

THE REINVIGORATION OF PESANTREN PEDAGOGY IN SHAPING THE ADAPTIVE CHARACTER OF AN-NAWAWI STUDENTS IN THE SOCIETY 5.0 ERA

Mohamad Madum¹, Raharjo², Atsmarina Awanis³, Ahd. Mujahid⁴

¹²Universitas Islam Negeri Walisongo Semarang; Indonesia

³Institut Agama Islam Nahdlatul Ulama Kebumen; Indonesia

⁴Sekolah Tinggi Agama Islam Nurul Hidayah Selatpanjang; Indonesia

Correspondence Email; mohamadmadum8@gmail.com

Submitted: 29/04/2026

Revised: 07/05/2026

Accepted: 30/05/2026

Published: 12/06/2026

Abstract

The aim of this study is to analyze and formulate a revitalization strategy for pesantren pedagogy to shape students who are adaptable in the Society 5.0 era, whilst remaining rooted in the values and traditions of Pesantren An-Nawawi Berjan Purworejo. This study employs a qualitative approach using a case study design; data is classified into primary and secondary data. Primary data consists of information and actions obtained directly from key informants, while secondary data includes written documents. Data is collected through observation, interviews, and documentation. Data analysis uses an interactive model that includes data collection, data condensation, data presentation, and a conclusion drawn, and is tested for validity through triangulation of sources and techniques. The results of the study show that pesantren pedagogy based on habituation, example, and a 24-hour life system is effective in forming religious character and discipline, but has not fully developed cognitive adaptivity and digital literacy. Existing values, learning practices, and pedagogical relationships tend to be normative and hierarchical, so they require transformation. The resulting reactualization model emphasizes the integration between traditional values of Islamic boarding schools, the competency demands of Society 5.0 (digital literacy, collaboration, problem solving), as well as the principles of preserving tradition and innovation. This study concludes that the reactualization of pesantren pedagogy must be integrative and transformative in order to form students with strong character and be adaptive to changing times.

Keywords

Pesantren Pedagogy, Student Character, Society 5.0.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

The revitalization of pesantren pedagogy in shaping the adaptive character of students in the Society 5.0 era has become an increasingly important academic issue because pesantren are no longer merely tasked with transmitting religious knowledge but are also required to produce students capable of living productively amid social and technological change. The Society 5.0 era places humans at the center of technological development, thereby requiring educational institutions to produce not only religious individuals but also those who are adaptive, critical, collaborative, and digitally literate (Suwarma & Jenuri, 2025). In this context, pesantren pedagogy faces a dilemma between preserving classical educational traditions and the need for more contextual learning transformation. Pesantren have long been known for successfully shaping character through habit formation, exemplary behavior, discipline, and the internalization of values from classical texts such as *Ta'lim al-Muta'allim*. However, this approach often remains focused on normative compliance and has not yet been fully directed toward strengthening students' adaptive capabilities in facing the dynamics of modern society (Kurrohman & Firdaus, 2024). In fact, data from UNESCO indicates that 21st-century skills such as problem-solving, communication, creativity, and digital literacy are the core competencies that the younger generation must possess to navigate global transformation (Sri Nurhayati, Dian Septikasari, Loso Judijanto, Dwi Susanto, Setrianto Tarrapa, Sudadi, Rusma Setiyana, Ayu Gede Willdahlia, Akhmad Ramli, 2025). Therefore, revitalizing pesantren pedagogy is an urgent necessity so that the character development of students does not stop at moral and spiritual aspects, but also fosters social and intellectual adaptability in the era of Society 5.0.

In practice, the pedagogy at the An-Nawawi Berjan Islamic Boarding School is still dominated by a traditional educational model based on the *kiai-santri* relationship, utilizing methods such as *sorogan*, *bandongan*, the cultivation of religious practices, and the reinforcement of a culture of discipline and obedience (Ribah, 2026). This model has proven effective in shaping the *santri's* religious character, social responsibility, solidarity, and ethics, as found in research on the formation of *santri's* social character based on the instillation of religious values and collective interaction in the pesantren (Sari & Kurniasih, 2025). Furthermore, the use of classical texts as the primary learning resources also reinforces the internalization of moral and spiritual values among students in their daily lives. However, the academic challenge lies in the fact that these pedagogical practices still tend to maintain a one-way model of knowledge transmission and have not yet fully integrated critical, collaborative, and technology-based learning approaches. Other research

indicates that modern pesantren pedagogy faces challenges in developing digital literacy, reflective thinking skills, and problem-solving abilities without losing its traditional identity (Mutammam et al., 2025). This situation highlights a gap between the pedagogical strengths of Islamic boarding schools in moral education and the need for adaptive character traits that require the ability to respond to social and technological changes.

Furthermore, the pedagogical capacity of Islamic boarding schools to respond to the challenges of social and technological change remains in a transitional phase. On the one hand, Islamic boarding schools possess strong social and cultural capital in shaping character through an educational system based on role modeling, discipline, and collective habits (Maryono, 2022). However, on the other hand, the development of Society 5.0 requires Islamic boarding schools to reorient their pedagogical approach so that it not only instills values but also develops adaptive competencies such as digital literacy, creativity, communication, and critical thinking skills (Prima Mytra, Wardawaty, Akmal, Kusnadi, 2021). Data from the World Economic Forum even shows that skills such as analytical thinking, resilience, flexibility, and technological literacy will be the most in-demand competencies in the future (Zahidi, 2023).

The observation results show that Pesantren An-Nawawi Berjan Purworejo has so far succeeded in shaping students' character through the habituation of worship, the study of classical Islamic texts (kitab kuning), discipline, and the exemplary behavior of the kyai and ustadz. This educational pattern has proven capable of instilling religious values, responsibility, independence, and moral character in the students. However, the development of the Society 5.0 era presents new challenges, as students are required not only to possess strong moral character but also to adapt to social changes and technological developments. In reality, character formation in the pesantren is still more oriented toward strengthening moral-spiritual aspects. At the same time, adaptive competencies such as digital literacy, critical thinking, collaboration, and problem-solving have not yet been fully integrated into its pedagogical practices. This condition indicates a gap between the strength of pesantren in shaping religious character and society's needs, which expect pesantren graduates to play an active role in the digital era. Meanwhile, previous research generally discusses character education, curriculum transformation, and strengthening students' competencies in the Society 5.0 era. Still, it has not specifically examined the revitalization of pesantren pedagogy as an effort to integrate traditional values with adaptive character. Therefore, this research is important to conduct to formulate a model of pesantren pedagogy revitalization that remains rooted in pesantren

tradition while developing students who are adaptive, critical, and responsive to the challenges of Society 5.0.

Research on pesantren pedagogy and the development of adaptive character in santri in the Society 5.0 era has been widely conducted over the past five years. Research (Al Faruq et al., 2025) indicates that the implementation of character education based on the five core values of Islamic boarding schools plays a crucial role in fostering religious character, discipline, and responsibility among students in the digital age. Research (Rahman & Husin, 2022) found that Islamic boarding schools are navigating the Society 5.0 era through curriculum transformation, strengthening life skills, infrastructure development, and institutional collaboration to enhance students' adaptability to social and technological changes. Furthermore, a study (Sya'bani, 2023) explains that adaptive, collaborative, and innovative strategies employed by Islamic Religious Education teachers are key factors in addressing the challenges of Society 5.0, particularly in the development of students' character and social readiness. Research (Masitoh & Nisa, 2024) indicates that pesantren culture, through habit formation, role modeling, and intensive supervision, is effective in shaping students' religious character and discipline, although it remains dominated by traditional approaches. Furthermore, research (Mutammam et al., 2025) emphasizes that the transformation of pesantren education in the era of Muslim Society 5.0 requires the integration of traditional pesantren values with digital competencies and contextual learning so that students can adapt to global changes.

Based on these five studies, it is evident that previous research has primarily focused on pesantren-based character education grounded in traditional values, curriculum transformation, adaptive learning strategies, and strengthening students' competencies to navigate the Society 5.0 era. However, these studies still have limitations because they have not specifically examined the reactualization of pesantren pedagogy as an integrative model that connects traditional values, pedagogical practices, and the formation of adaptive character in students within the context of a specific pesantren. Some studies focus solely on religious character aspects, while others emphasize curriculum transformation or learning strategies without deeply linking them to the overall construction of pesantren pedagogy. Furthermore, no research has specifically taken Pondok Pesantren An-Nawawi Berjan as the research locus within the context of pedagogical reactualization to shape adaptive student character in the Society 5.0 era. Based on these gaps, the novelty of this study lies in the effort to formulate a model for the re-actualization of pesantren pedagogy that not only preserves traditional pesantren values but also integrates the demands of adaptive character in

the Society 5.0 era in a more systematic manner. This study does not merely address character education or the transformation of learning in isolation; rather, it examines the relationship between the pedagogical framework of the pesantren, learning values and practices, patterns of pedagogical relationships, and models of pedagogical renewal that are relevant to shaping the character of An-Nawawi students, students who are adaptable, of good character, and remain rooted in the pesantren tradition. Thus, this study is expected to strengthen and complement the literature on pesantren pedagogy in the Society 5.0 era.

Based on this background and the existing research gaps, this study aims to: (1) analyze the pedagogical framework of the pesantren in shaping the character of students at the An-Nawawi Berjan Islamic Boarding School, (2) identify the values, learning practices, and patterns of pedagogical relationships that contribute to the formation of adaptive character among students in the Society 5.0 era, and (3) formulate a model for the re-actualization of pesantren pedagogy that is relevant in shaping students' adaptive and principled character while remaining rooted in pesantren traditions. Theoretically, this study is expected to strengthen research on pesantren pedagogy by presenting an analysis of the integration between traditional pesantren values and the demands for adaptive character in the Society 5.0 era, while simultaneously expanding the discourse on culture-based character education within the context of social and technological change. This research is also expected to serve as an academic contribution to the development of pesantren pedagogy theory, which has largely been understood as a traditional educational system, despite possessing transformative potential in building the adaptive character of students. Meanwhile, from a pragmatic perspective, this study is expected to serve as a reference for pesantren administrators, educators, and Islamic education policymakers in designing learning models capable of integrating religious values, pesantren culture, and 21st-century competencies such as digital literacy, communication, collaboration, and problem-solving without compromising the pesantren's identity. Thus, the results of this study are expected to be beneficial not only for the development of education at Pesantren An-Nawawi Berjan Purworejo but also to serve as an alternative model for the development of pesantren pedagogy in the broader context of the Society 5.0 era.

METHOD

This study uses a qualitative approach with a case study design (Ramadhan, 2021). This design was chosen because the researcher aims to explore, understand, and describe in depth the

phenomenon of reactualization of pesantren pedagogy that is taking place naturally without intervention at the An-Nawawi Berjan Islamic Boarding School. Operationally, this research was carried out by observing and directly examining the dynamics of education, teaching methods, and social interactions that occurred in the An-Nawawi Berjan Islamic Boarding School. The unit of analysis in this study is focused on the pedagogical process of pesantren and the character development of students. Specifically, this includes the teaching methods of kyais and asatidz, integrated pesantren values, as well as patterns of behavior adaptation and the mindset of An-Nawawi Berjan students in facing digital transformation and challenges in the Society 5.0 era.

The data sources in this study are classified into primary data and secondary data (Moleong, 2018). Primary data in the form of information and actions obtained directly from key informants, namely kyais, the ranks of the asatidz council, administrators, and representatives of An-Nawawi Berjan students. Meanwhile, secondary data includes written documents such as curriculum archives, pesantren guidebooks, institutional profiles, and supporting literature in the form of scientific journals relevant to the theme of pesantren education and Society 5.0. Data collection techniques are carried out through three main methods, namely observation, interviews, and documentation (Sigh, 2017). Observation was carried out to directly observe the learning activities and daily life of the students, which was conducted from December 27, 2025, to February 18, 2026. Semi-structured interviews were applied to explore the strategies, perspectives, and meanings of pedagogical reactualization carried out by educators. Documentation studies are used to collect administrative data and strengthen evidence of findings in the field. Data analysis using an interactive analysis model developed by (Miles et al., 1996). This analysis includes four streams of activities that occur simultaneously, namely data collection, data condensation (sorting and simplifying data relevant to the focus of Society 5.0 adaptation), presenting data in the form of narrative texts, and concluding. The validity of the data in this process was tested using source triangulation techniques and triangulation techniques.

FINDINGS AND DISCUSSION

Findings

Research data on the revitalization of pesantren pedagogy in shaping the adaptive character of An-Nawawi students in the Society 5.0 era. The research data were obtained through observation, interviews, and documentation conducted at the An-Nawawi Berjan Islamic Boarding School,

involving kyais, ustadz, and students as the primary data sources. The presentation of the data focuses on three key aspects of the research: the construction of pesantren pedagogy in shaping student character; the values, learning practices, and patterns of pedagogical relationships that contribute to the development of adaptive character; and a model for the re-actualization of pesantren pedagogy relevant to the demands of the Society 5.0 era. The data obtained was then analyzed qualitatively to understand the relationship between pesantren pedagogical traditions, character formation, and the need for socio-technological adaptation in the context of contemporary pesantren education.

Table 1. Reinforcing Pesantren Pedagogy to Foster Adaptive Character in Students at the An-Nawawi Pesantren in Berjan, Purworejo, in the Society 5.0 Era

Research Focus	Research Findings	Pedagogical Implications
The Pedagogical Framework of Islamic Boarding Schools in the Character Development of Students	The pedagogy of Islamic boarding schools is shaped by the example set by the kiai, the practice of worship, discipline, a collective culture, and the use of the sorogan and bandongan methods, which instill religious values, a sense of responsibility, and social solidarity among the students.	Traditional pesantren pedagogy remains relevant as the foundation for the moral and spiritual character development of students amid modern social changes.
The values and practices of learning in fostering adaptive character	The values of sincerity, independence, patience, ethics, and responsibility are instilled through the students' daily activities. Learning practices are beginning to focus on strengthening digital literacy, collaboration, and problem-solving, although these efforts are still limited in scope.	Islamic boarding schools need to integrate character education with 21st-century skills so that students are not only religious but also adaptable to technological and social developments.
Patterns of Pedagogical Relationships in Islamic Boarding Schools	The relationship between the kiai and the santri is hierarchical yet paternalistic and characterized by the kiai serving as a role model. The ustadz acts as both a moral guide and a supervisor of the santri's behavior in daily life.	Pedagogical relationships in Islamic boarding schools play a significant role in character development, but they need to be developed into a more dialogic, participatory, and reflective model.
Revitalizing Pesantren Pedagogy in the Society 5.0 Era	This revitalization is achieved through the integration of traditional pesantren values with contextual learning, the development of life skills and digital literacy, and the redesign of a curriculum that is more adaptable to the changing times.	Revitalizing pesantren pedagogy is a key strategy for preserving the identity of the pesantren system while preparing students to adapt to the Society 5.0 era.
Adaptive Pesantren Pedagogical Model	The adaptive pedagogical model was developed through the integration of pesantren values, the transformation of teaching practices, the strengthening of the digital ecosystem, and the internalization of character traits rooted in pesantren culture.	This model could serve as an alternative approach to developing pesantren education that remains rooted in tradition while responding to the demands of modern society.

Source: Synthesized by the researcher from qualitative data obtained through interviews, observations, and documentation at An-Nawawi Berjan Islamic Boarding School (2026).

The Construction of Islamic Boarding School Pedagogy in the Formation of the Character of An-Nawawi Students

Based on field observations, the pedagogical construction applied at Pesantren An-Nawawi relies on a synergy between the Salafiyah (traditional) education system and a rational-contextual approach. The study of classical literature (yellow books), such as *Ta'lim Muta'allim*, remains the main axis, but the methods of knowledge transmission, such as *sorogan* and *bandongan*, have been recontextualized. Students no longer merely memorize texts passively; rather, they are encouraged to actively discuss the relevance of Islamic values to the realities of technological and informational challenges they currently face. The interview results indicate that the pedagogical construction of the pesantren at An-Nawawi Islamic Boarding School is built through the integration of three main patterns, namely role modeling, habituation, and a 24-hour life system (Huda, 2026). The pattern of example can be seen in the dominance of the role of *kiai* and *ustadz* as central figures who become a reference for the morals and behavior of students. Meanwhile, Habituation is manifested through daily routines such as congregational prayers, recitation of the yellow book, and strict time discipline. The 24-hour life system makes all student activities, both formal and informal, part of the character education process that takes place continuously (Ngubaillah, 2026). These findings are in line with research that shows that the formation of students' character is greatly influenced by the Habituation of daily activities that produce religious, independent, and disciplined values. (Podungge Mariaty, Kasidi, 2025). In addition, observations indicate that a fully controlled pesantren environment strengthens the internalization of values because students' activities span from waking up to sleeping.

The findings confirm that the pedagogy of the pesantren in An-Nawawi does not operate as a means of transferring religious knowledge, but as a comprehensive moral internalization ecosystem. The exemplary pattern of the *kyais* and the ranks of *asatidz* proved to be the most vital instrument in patenting independence, Laughter, and student resilience (Huda, 2026). This validates the empirical view that the construction of pesantren education that combines spiritual depth and dormitory discipline is very effective in producing a strong character that is not uprooted from its moral roots, even though it continues to be hit by the currents of modernization. However, if examined critically, the pedagogical construction cannot actually be fully called a pedagogical model in the modern sense, but rather as a system of socialization of tradition-based values. This is because the educational process is still very dependent on authoritative figures (*kiai*) and has not

been fully structured in a reflective or dialogical pedagogical framework. From the interview results, it is emphasized that character formation in pesantren often relies on internalized culture and traditions, without an explicit critical process (Ngubaillah, 2026). In other words, the pedagogical strength of pesantren lies precisely in the consistency of practice, not in its theoretical formulation. This is problematic when associated with the demands of Society 5.0, which emphasizes reflective, critical, and adaptive abilities that do not automatically arise from overly normative and hierarchical systems.

Descriptively, this pedagogical construction is implemented through the management of a strict but dialogical 24-hour routine. The mentoring process from the dormitory management conditions a communal learning environment that is full of the values of tolerance and cooperation (Ngarifin, 2026). Furthermore, through academic culture such as forums *bahtsul masail* (discussion of Islamic law problem-solving) at the basic level, students are trained to get used to dialectics, think critically, and find solutions to social problems (Ngubaillah, 2026). In addition, the pedagogical construction of pesantren at the An-Nawawi Berjan Islamic Boarding School can be understood as a value-based education system rooted in the five basic principles of pesantren education, such as remembering the hereafter, improving ethics and enthusiasm, independence, sincerity in learning, and patience. These values are internalized through social interactions, religious activities, and the collective culture of the pesantren that form the habits of the students. This process creates a relatively strong character in moral and spiritual aspects, especially in terms of obedience, discipline, and social solidarity. This is consistent with observations that found that pesantren can shape character through the integration of values into daily life and intensive social interactions. This integrated educational ecosystem is the solid foundation in shaping the character of collaborative and adaptive students as the main provision in the Society 5.0 era.

The Formation of the Adaptive Character of Santri An-Nawawi in the Era of Society 5.0

The findings show that values, learning practices, and patterns of pedagogical relationships in the An-Nawawi Berjan pesantren contribute to the formation of adaptive character through three main aspects. First, the basic values of pesantren, such as sincerity, independence, discipline, and responsibility, are the foundation for the formation of the character of students who are in accordance with social change. These values are not only taught verbally, but are internalized through strong pesantren culture and traditions (Ribah, 2026). Second, learning practices are carried out through intensive habituation, for example, advice and supervision, so as to produce religious

character while being trained in self-control (Ngarifin, 2026). Third, the pattern of pedagogical relations is hierarchical but paternalistic, where kiai and ustadz function as central figures who not only transfer knowledge but also shape the orientation of students' values and behaviors (Ngubailah, 2026). The findings show that these values have been directly integrated into the routine of students. His learning practice no longer focuses exclusively on one-way transfer of understanding, but begins to include the use of information technology as an instrument of da'wah and collaborative literacy. In addition, the pattern of pedagogical relations between kyais, asatidz, and santris shows a constructive shift from rigid hierarchy to relationship mentorship, where educators act as moral facilitators as well as drivers of student innovation. In the context of Society 5.0, the An-Nawawi Berjan Islamic boarding school has begun to integrate strengthening life skills and digital literacy to support students' adaptive abilities to technological developments.

These findings confirm that the noble values of pesantren are actually very elastic and in line with the competency demands of Society 5.0, such as cognitive flexibility, problem-solving, and emotional intelligence. Dialogical practices and egalitarian relations that continue to prioritize manners have proven to be a catalyst so that students do not experience cultural shocks (Culture Shock) when facing technological disruption (Ngubailah, 2026). This phenomenon validates the view that contemporary pesantren that successfully combine Islamic epistemology with digital literacy will be able to produce a superior generation without sacrificing their spiritual identity (Ngarifin, 2026). However, if analyzed critically, these contributions do not automatically produce adaptive characters in the sense of Society 5.0. The main problem lies in the fact that pesantren education still relies a lot on example and discipline, not on the development of reflective reasoning or technology-based problem solving (Ngubailah, 2026). In addition, the demands of the Society 5.0 era require not only morality, but also the integration between religious values and digital competencies, as well as complex thinking skills (Boehari & Maryam, 2025). This means that the claim that pesantren pedagogy has formed an adaptive character is still weak if it is not accompanied by evidence of an epistemological transformation in the learning process.

Descriptively, the pedagogical construction of pesantren can be understood as a value-based education system that works through integration between culture, practice, and social relations (Khoiruddin, 2026). Values such as discipline and responsibility are instilled through collective rules, intensive supervision, and systems of reward and punishment, which shape the behavior of students in daily life (Fauzi & Mokhtar, 2024). Repetitive and experiential-based learning practices

directly strengthen the internalization of values. At the same time, the close pedagogical relationship between kiai and students creates an emotional attachment that supports the character education process. In the context of Society 5.0, this pattern began to adapt by incorporating elements of life skills (life skills) and readiness to face technology-based social change, even though the transformation is still partial and has not fundamentally touched the pedagogical structure (Huda, 2026). Thus, the integration of values and practices creates a solid pedagogical ecosystem that ensures that An-Nawawi Berjan students are not only capable of operating technology but also wise and moral in utilizing it for the benefit of the wider community.

The Reactualization Model of Islamic Boarding School Pedagogy in An-Nawawi Students

The observational findings indicate that the model of pesantren pedagogy re-actualization that is relevant at Pesantren An-Nawawi Berjan leads to the integration of the principle "al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah" (building on the goodness of the past, and being wise in responding to the present) in three main dimensions, namely curriculum, methods, and learning ecosystem. In terms of curriculum, there is an effort to integrate the study of classical texts with the strengthening of digital literacy and life skills. In terms of methods, there is an enrichment from traditional methods (bandongan, sorogan) towards a more contextual and collaborative approach. Meanwhile, in terms of the ecosystem, the pesantren has started to open itself to external collaborations and the use of technology as a learning medium. The data shows that students are not only conditioned to study the Turats (Yellow Book) through the Sorogan and Bantongan methods, but also begin to be actively involved in project-based learning that utilizes information technology (Ribah, 2026). These findings are in line with research that shows that the transformation of pesantren in the Society 5.0 era requires the integration of traditional values and technology-based educational innovations, as well as the development of students' adaptive skills (Mutammam et al., 2025). This proves that the tradition of ngaji is still strictly maintained as a spiritual, moral anchor. At the same time, digital literacy skills and critical thinking are adopted as wings so that students are able to adapt.

This data clearly emphasizes that to form adaptive students in the Society 5.0 era, the An-Nawawi Berjan pesantren does not need to be uprooted from the original tradition, but rather to contextualize teaching methods. This integrative model has been proven to validate the position of the An-Nawawi Berjan pesantren as an alternative to a complete character education system in the modern era (Ribah, 2026). With this model, students are equipped with a strong ethical foundation

to be able to control technology from a human-centered perspective, so that they still adhere to the principle of *tafaqquh fiddin* (religious deepening) while being responsive to global disruption and innovation (Huda, 2026). However, it should be emphasized that this so-called reactualization model is still in the stage of partial adaptation, not structural transformation. The main problem is the inconsistency between the adoption of technology and the traditional pedagogical paradigm. Digital integration is often only instrumental (e.g., the use of media), not epistemological (changes in ways of thinking and learning). In fact, the Society 5.0 era demands a learning approach that is problem-solving-based, collaborative, and student-centered.

Practically, the implementation of this model is clearly illustrated through the synchronization between the curriculum of the An-Nawawi Berjan Islamic boarding school and the creative activities of the students. For example, the study of moral values from kitab *Ta'lim Muta'allim* or *Adabul 'Alim wal Muta'allim* is not only interpreted textually in the classroom, but also visualized by students into a form of digital literacy campaigns, positive *da'wah* content design, and resolution of social conflicts on social media (Ngubaiillah, 2026). This kind of construction ensures that the essential values of *pesantren*, such as sincerity, simplicity, tolerance, and independence, are transformed into a living, flexible, and relevant character in answering the real problems of society in the vortex of Society 5.0. Descriptively, the model of reactualization of *pesantren* pedagogy at the An-Nawawi Islamic Boarding School can be formulated as a value-based integrative-transformative model. This model combines three main elements, namely (1) internalization of traditional values of *pesantren* (religiosity, morals, discipline), (2) strengthening adaptive competencies (digital literacy, critical thinking skills, and collaboration skills), and (3) reconstruction of pedagogical relations towards a more dialogical and participatory pattern. This model places *pesantren* not only as a center for value transmission, but also as a space for knowledge production that is responsive to the changing times. This is in accordance with the concept of character education in the era of Society 5.0, which emphasizes the balance between moral strength and technological competence in shaping adaptive and competitive individuals (Mutammam et al., 2025). However, the effectiveness of this model is highly dependent on the consistency of implementation and the readiness of Islamic boarding school human resources in carrying out a comprehensive transformation, not just symbolic.

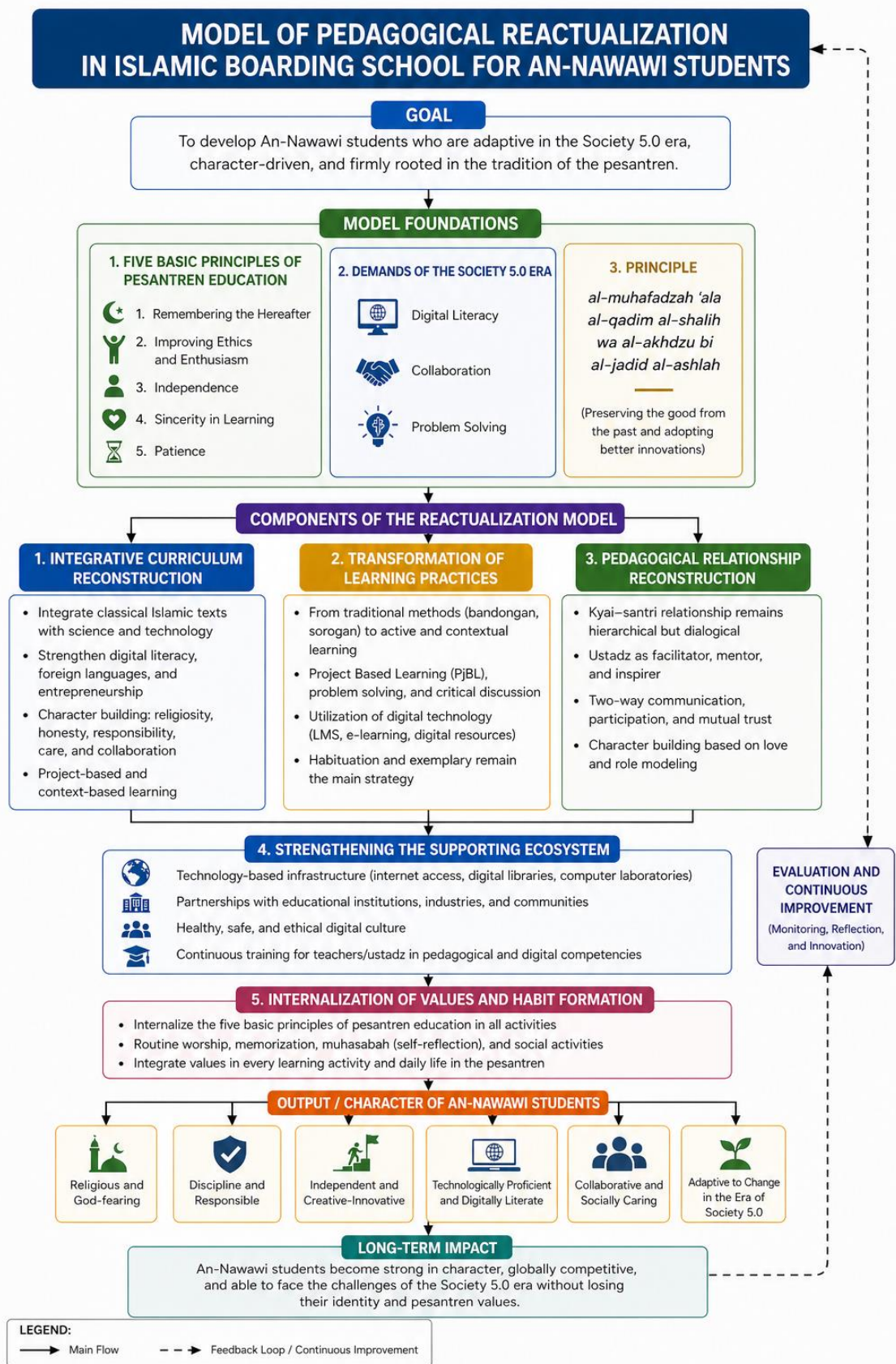


Figure 1. Synthesis of the Reactualization Model of Pesantren Pedagogy in Shaping Adaptive Student Character

Discussion

The results of the study show that pesantren pedagogy at the An-Nawawi Islamic Boarding School has the main strength in value integration, habituation-based learning practices, and intense pedagogical relationships between kiai and students. This construction has proven effective in forming religious character, discipline, and responsibility through a 24-hour education system (Mujahid, 2021). However, in the context of Society 5.0, this effectiveness has not fully reached the aspects of technology-based adaptivity and critical thinking skills (Rafsanjani, 2023). These findings are consistent with research that states that pesantren excel in moral formation, but still face challenges in 21st-century competency integration (Rahman & Husin, 2022). Overall, this study found that the An-Nawawi Berjan Purworejo Islamic Boarding School has successfully implemented the pedagogical reactualization model integrative-transformative (Malikhah & Muchlis, 2024). This model harmoniously synergizes scientific transmission salafiyah, such as the Sorogan and Bandongan systems, with a collaborative and technologically literate 21st-century learning approach (Nidzom et al., 2024). The real result of the integration of values, practices, and pedagogical relations is the formation of students who not only have spiritual solidity (Smash it in silver) but also cognitive flexibility, critical power, and independence to adapt to the changing times.

In the context of social change marked by the era of Society 5.0, a concept introduced by the Japanese government through the Cabinet Office of Japan, education is no longer sufficiently oriented to the formation of morals, but must also be able to integrate technology with human values (Holroyd, 2022). An-Nawawi Berjan Islamic Boarding School, as a traditional educational institution, faces demands to adapt without losing its identity. This contextualization shows that the values of the An-Nawawi Berjan pesantren, such as sincerity and independence, remain relevant, but need to be translated into practices that support digital literacy and adaptive skills. This is in line with a study that emphasizes the importance of integrating technology in Islamic education to answer global challenges (Suriyati et al., 2025). The findings are particularly relevant when contextualized with the demands of the Society 5.0 era, where technology and artificial intelligence are designed to be centered on human well-being (human-centered). In this digital society order, the An-Nawawi Berjan pesantren takes a very strategic role as a moral filter (Rosenberger et al., 2019). When the flow of information dominates the infinite social life, the character of tawassuth (moderate), tolerance, and social media ethics instilled through the tradition of boarding schools are the main fortress, so that the process of student adaptation to technology does not erode their

manners and social empathy (Trisnani & Mariyam, 2026).

Theoretically, the pedagogical reactualization at the An-Nawawi Islamic Boarding School is in line with the theory of comprehensive character education initiated by (Lickona, 2009). Lickona emphasized that a complete character education must include three fundamental elements, namely morals *Knowing* (moral knowledge), morality *Feeling* (moral feelings), and morals *Stuart T* (moral action). These three elements are implemented appropriately in the An-Nawawi pesantren through the study of the yellow book (*Cognitive/knowledge*), the example of *asatidz* and spiritual *riyadhoh* (*affective/feelings*), as well as the responsible application of digital literacy in solving real problems (*psychomotoric/action*) (Suparman, 2017). This can be explained through the perspective of character education and the theory of social constructivism (Moulin-Stožek, 2019). The pedagogy of Islamic boarding schools, based on example and habituation, reflects a social learning approach in which values are transmitted through interaction and direct experience (Arif, 2024). Thus, pesantren pedagogy needs to be reconstructed so that it not only functions as a transmission of values, but also as a process of knowledge construction.

Interpretively, it can be understood that the main strength of pesantren pedagogy lies in its ability to form a strong student habitat in moral and social aspects (Aisyah et al., 2025). However, this power is also a limitation when it is not balanced with the development of adaptive abilities based on cognitive and technological development (Abdillah et al., 2019). In other words, pesantren pedagogy tends to produce a stable character, but not necessarily flexible. This shows that there is a gap between the goal of adaptive character formation and pedagogical practices that are still normative (Masitoh & Nisa, 2024). This phenomenon breaks the old stigma that often labels pesantren as rigid, traditional, and resistant to modernity (Darmini, 2021). On the contrary, pesantren have proven to have a very organic defense and adaptability mechanism (Subagyo & Arifin, 2025). The transformation of teaching methods that is carried out without having to overhaul the roots of Islamic epistemology proves that dormitory discipline and theological depth can be a very dynamic foundation to give birth to responsive and resilient agents of change in the midst of technological disruption.

When compared to formal education in public schools, which often only focuses on mastering digital technical skills (*hard skills*), the pedagogical model of the An-Nawawi Berjan pesantren offers a much more comprehensive balance. Previous research, as noted by Sugiarto & Farid (2023), warned that digital literacy that is not balanced with character strengthening will only

give birth to a technologically intelligent generation, but an ethical crisis. The An-Nawawi Berjan Islamic Boarding School proves that by making adab (ethics) the highest hierarchy before science, technological literacy can actually be controlled and function as an instrument for the benefit of the people (Muizzuddin et al., 2026). These results show a relatively consistent pattern. Previous studies have found that pesantren have advantages in character formation based on religious and social values, but still face limitations in the development of digital competencies and learning innovations (Maryono, 2022). However, some studies also show that there are Islamic boarding schools that are beginning to transform through the integration of technology and modern learning approaches. This difference shows that the success of pedagogical reactualization is highly dependent on the readiness of institutions and human resources (Mustaqim et al., 2025). Thus, the An-Nawawi Berjan Islamic Boarding School is in a transitional position that is not completely traditional, but also not fully adaptive.

The logical implication of this study is the need for wider recognition of the pesantren education model as a reference for *best practice* of character education in the era of Society 5.0. For education policymakers, an integrative curriculum and *pesantren-style mentorship* approach can be adapted into public school education policies to mitigate moral crises (Widiani, 2021). Meanwhile, for other Islamic boarding schools, this finding can be a strategic *prototype* on how to reactualize learning methods to remain relevant without having to lose their historical identity (Ningsih et al., 2026). Another implication of this study is the need to develop a pedagogical model of pesantren that not only maintains traditional values, but is also able to systematically integrate 21st-century competencies. Practically, pesantren need to design a curriculum that combines character education with digital literacy, critical thinking, and collaborative skills. Theoretically, this study emphasizes that the reactualization of pesantren pedagogy must be understood as a process of total transformation, not just a partial adaptation. Otherwise, the pesantren risks being left behind in facing the dynamics of Society 5.0.

CONCLUSION

This study concludes that the construction of pesantren pedagogy at Pesantren An-Nawawi Berjan Purworejo is built through the integration of pesantren values, habituation, exemplary behavior, and pedagogical relationships that unfold intensively in daily life, making it effective in shaping students' religious character, discipline, responsibility, and independence. However, the existing values, learning practices, and patterns of pedagogical relationships are not yet fully capable of producing adaptive character in the context of Society 5.0, as the adaptability that develops remains dominant in moral-social aspects. At the same time, critical thinking skills, digital literacy, collaboration, and problem-solving are not yet systematically integrated. Therefore, this study formulates a model of pesantren pedagogy reactualization that emphasizes the integration between the preservation of traditional pesantren values and the enhancement of adaptive competencies through a more dialogical, contextual, and participatory learning approach. Theoretically, this study affirms that the main strength of pesantren lies in the value internalization system based on culture, which needs to be epistemologically reconstructed to remain relevant to modern challenges, while also expanding the study of character education from a previously normative tendency to a more contextual approach by incorporating dimensions of technology-based adaptability and Society 5.0. Methodologically, this study demonstrates the relevance of a qualitative approach grounded in interactive analysis for uncovering the complex dynamics of pesantren pedagogy that cannot be reduced to mere quantitative variables. Although this research still has limitations, the generated model has not been operationally tested using measurable indicators. Practically, this study recommends that pesantren, particularly Pesantren An-Nawawi, conduct a re-actualization of pedagogy through the integration of a value-based curriculum with digital literacy, strengthening higher-order thinking skills, as well as developing more participatory and dialogical pedagogical relationships so that students' character is not only morally strong but also adaptive to social and technological changes in the Society 5.0 era. In addition, further research is needed through more empirical, comparative, and longitudinal studies to test the effectiveness of the formulated pedagogical re-actualization model and to develop more measurable instruments and indicators of adaptive character, with regard to its impact on pesantren graduates.

REFERENCES

- Abdillah, K., Maylissabet, M., & Taufiq, M. (2019). The Contribution of Bahtsul Masail in Pesantren in Madura in Facing the Development of Contemporary Islamic Law. *Jurnal Perada: Jurnal Studi Islam Kawasan Melayu*, 2(1).
- Aisyah, R. N., Jamhuri, M., Ma'ruf, A., & Solikhuddin, M. A. (2025). Character Education Model in Shaping the Tolerance of Dormitory Students I at Ngalah Islamic Boarding School, Purwosari, Pasuruan. *Al-Abshor: Jurnal Pendidikan Agama Islam*, 2(3), 355–367.
- Al Faruq, U., Arifuddin, N., Ma'arif, A. S., & Husniyah, F. (2025). Implementation of Character Education Based on Panca Jiwa in Islamic Boarding Schools: Strategies and Challenges in the Digital Era. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 10(1), 1–18.
- Arif, S. (2024). *Instilling Character Education Values Based on the Habitual Method at Pondok Modern Darussalam Gontor Putri Campus 8, East Lampung*. Uin Raden Intan Lampung.
- Boehari, A., & Maryam, S. (2025). Implementation of student discipline character based on pesantren culture. *Jurnal Inovasi Dan Teknologi Pendidikan*, 4(1 SE-Articles), 275–290. <https://doi.org/10.46306/jurinotep.v4i1.188>
- Darmini, A. M. M. (2021). *Internet and the Public Sphere in the Indonesian Islamic Boarding Schools (Pondok Pesantren): Power, Piety, and the Popular*. University of Warwick.
- Fauzi, A., & Mokhtar, H. (2024). Implementasi Karakter Disiplin Santri Berbasis Budaya Pesantren. *Journal of Islamic Education and Innovation*, 5(2), 89–97.
- Holroyd, C. (2022). Technological Innovation and Building a 'Super Smart' Society: Japan's Vision of society 5.0. *Journal of Asian Public Policy*, 15(1), 18–31.
- Khoiruddin, M. A. (2026). *Sociocultural Learning in Pesantren: Theoretical Construction and Practice in Lirboyo Pesantren*. Tribakti Press.
- Kurrohman, M. T., & Firdaus, A. (2024). The Contribution of Islamic Boarding School Education in Shaping the Character of Students at Assalafiyah 1 Sukabumi Islamic Boarding School. *SPECTRA: Jurnal Pendidikan Agama Islam*, 1(1), 1–12.
- Lickona, T. (2009). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Random House Publishing Group. <https://books.google.co.id/books?id=QBIRPLf2siQC>
- Malikhah, E., & Muchlis, I. (2024). Students' Ethics Towards Teachers: Analysis of the Book Adāb Al-Ālim wa Al-Muta'allim by KH. Hasyim Asy'ari. *Al-Mikraj Jurnal Studi Islam dan Humaniora (E-ISSN 2745-4584)*, 5(01), 1646–1653.
- Maryono. (2022). The Pesantren Culture in Character Formation of Junior High School Students in Pesantren-Based Schools. *Dwija Cendekia: Jurnal Riset Pedagogik*, 6(2), 298–305.
- Masitoh, D., & Nisa, K. (2024). Character Building of Santri Based on Pesantren Education (Case Study of Baitun Nur Islamic Boarding School). *Al-Mikraj Jurnal Studi Islam dan Humaniora (E-ISSN 2745-4584)*, 5(01 SE-Articles), 2167–2182. <https://doi.org/10.37680/almikraj.v5i01.6758>
- Miles, M. B., Huberman, A. M., Saldana, J., & Rohidi, T. R. (1996). Analisis Data. In *Implementasi Kurikulum Merdeka di Sekolah*.
- Moleong, L. J. (2018). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya. Buku.
- Moulin-Stožek, D. (2019). The social construction of character. *Journal for the Theory of Social Behaviour*, 49(1), 24–39.
- Muizzuddin, M., Masyhudi, H., & Sari, N. S. (2026). Islamic Moderation as an Approach to Fiqh Learning. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, 8(1), 64–81. <https://doi.org/10.37680/scaffolding.v8i1.8333>
- Mujahid, I. (2021). Islamic Orthodoxy-Based Character Education: Creating Moderate Muslims in a

- Modern Pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185–212.
- Mustaqim, M. Y., Rosyidi, U., & Takdir, M. (2025). Character Education Model in Modern Islamic Boarding Schools: Systematic Literature Review Analysis on the Approach of Values, Discipline, and Exemplary. *Proceeding of Fakultas Ilmu Pendidikan Universitas Negeri Jakarta*, 3(1 SE-Articles), 593–603. <https://journal.unj.ac.id/unj/index.php/semnaps/article/view/63726>
- Mutammam, A. D., Akhmad Afroni, S., Aisyah Zubaidah, & Irfanullah, G. (2025). Adaptation and Transformation of Pesantren Education in Facing The Era of Muslim Society 5.0. *Nazhruna: Jurnal Pendidikan Islam*, 7(3 SE-Articles), 705–726. <https://doi.org/10.31538/nzh.v7i3.114>
- Ngarifin, M. S. (2026, Februari 7). Pengurus Kompleks Wahab Hasbulloh Pondok Pesantren An-Nawawi Berjan Purworejo. (M. Madum, Interviewer)
- Ngubailah, M. C. (2026, March 19). Kepala Bagian Pendidikan dan Pengajaran Pondok Pesantren An-Nawawi Berjan Purworejo. (M. Madum, Interviewer)
- Nidzom, M. F., Saifuddin, A. F., Khakim, U., & Cahyo, E. N. (2024). Cultural Identity of Pesantren Cadres in Indonesia. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, 6(3), 261–278. <https://doi.org/10.37680/scaffolding.v6i3.6419>
- Ningsih, S. R., Patimah, S., Murtafiah, N. H., Islam, U., Nur, A., Islam, U., Sultan, N., Hasanuddin, M., & Email, C. (2026). Management of Improving the Quality of Islamic Boarding School Education in the Era of Society 5.0. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, 8(1), 245–265. <https://doi.org/10.37680/scaffolding.v8i1.8473>
- Huda, N. (2026, Februari 6). Wakil Kepala Pondok Pesantren An-Nawawi Berjan Purworejo. (M. Madum, Interviewer)
- Podungge Mariaty, Kasidi, B. (2025). Character Formation of Santri through the Habituation of Daily Activities at Khairul Hikmah Islamic Boarding School. *Journal of Islamic Education*, 8(2), 484–498.
- Prima Mytra, Wardawaty, Akmal, Kusnadi, R. (2021). Society 5 . 0 in Education : Higher Order Thinking Skills. *Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences*, 1–6. <https://doi.org/10.4108/eai.18-11-2020.2311812>
- Rafsanjani, H. (2023). Education Transformation in the 5.0 Society Development Era. *AIP Conference Proceedings*, 2727, 20050.
- Rahman, S. A., & Husin, H. (2022). The Strategy of Islamic Boarding Schools in Facing the era of Society 5.0. *Jurnal Basicedu*, 6(2), 1829–1836.
- Ramadhan, M. (2021). *Metode Penelitian*. Cipta Media.
- Ribah, A. I. (2026, April 27). Kepala Pondok Pesantren An-Nawawi Berjan Purworejo. (M. Madum, Interviewer)
- Rosenberger, M. E., Fulton, J. E., Buman, M. P., Troiano, R. P., Grandner, M. A., Buchner, D. M., & Haskell, W. L. (2019). The 24-Hour Activity Cycle: A New Paradigm for Physical Activity. *Medicine and Science in Sports and Exercise*, 51(3), 454–464. <https://doi.org/10.1249/MSS.0000000000001811>
- Sari, D. K., & Kurniasih, A. (2025). The Role of Islamic Boarding Schools in the Formation of Students' Social Character (Case Study of Graha Tahfidz BUQ Minhajuth Thullab Islamic Boarding School). *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, 3(4), 4005–4009.
- Sri Nurhayati, Dian Septikasari, Loso Judijanto, Dwi Susanto, Setrianto Tarrapa', Sudadi, Rusma Setiyana, Ayu Gede Willdahlia, Akhmad Ramli, Z. (2025). *A New Paradigm in 21st Century Education*. PT. Green Pustaka Indonesia.
- Subagyo, T., & Arifin, M. F. (2025). The Existence of The Sorogan Method in The 21st Century: Its

- Effectiveness, Role, and Relevance in Modern Education. *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam*, 6(2), 193–206.
- Sugiarto, & Farid, A. (2023). Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter di Era. *Cetta: Jurnal Ilmu Pendidikan*, 6(3 SE-Articles), 580–597. <https://doi.org/10.37329/cetta.v6i3.2603>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (26th ed.). Alfabeta.
- Suparman, L. (2017). The Effectiveness of the English Conversation to Improve Students' Speaking Skills. *PALAPA : Jurnal Studi Keislaman dan Ilmu Pendidikan*, 5(November), 38–52.
- Suriyati, S., Kahar, K., Nur, M. J., Sudarsifa, N. A., & Zulfikar, Z. (2025). Implementation of the Pesantren Concept in the 5.0 Era in Facing the Challenges of Developing Quality Human Resources. *Jurnal Al-Ilmi Jurnal Riset Pendidikan Islam*, 6(1 SE-Articles). <https://doi.org/10.47435/al-ilm.v5i1.2951>
- Suwarma, D. M., & Jenuri, J. (2025). Adaptive Education in the Era of Society 5.0: Integration of Digital Literacy Technology and Humanistic Values. *MSJ : Majority Science Journal*, 3(4 SE-Articles), 11–19. <https://doi.org/10.61942/msj.v3i4.480>
- Sya'bani, M. Y. (2023). *Strategies of XI Grade PAI Teachers at SMK Pondok Pesantren Syubbanul Wathon Tegalrejo Magelang in Facing the Challenges of the Society 5.0 Era*. Universitas Islam Indonesia.
- Trisnani, E. E., & Mariyam, S. (2026). The Tradition of Pesantren and Its Relationship with Multicultural Islamic Educational Institutions. *JIIP (Jurnal Ilmiah Ilmu Pendidikan)*, 9, 976–987.
- Widiani, D. (2021). Strategy and Implementation of Character Education in the Era of Society 5.0. *International Conference on Engineering, Technology and Social Science (Iconetos 2020)*, 575–582.
- Zahidi, S. (2023). *Future of Jobs Report Insight Report*.