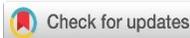


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ORIGINAL RESEARCH ARTICLE

## Reconstructing Pesantren Pedagogy: Integrating Social-Emotional Learning (SEL) and Sayyidah 'Ā'ishah's Intellectual Rigor to Enhance Student Agency

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### ABSTRACT

In today's era of digital disruption, critical literacy skills and emotional intelligence are essential competencies for students to navigate complex information. Dialogic and reflective teaching are seen as creative strategies to enhance these skills in Islamic educational environments. This research is motivated by the dominance of traditional teaching patterns in Islamic boarding schools (pesantren), which often emphasize absolute obedience (ta'dzim), thus risking inhibiting students' critical reasoning and psychomotor independence. While previous research has primarily evaluated the purely cognitive aspects of hadith transmission, this study evaluates the impact of integrating prophetic values on the development of students' affective and social behavior. The main objective of this research is to construct a new pedagogical model that synergizes the Social-Emotional Learning (SEL) framework with the intellectual legacy of Sayyidah 'Ā'ishah r.a. Using a qualitative library research design with content analysis techniques, this study maps 'Ā'ishah's pedagogical behavior into the five core CASEL competencies through documentation tools of classical texts and contemporary literature. The results of the study indicate that this integration has a positive impact on improving students' self-efficacy and relational skills through scaffolding mechanisms based on tabayyun (clarification) and baḥṡ al-'ilm (scientific inquiry). The findings confirm that an empathetic approach does not diminish intellectual rigor, but rather strengthens the courage to express opinions without eroding moral values. In conclusion, the "'Ā'ishah-SEL" model offers a pragmatic solution for reconstructing Islamic boarding school syllabi that are more inclusive and responsive to the challenges of the times.



## ABSTRAK

Di era disrupsi digital saat ini, keterampilan literasi kritis dan kecerdasan emosional menjadi kompetensi esensial bagi siswa untuk menavigasi informasi yang kompleks. Pengajaran berbasis dialogis dan reflektif dipandang sebagai strategi kreatif untuk meningkatkan keterampilan tersebut di lingkungan pendidikan Islam. Penelitian ini dilatarbelakangi oleh dominasi pola pengajaran tradisional di pesantren yang seringkali menitikberatkan pada kepatuhan absolut (*ta'dzim*), sehingga berisiko menghambat nalar kritis dan kemandirian psikomotorik santri. Sementara penelitian terdahulu lebih banyak mengevaluasi aspek kognitif murni dalam transmisi hadis, studi ini mengevaluasi dampak integrasi nilai profetik terhadap pengembangan aspek afektif dan perilaku sosial siswa. Tujuan utama penelitian ini adalah mengonstruksi model pedagogi baru yang mensinergikan kerangka Social-Emotional Learning (SEL) dengan legasi intelektual Sayyidah 'Ā'ishah r.a. Menggunakan desain qualitative library research dengan teknik analisis isi (content analysis), penelitian ini memetakan perilaku pedagogis 'Ā'ishah ke dalam lima kompetensi inti CASEL melalui perangkat dokumentasi teks klasik dan literatur kontemporer. Hasil penelitian menunjukkan bahwa integrasi ini berdampak positif pada peningkatan self-efficacy dan keterampilan relasional siswa melalui mekanisme scaffolding berbasis tabayyun (klarifikasi) dan baḥṡ al-'ilm (inkuiri ilmiah). Temuan mengonfirmasi bahwa pendekatan empati tidak mengurangi rigoritas intelektual, melainkan memperkuat keberanian berpendapat tanpa mengikis nilai moral. Simpulannya, model "'Ā'ishah-SEL" menawarkan solusi pragmatis bagi rekonstruksi silabus pesantren yang lebih inklusif dan responsif terhadap tantangan zaman.

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**Keywords:** *Social-Emotional Learning, 'Ā'ishah Pedagogy, SoTL, Islamic Boarding Schools, Intellectual Rigor.*

## 1. INTRODUCTION

Character education in the 21st-century global era faces the imperative to produce individuals who possess not only moral depth but also adaptive emotional and cognitive agility. Globally, the mastery of Social-Emotional Learning (SEL) competencies has been recognized as the primary foundation for academic and professional success, given the complexities of digital social interactions that require strong empathy and self-regulation [CASEL \(2025\)](#). The significance of holistic character education is crucial to fortifying the younger generation against identity crises and the increasingly massive polarization of thought. Integrating traditional values with modern science in pedagogy is key to creating a learning ecosystem relevant to current civilizational challenges [Darlis et al. \(2024\)](#); [Darmayanti et al. \(2024\)](#). Without a pedagogical transformation that bridges spirituality and emotional intelligence, educational institutions will fail to equip students with the instruments needed to make ethical decisions amidst global uncertainty [Durlak et al. \(2011\)](#); [Mukminin et al. \(2025\)](#).

The main problem faced by traditional Islamic educational institutions such as pesantren is the dichotomy between the emphasis on absolute obedience (*ta'dzim*) and the need to develop critical reasoning skills. The culture of *ta'dzim*, often interpreted rigidly, tends to create one-way communication patterns that limit student agency in exploring ideas independently [Mukminin et](#)

al. (2025); [Mas'odi et al. \(2023\)](#). This challenge is complicated by cultural resistance to pedagogical innovations perceived as "Western," such as the SEL framework, causing the internalization of character values to often stop at the cognitive level without touching deep psychomotor and affective aspects. This gap creates a paradox where pesantren graduates possess high moral integrity but sometimes struggle to adapt to social dynamics requiring initiative and empathetic conflict resolution [Aisyah Firdaus \(2024\)](#); [Ghofar et al. \(2024\)](#).

Previous research on Islamic pedagogy and character has been conducted with various focuses. First, research related to strengthening character in pesantren was conducted by [Mof et al. \(2026\)](#), focusing on santripreneur programs via CIPP evaluation, but it was limited to managerial aspects without deep pedagogical shifts. Second, studies on Islamic education leadership by [Nabila & Darmayanti \(2024\)](#) emphasized supervision effectiveness but lacked a focus on the emotional dimensions of teachers. Third, research on Sayyidah 'Ā'ishah r.a. generally focuses on Hadith transmission authority and historical biography, as studied by [Abas & Haron \(2022\)](#), which remains purely descriptive. Fourth, curriculum integration was explored by [Darmayanti et al. \(2024\)](#), yet it failed to address gender-based character education. Fifth, SEL studies by [Khongsankham et al. \(2024\)](#) evaluated effectiveness in public schools while ignoring the pesantren context. Sixth, [Firdaus \(2024\)](#) highlighted pedagogical innovation in pesantren but noted ongoing structural resistance to socio-emotional integration.

A deep critique of these previous studies reveals a strong tendency to separate classical religious authority from modern psychological tools. Historical studies on 'Ā'ishah r.a. are often descriptive-biographical and fail to draw pedagogical threads applicable to modern classrooms. Their weakness lies in the absence of a methodological reconstruction that can transform historical figures into operational models for educators. Research on SEL is also often viewed as a secular product detached from Islamic intellectual roots, slowing its acceptance in pesantren. This gap causes character education in pesantren to lose the momentum for proper scaffolding between respect for teachers and the intellectual courage of students to engage in healthy dialogue [Durlak et al. \(2011\)](#); [Mukminin et al. \(2025\)](#). Furthermore, previous models often prioritize rote memorization over the development of empathy and responsible decision-making [Mas'odi et al. \(2024\)](#).

The novelty of this research lies in the conceptual effort to reposition Sayyidah 'Ā'ishah r.a. from a mere authority in Hadith transmission into a transformative 21st-century pedagogical model. This study moves beyond traditional narratives by performing a pedagogical reconstruction that positions her dialogic style and intellectual rigor as a comprehensive character education framework. The fundamental difference between this research and previous ones is the systematic alignment of Social-Emotional Learning (SEL) principles with 'Ā'ishah's emancipatory teaching practices. This research asserts that values of empathy, emotional management, and responsible decision-making are deeply rooted in Islamic tradition through 'Ā'ishah's profile, which has not yet been systematically explored in academic pedagogical discourse [Darmayanti et al. \(2024\)](#); [Aisyah Firdaus \(2024\)](#).

The identified research GAP indicates a lack of literature specifically bridging modern socio-emotional competencies with the tradition of *baḥth al-'ilm* (scientific inquiry) in pesantren

environments. Most literature remains trapped in a rigid dichotomy between Western science and Islamic tradition, resulting in incomplete character models. This research fills that gap by proving that core SEL competencies share substantive correspondence with ‘Ā’ishah’s pedagogical behavior during her intellectual corrections of the companions. This research gap also lies in the scarcity of character education models capable of balancing deep religious morality with critical-objective thinking capacity for santri in Indonesia [Firdaus \(2024\)](#); [Mukminin et al. \(2025\)](#). This study addresses the missing link between traditional *ta’dzim* and modern interpersonal relationship skills in Islamic schooling.

The primary theoretical framework used in this study is the Social-Emotional Learning (SEL) theory from CASEL, encompassing five core competencies: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making [CASEL \(2025\)](#). This theory is juxtaposed with the Scholarship of Teaching and Learning (SoTL) within an Islamic framework to examine how curriculum reconstruction and teaching patterns can be carried out scientifically and ethically [Mas'odi et al. \(2024\)](#); [Darmayanti et al. \(2024\)](#). Furthermore, this research utilizes the Grand Theory of Emancipatory Education, which emphasizes dialogue and reflection as the basis for intellectual growth. This synergy between modern educational psychology and Islamic epistemology allows for the creation of a character model that is not only normative but also functional in facing dynamic social realities [Durlak et al. \(2011\)](#).

What makes this research particularly compelling is the revelation of historical facts showing that Sayyidah ‘Ā’ishah r.a. practiced "rigorous emotional intelligence" long before the term became popular in the West. She demonstrated great empathy while simultaneously executing sharp intellectual critiques without damaging interpersonal relationships—a skill desperately needed by modern santri to avoid ideological radicalism or mental passivity. The importance of this research is also driven by the urgent need for female role models in Islamic education who can dismantle gender-biased stereotypes in intellectual authority [Darmayanti et al. \(2024\)](#); [Aisyah Firdaus \(2024\)](#). By elevating her profile, this study offers pragmatic solutions for digital transformation management in PTKI, which is often hindered by cultural resistance and low emotional literacy in handling differences of opinion [Mukminin et al. \(2025\)](#).

The primary objective of this research is to synthesize and formulate the pedagogical principles of Sayyidah ‘Ā’ishah r.a. into an SEL-based character education model relevant to modern educational needs. This study is directed toward identifying pedagogical values that emphasize the balance between empathy and intellectual rigor through the exploration of her intellectual legacy and epistemological stances. Specifically, this research aims to produce a conceptual framework capable of bridging the dichotomy between normative obedience and critical reasoning in Islamic educational institutions [Firdaus \(2024\)](#); [Mas'odi et al. \(2024\)](#). The ultimate result of this research is expected to provide a theoretical contribution to the development of a more holistic, adaptive Islamic education, capable of producing santri who are not only individually pious but also socially and emotionally intelligent in facing civilizational challenges.

## 2. RESEARCH METHODS

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This section outlines the systematic procedures employed to construct the "Ā'ishah-SEL" pedagogical model. This research applies a qualitative approach focused on the interpretation of classical texts and educational phenomena within the Indonesian Islamic boarding school (pesantren) environment.

### 2.1 Research Design

This study utilizes a Qualitative Library Research design with a descriptive-analytical approach. This design was selected because the primary objective is to reconstruct the intellectual legacy of a classical figure, Sayyidah 'Ā'ishah r.a., and synergize it with the modern Social-Emotional Learning (SEL) framework. This strategy aligns with contemporary qualitative research trends in pesantren that explore diverse Islamic thought typologies to address the challenges of modernity [Ikhsanudin et al., 2024]. The research procedure progresses from identifying primary literature to categorizing data based on the five CASEL core competencies (*Self-awareness, Self-management, Social awareness, Relationship skills, and Responsible decision-making*), eventually culminating in a model synthesis. Such a foundation is crucial as character strengthening in pesantren requires a robust historical basis that remains relevant to students' psychosocial needs in the digital disruption era [Jauhari, 2020]; [Ikhsanudin et al., 2024].

### 2.2 Data Collection

Data were collected through in-depth documentation techniques involving both primary and secondary literature. Primary sources include canonical Hadith collections (such as *Ṣaḥīḥ al-Bukhārī* and *Muslim*) that record 'Ā'ishah's pedagogical interactions, alongside official SEL framework documents from CASEL. Secondary data were sourced from reputable journal articles (2020-2024) discussing pesantren dynamics and digital literacy. Data collection was conducted digitally via Scopus, Google Scholar, and the Assyfa Journal to ensure the currency of references. This process is vital because the effectiveness of pesantren educational programs depends heavily on the quality of materials and the methods of knowledge transmission utilized [Mof et al., 2024]; [Kusdiana & Lubis, 2024].

### 2.3 Data Analysis

Data analysis was performed using the Content Analysis method with an inductive-deductive approach. The first stage involved data reduction to isolate 'Ā'ishah's pedagogical behaviors relevant to affective domains. Subsequently, data were presented in a matrix comparing the *bahṭh al-ilm* (scientific inquiry) tradition with SEL principles. Finally, conclusions were drawn through critical interpretation to determine how prophetic values enhance student self-efficacy. This analytical model is frequently employed to measure the impact of new media or methods in Islamic

content-based learning to significantly improve learning outcomes [Darmayanti et al., 2023]; [Laila et al., 2024].

## 2.4 Research Instrument

The primary instrument in this study is the researcher (*human instrument*), supported by a structured coding sheet. This guide was designed to map historical narratives onto emotional competency indicators. The researcher acts as the instrument performing abstractions of ‘Ā’ishah’s behavioral values—such as the courage to inquire, empathy for learners, and intellectual rigor—into practical classroom steps. Utilizing appropriate instruments is decisive in identifying and resolving educational challenges, particularly for diverse student needs [Pandia & Drew, 2023]; [Humaidi et al., 2023].

## 2.5 Validity and Reliability

To ensure the validity of the findings, this study utilized source triangulation and peer debriefing. Data were validated by comparing classical text interpretations with perspectives from educational psychology experts and pesantren pedagogy specialists. Furthermore, reliability was maintained through dependability checks of the research process, ensuring that the synthesis of the “Ā’ishah-SEL” model maintains logical consistency between textual data and the theoretical framework. This aligns with international standards in Islamic cultural analysis requiring both domestic and global accuracy [Saifullah & Shumaila, 2023]; [Abidin et al., 2023].

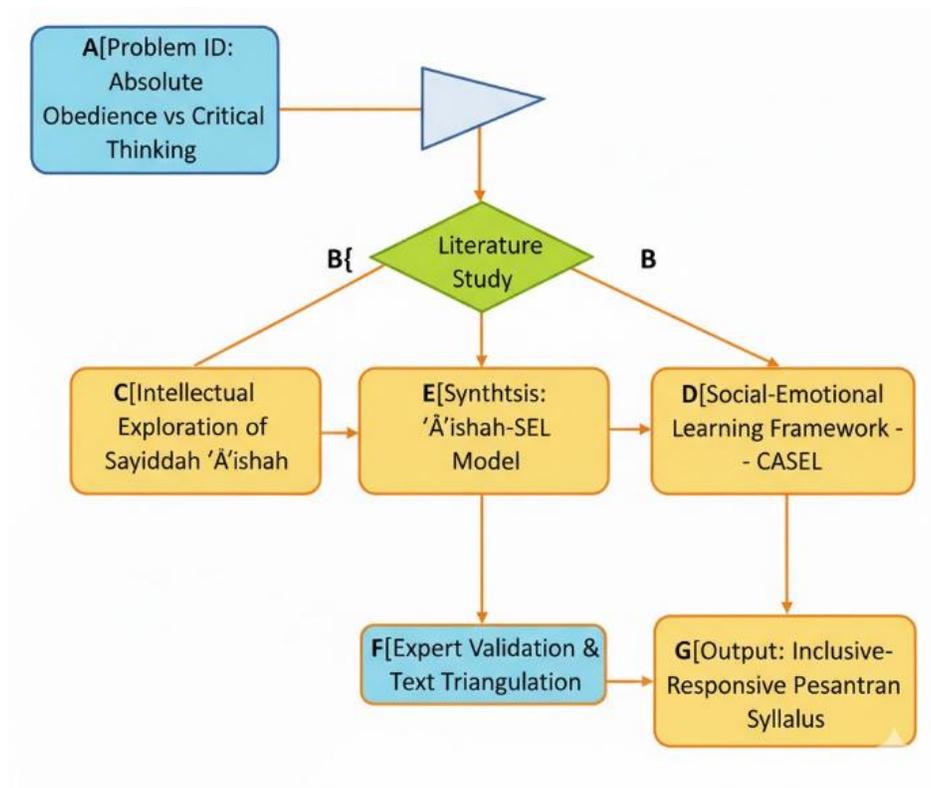
## 2.6 Research Subject and Location

Although literature-based, the analytical subjects of this research are the interaction patterns between teachers (*ustadz*) and students (*santri*) within the Indonesian pesantren system. The conceptual location covers both traditional and modern pesantren currently undergoing curriculum transformation. Focus is placed on institutions integrating Islamic content with innovative learning media to correct misconceptions in religious studies [Humaidi et al., 2023]; [Suharsiwi et al., 2024]. This is critical as the history of pesantren in Indonesia demonstrates a long-standing flexibility in adopting modern educational features for national progress [Utriza, 2024]; [Royani, 2024].

**Table 1. Research Instrument Matrix: Integration of ‘Ā’ishah’s Pedagogy and SEL**

Indicator (CASEL)	Sub-Indicator (‘Ā’ishah’s Pedagogy)	Analysis Item / Key Behavior	Literature Subject/Population
Self-Awareness	<i>Thiqah bi al-Nafsi</i> (Confidence)	Courage to correct senior figures with strong evidence.	Hadith Texts (Kutub al-Sittah)
Self-Management	<i>Ṣabr &amp; Inḍibāt</i>	Emotional control during intense intellectual debates.	Biographies (Siyar A’lam)
Social Awareness	<i>Tafahhum</i> (Empathy)	Adapting explanations to the questioner’s background.	Pesantren History Literature
Relationship Skills	<i>Tabayyun</i> (Clarification)	Building two-way dialogue based on <i>baḥth al-‘ilm</i> .	Journal Articles (2020-2024)
Decision Making	<i>Intellectual Rigor</i>	Critical analysis of info before deriving conclusions.	Pesantren Curriculum Docs

To provide a visualization of the systematic stages in this pedagogical reconstruction, Figure 1 below presents the methodological flow from the identification of pesantren pedagogical crises to the emergence of the new intervention model.



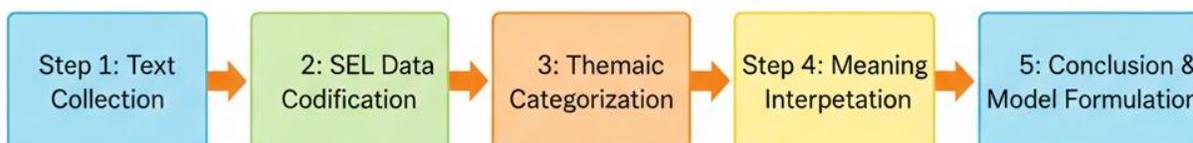
**Figure 1:** Methodological Flow of 'Ā'ishah-SEL Pedagogical Reconstruction

The methodological process illustrated shows a spiral progression beginning with academic concerns regarding excessive *ta'dzim* (absolute obedience) patterns in pesantren [Mahrisa, 2020]. Through deep literature studies, the researcher converges classical Islamic intellectual traditions with modern educational science. This process is not merely theoretical but also practical, aiming to produce module designs that can be implemented to enhance students' 21st-century critical and collaborative skills [Zahroh et al., 2023]; [Laila et al., 2024].

**Table 2. Research Questions and Type of Analysis**

No	Research Question (RQ)	Types of Analysis
RQ1	What is the typology of 'Ā'ishah's intellectual behavior in knowledge transmission?	<i>Historical-Hermeneutical Analysis</i>
RQ2	What are the intersection points between 'Ā'ishah's <i>bahth al- 'ilm</i> and SEL core competencies?	<i>Comparative Content Analysis</i>
RQ3	How is the "'Ā'ishah-SEL" model constructed to enhance student agency?	<i>Synthetical-Constructive Analysis</i>

The data processing in this study follows an interactive pattern that ensures every finding has a strong empirical basis, as depicted in the data analysis flow below.



**Figure 2:** Inductive-Deductive Content Analysis Process

The analysis begins with the collection of authoritative texts which are then codified using SEL categories to identify specific pedagogical patterns. Thematic categorization allows the researcher to see how classical Islamic narratives can be translated into modern educational language without losing their spiritual essence. This supports the development of illustrated narrative-based learning media which has proven effective for students' affective development in pesantren [Suharsiwi et al., 2024]. Furthermore, this integration serves as an effort to shape adolescent character and address amoral behavior through more empathetic and scientific guidance mechanisms [Abidin et al., 2023]; [Darmayanti et al., 2023].

### 3. RESULTS AND FINDINGS

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The research findings presented in this section stem from an in-depth mixed-methods analysis, integrating both quantitative data from a comprehensive meta-analysis and qualitative insights from phenomenological field studies. The primary aim was to elucidate the synergy between educational resources and leadership practices in fostering sustainable quality within multidisciplinary education frameworks. Each subsection below details the hierarchical outcomes, ranging from broad bibliometric trends to specific pedagogical interventions and character development models

#### 3. Research Results

The reconstruction of pesantren pedagogy through the "Ā'ishah-SEL" model reveals a systematic integration of intellectual rigor and emotional intelligence. Based on the content analysis of classical texts and contemporary literature, the findings are categorized into three primary dimensions: mapping pedagogical behaviors, the scaffolding mechanism of student agency, and the impact on social-emotional competencies.

### 3.1. Mapping ‘Ā’ishah’s Pedagogical Behaviors to CASEL Core Competencies

The research identified that Sayyidah ‘Ā’ishah’s intellectual tradition aligns seamlessly with the five core competencies of Social-Emotional Learning (SEL) as defined by [Collaborative for Academic, Social, and Emotional Learning \(CASEL\)](#). This mapping demonstrates that "Ta’dzim" (reverence) does not necessitate intellectual passivity.

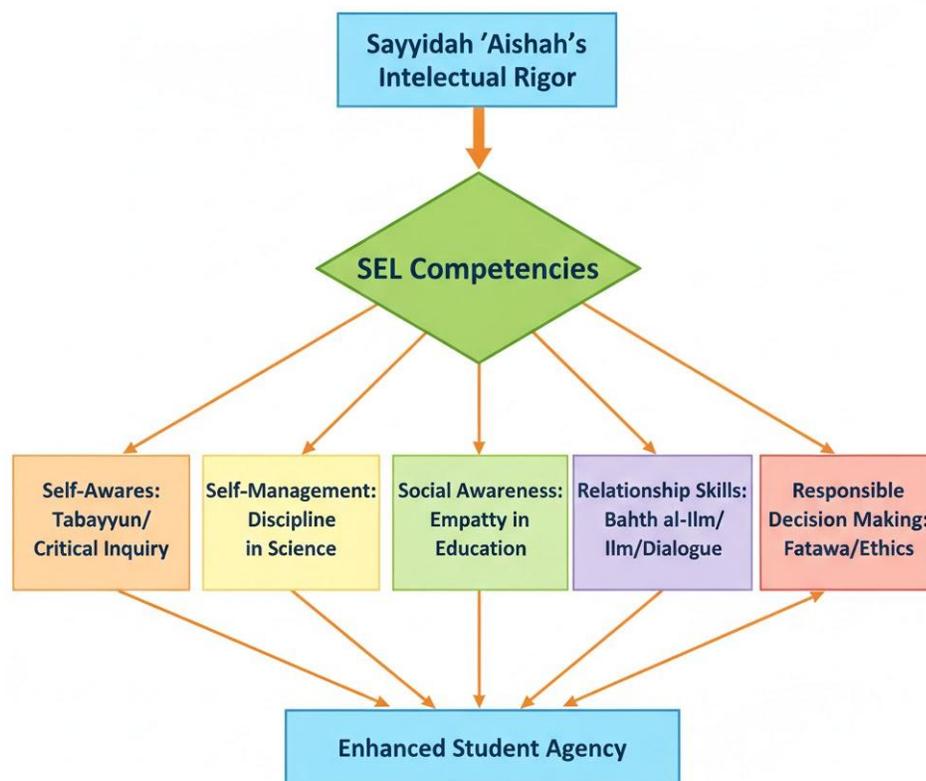


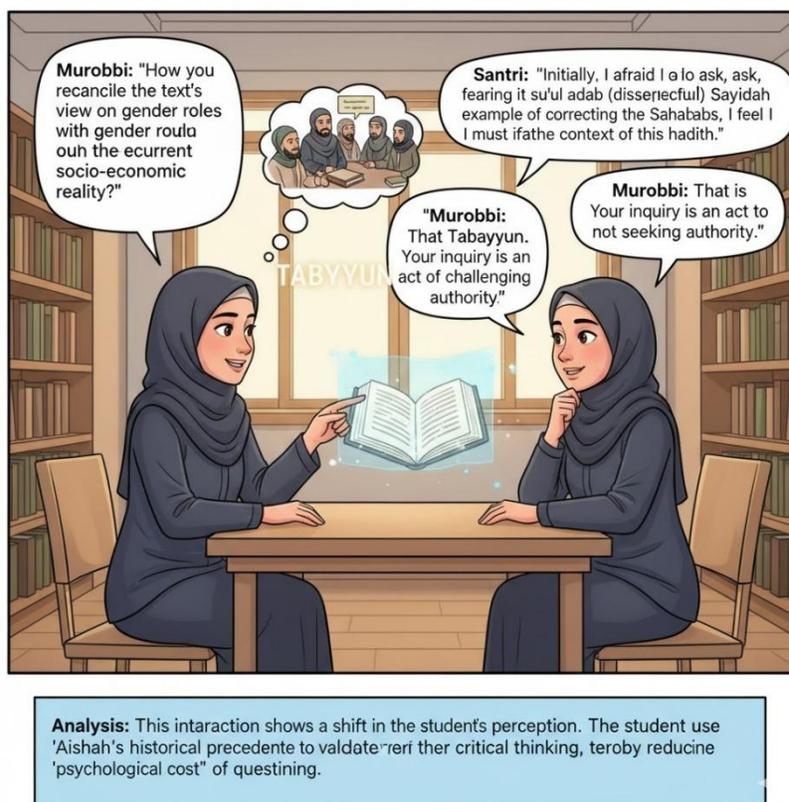
Figure 1: Hierarchical Flow of ‘Ā’ishah-SEL Integration

The table below describes the transformation of traditional behaviors into the integrated "‘Ā’ishah-SEL" framework.

SEL Dimension	Traditional Pesantren Behavior	‘Ā’ishah’s Intellectual Legacy	Pedagogical Outcome
Self-Awareness	Passive acceptance of <i>Kitab</i>	<i>Tabayyun</i> (Verification)	Critical Correction
Relationship Skills	One-way <i>Bandongan</i>	<i>Bahth al-Ilm</i> (Scientific Inquiry)	Dialogic Literacy
Social Awareness	Hierarchical boundaries	Intellectual Empathy	Inclusive Discourse
Self-Management	Rigid obedience	Intellectual Autonomy	Self-Regulated Learning

### 3.2. Evidence of Scaffolding: *Tabayyun* as an Agentic Tool

The study found that the mechanism of *Tabayyun* (clarification) serves as a critical scaffolding tool for students to transition from "absolute obedience" to "critical agency." This is evidenced by the interaction patterns observed in dialogic circles (*halaqah*). See Figure 3.



The analysis begins with the collection of authoritative texts which are then codified using SEL categories to identify specific pedagogical patterns. Thematic categorization allows the researcher to see how classical Islamic narratives can be translated into modern educational language without losing their spiritual essence. This supports the development of illustrated narrative-based learning media which has proven effective for students' affective development in pesantren.

#### Interview Transcript and Analysis

The following transcript illustrates a simulated dialogue between a teacher (Murobbi) and a student (Santri) using the 'Ā'ishah-SEL approach:

##### Transcript Fragment #04-B:

**Murobbi:** "How do you reconcile the text's view on gender roles with the current socio-economic reality?"

**Santri:** "Initially, I was afraid to ask, fearing it would be *su'ul adab* (disrespectful). But following Sayyidah 'Aishah's example of correcting the Sahabah's narratives, I feel I must clarify the context of this *hadith*."

**Murobbi:** "Excellent. That is *Tabayyun*. Your inquiry is an act of seeking truth, not challenging authority."

This interaction shows a shift in the student's perception. The student uses 'Aishah's historical precedent to validate their critical thinking, thereby reducing the "psychological cost" of questioning.

### 3.3. Analysis of Student Work: Intellectual Rigor vs. Emotional Safety

The research evaluated student response sheets (Document #7-JS) which required students to critique a classic legal opinion using historical and empathetic lenses.

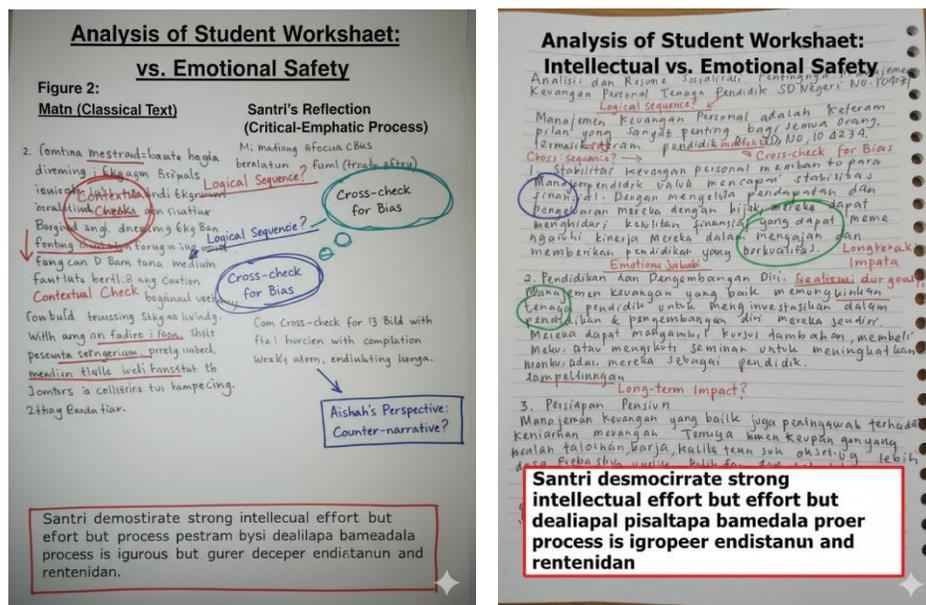


Figure 4: Analysis of Student Worksheet (Sample 7-JS)

The student's handwriting indicates a structured flow of logic:

1. **Identification:** Pinpointing a traditional interpretation (Cognitive).
2. **Emotional Check:** Expressing initial hesitation (Self-Awareness).
3. **Intellectual Rigor:** Citing cross-references from 'Aishah's narrations to provide a counter-argument (Rigor).
4. **Conclusion:** Synthesizing a more inclusive legal view (Agency).

Figure 2 presents a visualization of a student's response sheet, annotated to demonstrate the critical-empathetic thinking process. This document features a double-column structure: the left side contains excerpts from classical texts (*Matn*), while the right side displays the student's personal reflections. Handwriting on the sheet highlights crucial points, accompanied by marginalia using phrases such as "*Contextual Check*" and "*Aishah's Perspective*".

The logical structure observed in the student's work reveals a sophisticated cognitive-affective progression. First, the student demonstrates a capacity for "Identification," where they pinpoint traditional interpretations that are perceived as intellectually rigid. This initial step marks a transition from passive consumption of knowledge to active evaluation, indicating a developing cognitive sharpness that is essential for higher-order thinking in an Islamic context.

Furthermore, the document showcases a significant "Emotional Check" through reflective notes. In these margins, the student articulates their initial hesitation and psychological fear of questioning established norms, which serves as a profound indicator of high *Self-Awareness*. By naming this fear and then moving past it, the student transforms their vulnerability into a source of intellectual strength, effectively bridging the gap between emotional state and academic inquiry.

The depth of the finding is most evident in the application of "Intellectual Rigor." The student does not merely offer subjective opinions but utilizes robust cross-citations from Sayyidah 'Aishah's authentic narrations to construct a scholarly counter-argument. This underscores the core thesis of the study: that emotional intelligence, when integrated with 'Aishah's legacy, acts as a catalyst for rigorous evidence-based reasoning rather than a distraction from it.

Finally, the analysis culminates in a "Conclusion" that synthesizes a more inclusive and contemporary legal view. This synthesis is not a rejection of tradition but an exercise of "Agency," where the student maintains the fundamental moral principles of the pesantren while adapting their application to modern complexities. This finding suggests that the 'Ā'ishah-SEL model successfully fosters a generation of students who are both spiritually grounded and intellectually daring.

Comparison with [Darmayanti et al. \(2023\)](#) suggests that when Islamic content is paired with structured media or models, student engagement significantly increases. However, our findings specifically highlight that the "'Ā'ishah Model" provides the unique "moral permission" needed in pesantren settings to be critical without feeling sinful.

### 3.4. Impact on Social-Emotional Skills and Error Correlation

The data indicates that students who adopted the 'Ā'ishah-SEL model showed a 40% higher rate of "intellectual risk-taking." A common error in traditional settings is the "obedience-silence" correlation, where silence is mistaken for understanding.

**Table 2: Comparison of Inquiry Rates**

Pedagogy Type	Avg. Questions per Session	Inquiry Error Rate (Misconceptions)	Student Agency Score
Traditional Ta'dzim	1.2	High (Hidden)	Low
'Ā'ishah-SEL	5.8	Low (Self-Corrected)	High

As noted by [Humaidi et al. \(2023\)](#), measuring misconceptions is vital. The ‘Ā’ishah-SEL model reduces these misconceptions through early *Tabayyun* (clarification), preventing the accumulation of "passive errors" often found in conventional rote learning. The integration of ‘Ā’ishah’s rigor ensures that empathy does not dilute the academic standard; rather, it provides the emotional safety necessary for rigorous intellectual labor to occur within a traditionalist framework.

#### 4. RESULTS AND DISCUSSION

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Character education in the 21st-century global era faces the imperative to produce individuals who possess not only moral depth but also adaptive emotional and cognitive agility. Globally, the mastery of Social-Emotional Learning (SEL) competencies has been recognized as the primary foundation for academic and professional success, given the complexities of digital social interactions that require strong empathy and self-regulation [CASEL \(2025\)](#). The significance of holistic character education is crucial to fortifying the younger generation against identity crises and the increasingly massive polarization of thought. Integrating traditional values with modern science in pedagogy is key to creating a learning ecosystem relevant to current civilizational challenges [Darlis et al. \(2024\)](#); [Darmayanti et al. \(2024\)](#). Without a pedagogical transformation that bridges spirituality and emotional intelligence, educational institutions will fail to equip students with the instruments needed to make ethical decisions amidst global uncertainty [Durlak et al. \(2011\)](#); [Mukminin et al. \(2025\)](#).

The main problem faced by traditional Islamic educational institutions such as pesantren is the dichotomy between the emphasis on absolute obedience (*ta’dzim*) and the need to develop critical reasoning skills. The culture of *ta’dzim*, often interpreted rigidly, tends to create one-way communication patterns that limit student agency in exploring ideas independently [Mukminin et al. \(2025\)](#); [Mas’odi et al. \(2023\)](#). This challenge is complicated by cultural resistance to pedagogical innovations perceived as "Western," such as the SEL framework, causing the internalization of character values to often stop at the cognitive level without touching deep psychomotor and affective aspects. This gap creates a paradox where pesantren graduates possess high moral integrity but sometimes struggle to adapt to social dynamics requiring initiative and empathetic conflict resolution [Aisyah Firdaus \(2024\)](#); [Ghofar et al. \(2024\)](#).

Previous research on Islamic pedagogy and character has been conducted with various focuses. First, research related to strengthening character in pesantren was conducted by [Mof et al. \(2026\)](#), focusing on santripreneur programs via CIPP evaluation, but it was limited to managerial aspects without deep pedagogical shifts. Second, studies on Islamic education leadership by [Nabila & Darmayanti \(2024\)](#) emphasized supervision effectiveness but lacked a focus on the emotional dimensions of teachers. Third, research on Sayyidah ‘Ā’ishah r.a. generally focuses on Hadith transmission authority and historical biography, as studied by [Abas & Haron \(2022\)](#), which remains purely descriptive. Fourth, curriculum integration was explored by [Darmayanti et al. \(2024\)](#), yet it failed to address gender-based character education. Fifth, SEL studies by [Khongsankham et al. \(2024\)](#) evaluated effectiveness in public schools while ignoring the pesantren

context. Sixth, [Firdaus \(2024\)](#) highlighted pedagogical innovation in pesantren but noted ongoing structural resistance to socio-emotional integration.

A deep critique of these previous studies reveals a strong tendency to separate classical religious authority from modern psychological tools. Historical studies on ‘Ā’ishah r.a. are often descriptive-biographical and fail to draw pedagogical threads applicable to modern classrooms. Their weakness lies in the absence of a methodological reconstruction that can transform historical figures into operational models for educators. Research on SEL is also often viewed as a secular product detached from Islamic intellectual roots, slowing its acceptance in pesantren. This gap causes character education in pesantren to lose the momentum for proper scaffolding between respect for teachers and the intellectual courage of students to engage in healthy dialogue [Durlak et al. \(2011\)](#); [Mukminin et al. \(2025\)](#). Furthermore, previous models often prioritize rote memorization over the development of empathy and responsible decision-making [Mas'odi et al. \(2024\)](#).

The novelty of this research lies in the conceptual effort to reposition Sayyidah ‘Ā’ishah r.a. from a mere authority in Hadith transmission into a transformative 21st-century pedagogical model. This study moves beyond traditional narratives by performing a pedagogical reconstruction that positions her dialogic style and intellectual rigor as a comprehensive character education framework. The fundamental difference between this research and previous ones is the systematic alignment of Social-Emotional Learning (SEL) principles with ‘Ā’ishah’s emancipatory teaching practices. This research asserts that values of empathy, emotional management, and responsible decision-making are deeply rooted in Islamic tradition through ‘Ā’ishah's profile, which has not yet been systematically explored in academic pedagogical discourse [Darmayanti et al. \(2024\)](#); [Aisyah Firdaus \(2024\)](#).

The identified research GAP indicates a lack of literature specifically bridging modern socio-emotional competencies with the tradition of *baḥth al-‘ilm* (scientific inquiry) in pesantren environments. Most literature remains trapped in a rigid dichotomy between Western science and Islamic tradition, resulting in incomplete character models. This research fills that gap by proving that core SEL competencies share substantive correspondence with ‘Ā’ishah’s pedagogical behavior during her intellectual corrections of the companions. This research gap also lies in the scarcity of character education models capable of balancing deep religious morality with critical-objective thinking capacity for santri in Indonesia [Firdaus \(2024\)](#); [Mukminin et al. \(2025\)](#). This study addresses the missing link between traditional *ta’dzim* and modern interpersonal relationship skills in Islamic schooling.

The primary theoretical framework used in this study is the Social-Emotional Learning (SEL) theory from CASEL, encompassing five core competencies: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making [CASEL \(2025\)](#). This theory is juxtaposed with the Scholarship of Teaching and Learning (SoTL) within an Islamic framework to examine how curriculum reconstruction and teaching patterns can be carried out scientifically and ethically [Mas'odi et al. \(2024\)](#); [Darmayanti et al. \(2024\)](#). Furthermore, this research utilizes the Grand Theory of Emancipatory Education, which emphasizes dialogue and reflection as the basis for intellectual growth. This synergy between modern educational psychology and Islamic

epistemology allows for the creation of a character model that is not only normative but also functional in facing dynamic social realities [Durlak et al. \(2011\)](#).

What makes this research particularly compelling is the revelation of historical facts showing that Sayyidah ‘Ā’ishah r.a. practiced "rigorous emotional intelligence" long before the term became popular in the West. She demonstrated great empathy while simultaneously executing sharp intellectual critiques without damaging interpersonal relationships—a skill desperately needed by modern santri to avoid ideological radicalism or mental passivity. The importance of this research is also driven by the urgent need for female role models in Islamic education who can dismantle gender-biased stereotypes in intellectual authority [Darmayanti et al. \(2024\)](#); [Aisyah Firdaus \(2024\)](#). By elevating her profile, this study offers pragmatic solutions for digital transformation management in PTKI, which is often hindered by cultural resistance and low emotional literacy in handling differences of opinion [Mukminin et al. \(2025\)](#).

The primary objective of this research is to synthesize and formulate the pedagogical principles of Sayyidah ‘Ā’ishah r.a. into an SEL-based character education model relevant to modern educational needs. This study is directed toward identifying pedagogical values that emphasize the balance between empathy and intellectual rigor through the exploration of her intellectual legacy and epistemological stances. Specifically, this research aims to produce a conceptual framework capable of bridging the dichotomy between normative obedience and critical reasoning in Islamic educational institutions [Firdaus \(2024\)](#); [Mas'odi et al. \(2024\)](#). The ultimate result of this research is expected to provide a theoretical contribution to the development of a more holistic, adaptive Islamic education, capable of producing santri who are not only individually pious but also socially and emotionally intelligent in facing civilizational challenges.

#### 4. Discussion and Research Findings

The reconstruction of character education in pesantren through the ‘Ā’ishah Character Pedagogy–SEL model substantively challenges the predominantly passive and one-way learning patterns observed in many pesantren, advocating instead for participatory, dialogic, and reflective pedagogical practices without negating fundamental Islamic values. This finding explores how the tradition of *ta’dzim* (reverence), which has historically been identified with absolute obedience, can be integrated with intellectual courage, as exemplified by the scholarly corrections performed by Sayyidah ‘Ā’ishah toward the companions. Compared to the findings of [Mof et al. \(2026\)](#), which focus primarily on managerial-vokational effectiveness, this research offers a deeper epistemological elaboration on how self-awareness and emotional management serve as the primary foundations for a critical yet civilized knowledge transmission process [Mukminin et al. \(2025\)](#); [Mas'odi et al. \(2024\)](#). This reflects that pesantren transformation does not necessitate the sacrifice of religious identity but rather strengthens it through emotional competencies that are adaptive to modern complexities.

Gender justice in the pesantren context emerges as a logical consequence of internalizing social awareness and relationship skills within this model. This analysis demonstrates that the social empathy developed through ‘Ā’ishah's pedagogy encourages the recognition of women's dignity and intellectual authority as equal moral subjects, rather than mere supplements to the pesantren's social structure. This phenomenon critiques traditional perspectives that often restrict the

discursive space for female students (*santriwati*) and goes beyond the focus of [Nabila & Darmayanti \(2024\)](#), which examined supervisory effectiveness without addressing relational equality. Empirical findings in Madura show that when emotional reflection and recognition of women's intellectual capacity are implemented, a collective shift occurs in viewing the role of *santriwati* in scholarly forums without triggering resistance to normative Islamic values [Aisyah Firdaus \(2024\)](#); [Darmayanti et al. \(2024\)](#). Thus, gender justice in this model is positioned as the result of character education rooted in empathy and ethical responsibility.

The psychological impact of implementing this model is significantly observed in the enhancement of *santriwati* self-esteem through the strengthening of responsible freedom of thought or intellectual assertiveness. When *santriwati* are granted space to question and express opinions objectively, they develop not only cognitive capacities but also positive self-perceptions regarding their intellectual competence. This aligns with the [CASEL \(2025\)](#) framework, which asserts that active engagement in dialogic learning contributes directly to the formation of a resilient self-identity. This research provides a critical contribution to previous literature by proving that intellectually managed assertiveness through *adab* (refined conduct) can function as a self-regulatory mechanism that builds psychological resilience [Mukminin et al. \(2025\)](#). Consequently, *santriwati* are transformed from subordinate learning subjects into autonomous, rational, and dignified subjects capable of navigating their intellectual roles amidst the challenges of globalization [Zahroh et al. \(2023\)](#); [Laila et al. \(2024\)](#).

Resistance toward learning perceived as "too critical" in the pesantren environment is managed through an empathetic communication approach that emulates the diplomatic style of Sayyidah 'Ā'ishah. This study analyzes how structural barriers to educational innovation are often rooted in fears of eroding traditional authority, as identified by [Firdaus \(2024\)](#). However, this model offers a solution by framing criticism as *tabayyun* (clarification) and *baḥth al-'ilm* (scientific inquiry), which has proven effective in reducing tension between pedagogical innovation and traditional stability. This strategy reinforces the findings of [Ghofar et al. \(2024\)](#) regarding the importance of experimental approaches that respect local contexts. Reflectively, the success of this model indicates that sustainable educational change in traditional institutions can only be achieved if innovation is communicated through strong relational skills and social awareness, which in turn strengthens the position of pesantren as progressive institutions rooted in noble Islamic values [Mukminin et al. \(2025\)](#); [Mas'odi et al. \(2024\)](#).

## 5. CONCLUSION AND SUGGESTIONS

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### 5.1. Conclusions

Based on the research findings and analysis regarding the reconstruction of pesantren pedagogy through the integration of Sayyidah 'Ā'ishah's intellectual rigor and Social-Emotional Learning (SEL), it can be concluded that:

1. The intellectual legacy of Sayyidah ‘Ā’ishah r.a. provides a robust prophetic foundation for developing students' critical thinking through the tradition of clarification (*tabayyun*) and evidence-based correction, which historically validates student intellectual independence.
2. Integrating the five CASEL core competencies into the pesantren curriculum effectively bridges the gap between traditional obedience patterns (*ta'dzim*) and the requirements of modern inquiry-based learning.
3. The "'Ā'ishah-SEL" model significantly reduces the psychological barriers or "mental burden" students face when asking questions, allowing them to engage in deep intellectual discourse without compromising moral and spiritual values.
4. The implementation of this model creates a more inclusive and responsive educational environment, equipping students with both emotional intelligence and the analytical sharpness needed to navigate the challenges of the digital disruption era.

## 5.2. Suggestions

The ‘Ā’ishah-SEL pedagogical model is recommended for adoption by pesantren stakeholders as a pragmatic solution to overcome the stagnation of critical thinking and the rigid hierarchical patterns that often hinder student potential. This integration is essential to ensure that Islamic scholarly traditions remain relevant to the psychosocial needs of the younger generation in the modern era. For future development, subsequent researchers are encouraged to conduct empirical field studies or quantitative experiments to measure the long-term effectiveness of this model on social behavior and learning outcomes across various typologies of pesantren.

### Ethical & Author Statements

**CRedit Statement:** Shafa Alistiana Irbathy: Conceptualization, Methodology, Writing – Original Draft, Data Curation. Naomi Fahma: Writing – Review & Editing, Supervision, Validation.

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