experiences became the basis for value formation. The following figure summarizes the main finding of study.

Figure 1. Summary of Research Findings

Fathul Kutub Process	Student's Learning Experiences	Internalized Educational Values	Character Formation
Reading <i>kutub at-turats</i> without harakat	Searching meanings, understanding Ara	Independence and responsibility	Students become more self-directed and careful in learning
Working under a structured schedule	Completing tasks according to time limits and activity procedures	Discipline	Students become more organized and consistent
Group discussion	Sharing tasks, exchanging ideas, listening to others	Cooperation and mutual respect	Students develop social awareness and respect for others
Presentation and <i>munaqasyah</i>	Explaining findings, answering questions,	Confidence and critical thinking	Student become more courageous and

	defending arguments		analytical
Using Arabic in reading, writing, listening, and speaking	Practicing Arabic in real academic situations	Arabic language competence	Student experience Arabic as living academic language

The figure shows that Fathul Kutub produces educational values through a continuous learning process. Each stage of the activity creates a particular learning experience, and each experience contributes to specific character outcome.

#### Value of Independence

The value of independence appeared when students were required to search for references, understand difficult Arabic vocabulary, and formulate answer without depending entirely on teachers or supervisors. One informant stated “*when we don't understand a foreign Arabic word, we first look for its meaning in munjid*” (Althafunnisa, 2025). This finding indicates that independence in Fathul Kutub is not merely personal autonomy, but academic self-direction. Students learn to control their own learning process by searching, comparing, and verifying information. The activity encourages them to become active learners rather than passive recipients of knowledge. In this context, independence becomes a character value that supports both intellectual maturity and responsibility in learning (Irama, 2023). Thus, the independence of students in *Fathul Kutub* not only reflects academic ability, but also forms the character of a learner who is resilient and responsible for his own learning process.

#### Discipline Values

Discipline emerged from the structured implementation of Fathul Kutub. The students had followed a strict schedule, beginning from searching references, reading texts, writing answers, conducting discussions, and presenting the result. The informants explained that each stage had a specific time limit, so they had to manage their time carefully (Ramadani, 2025). This finding shows that discipline in Fathul Kutub is not limited to punctual attendance. It also includes consistency in following academic procedures. Students are trained to work systematically and complete tasks according to the rules. Therefore, discipline functions as a foundation for academic responsibility. Through repeated practice, students learn that intellectual work requires order, commitment, and respect for the learning process (Fitri & Ondeng, 2022). Thus, discipline in *Fathul Kutub* is an important foundation in forming students who are organized, responsible and with integrity in undergoing the educational process.

#### The Value of Cooperation and Mutual Respect

Fathul Kutub is conducted in groups, which makes cooperation an important part of the activity. Each student has a role in searching vocabulary, understanding the text, finding references, or preparing arguments. One informant explained, “*We help each other in finding the meaning of mufradat, understanding the material, and preparing the discussion*” (Nasya Kurnia, 2025). This finding shows that cooperation in Fathul Kutub is not only practical, but also educational. Students learn that understanding classical texts cannot always be achieved individually. They need dialogue, shared interpretation, and collective responsibility. At the same time, group discussion trains students to respect different levels of ability and different opinions among their friends. Social interaction helps people learn better and strengthen ukhuwah and respect each other's opinions (Munif, 2017). Thus, Fathul Kutub strengthens social values such as mutual respect, solidarity, and togetherness.

#### Self-Confidence Values

The value of self-confidence appeared especially during the presentation and *munaqasyah* stages. Some students initially felt nervous when speaking in front of others. However, through repeated exposure to discussion and presentation, they gradually became more confident. One

supervisor stated that at the beginning of the activity, many students were passive during presentations, but over time the discussions became more active because students gained confidence to speak (Putri Priaswati, 2025). This finding indicates that confidence develops through practice and experience. Fathul Kutub gives students the opportunity to speak, explain ideas, respond to questions, and defend arguments in an academic forum. This process strengthens their belief in their own abilities. Confidence in this context is not only the courage to speak, but also the ability to communicate knowledge responsibly (Wahid, 2015). Thus, the ability to speak in public is one of the indicators of the success of education in fostering students who are independent, confident and ready to lead with Islamic values.

#### Value of Responsibility

Responsibility appeared when students realized that the topics discussed in Fathul Kutub were related to Islamic knowledge and religious problems. They had to be careful in understanding the text and presenting conclusions. One informant stated, *"We must understand our topic carefully. We cannot answer carelessly because we are responsible for the truth of the problem, especially when it relates to Islamic law"* (Rahela, 2025). The value of responsibility in Islamic education is closely related to the mandate in imparting knowledge (Hermawan & Ahmad, 2020). This statement shows that responsibility in Fathul Kutub has both academic and moral dimensions. Academically, students are responsible for the accuracy of the references and arguments they use. Morally, they are aware that religious knowledge must not be delivered carelessly. Therefore, Fathul Kutub trains students to be careful, honest, and accountable in conveying knowledge.

#### The Value of Critical Thinking and Respecting Opinions

Fathul Kutub also encourages students to think critically. Students do not only read one text, but compare several references, analyze differences of opinion among scholars, and determine the strongest argument. During group discussions, students are also required to listen to their friends' explanations before giving different opinions. One informant stated that they became accustomed to listening first before responding or disagreeing (Ramadhani, 2025). Critical thinking skills are one of the important competencies in 21<sup>st</sup> century learning (Patras, Yolanita, Wildan, & Fajrudin, 2024). This finding shows that critical thinking in Fathul Kutub is developed through textual analysis and academic dialogue. Students are trained to evaluate information, compare arguments, and provide reasons for their conclusions. At the same time, they learn that disagreement must be expressed respectfully. Thus, Fathul Kutub develops two important values simultaneously: analytical thinking and respect for differences.

#### The Value of Improving Arabic Across the Whole

In the *Fathul Kutub* series, Arabic is the main language used in terms of reading the book of Turast, writing and discussing. All informants agreed that the existence of *Fathul Kutub* improved Arabic language skills in terms of listening skills, writing skills, reading skills and speaking skills. One of the informants named Nafisa said *"It is very noticeable that the Arabic language increase at this Fathul Kutub event, such as we are told to find the meaning of books in Arabic, have to write explanations using the Arabic we have, listen to the presentation of problems from other groups using Arabic and explain the discussion in front of friends using Arabic"* (Zarqo', 2025). This finding shows that Fathul Kutub contributes to the development of four Arabic language skills: listening (*istima'*), speaking (*kalam*), reading (*qira'ah*), and writing (*kitabah*). Arabic is not only learned as a grammatical subject, but also practiced as an academic language. Through this process, students experience Arabic in a real context. Therefore, Fathul Kutub supports language acquisition through direct use, repeated practice, and meaningful communication. Based on these findings, Fathul Kutub can be understood as an integrative learning activity. It combines cognitive aspects through reading and analysis, affective aspects through responsibility and respect, and psychomotor aspects through writing, speaking, and presenting. The

educational values that emerge are not taught separately, but are internalized through the learning process itself.

### 3.4 Internalizing Educational Values In Experiential Learning Perspectives

The findings of this study show that the educational values that develop in *Fathul Kutub* activities do not arise through the process of direct knowledge transfer, but through the active involvement of students in the entire series of learning activities. This phenomenon can be analyzed using theory Experiential Learning which was put forward by David Kolb, who explained that learning takes place through the transformation of experience into knowledge and attitude formation. In this theory, the learning process consists of four stages, namely concrete experience, reflective observation, abstract conceptualization, and active experimentation (Akbar, 2025). At the stage of concrete experience, students are directly involved in the activity of reading, understanding, and studying *kutub at-turats* in Arabic without *harakat*. This activity became a real learning experience because students were faced with various academic challenges, such as finding the meaning of difficult *mufradat*, understanding the structure of *nahwu* and *sharaf*, and identifying the arguments contained in the text. The ability to read *kutub at-turats* requires an in-depth language analysis process because the text used is generally in the form of bare books that are not equipped with *harakat*, so students are required to construct their understanding independently based on the linguistic rules that have been learned (Husna, 2025). This experience encourages students to actively look for references, verify meaning, and compile understanding systematically. In the context of *Fathul Kutub*, direct involvement in the process of reading and analyzing the *kutub at-turats* is an important means to develop learning independence while strengthening the academic abilities of students. The next stage is reflective observation, which is when students carry out a process of reflection and evaluation of the experiences that have been passed. In the cycle Experiential Learning Kolb, this stage is the phase when learners reflect on the experiences gained to understand the meaning and lessons that can be drawn from the experience. This process is seen when they discuss the results of the reference search with group members, compare their understandings, and evaluate the accuracy of the interpretation of the text being studied (Akbar, 2025). Through these discussions, students not only gain a deeper understanding of the material, but also learn to respect differences of opinion and develop an open attitude to criticism and input from others. These findings are in line with research showing that reflective discussions can encourage active participation, critical thinking skills, and openness to different perspectives in the learning process.

Furthermore, at the abstract conceptualization stage, students begin to develop a systematic understanding of the information obtained. They not only collect references from various books, but also connect them into logical and accountable arguments. In theory Experiential Learning, this stage is the process of forming new concepts or understandings based on the experience that has been reflected. At this stage, critical thinking skills, academic responsibility, and thoroughness in understanding religious issues are developed (Akbar, 2025). These findings are in line with research showing that abstract conceptualization play a role in developing critical thinking skills through information analysis and the preparation of rational conclusions based on the evidence obtained. As for the active experimental stage (*active experimentation*) can be seen when the students present the results of their studies in front of other participants and answer various questions asked in the *Munaqasyah* forum. In theory Experiential Learning, this stage is the phase of applying the concepts and understanding that have been gained into real actions. At this stage, the students implement the results of their studies in the form of structured scientific communication through presentations, discussions, and the delivery of arguments. Experience speaking in front of forums, defending opinions, and responding to questions is an effective means of fostering confidence while strengthening academic communication skills. These findings are in

line with research showing that the active experimentation encourage learners to apply knowledge in real-world situations as well as actively develop communication and problem-solving skills (Rahmi, 2024). Based on this analysis, it can be understood that *Fathul Kutub* is a form of experiential learning that allows for a deeper internalization of values compared to learning that is only oriented to the delivery of material. Values such as independence, discipline, cooperation, responsibility, critical thinking, and confidence are not taught verbally through lectures or advice alone, but grow through real experiences experienced by students during the learning process. These findings reinforce the view that effective character education requires the active involvement of learners in authentic and contextual learning situations. Overall, the findings of this study show that Kutub fathul is a form of integrative learning that combines cognitive, affective and psychomotor aspects. The educational values that emerge are not taught explicitly, but are internalized through contextual learning experiences. This shows that practice-based activities such as *Fathul Kutub* have great potential in developing Pesantren-based character education. This activity is relevant to continue to be developed as a holistic and contextual learning model in the modern era.

#### 4. CONCLUSION

Based on the findings of this study, Fathul Kutub activities at Pondok Modern Darussalam Gontor for Girls 3 function not only as an annual academic program but also as an integrated learning medium that simultaneously develops students' cognitive, affective, and psychomotor domains. This activity plays an important role in instilling educational values such as independence, discipline, cooperation, mutual respect, self-confidence, responsibility, critical thinking, and appreciation of others' opinions. In addition, it contributes to the improvement of Arabic language skills, including maharah istima', kalam, qira'ah, and kitabah, as well as deepening students' understanding of turats texts through a contextual learning approach. The internalization of these values occurs through students' active engagement in reading, understanding, discussing, and presenting the content of classical Islamic texts, resulting in a reflective and meaningful learning experience. Thus, Fathul Kutub can be regarded as an integrative learning model that fosters both academic competence and character formation among students. However, this study has several limitations, including a limited number of informants and a research scope that is confined to a single pesantren, which may restrict the generalizability of the findings. Future research is recommended to expand the scope of study by involving multiple Islamic boarding schools and a larger number of participants, as well as exploring additional variables such as critical thinking skills and communication competence in greater depth.

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