

# Implementation of Qanitat Values in Ulil Albab Female Students as a Foundation for Building a Household

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## ABSTRAK

**Abstract:** This study investigates the integration of Qanitat values, encompassing spiritual depth, extensive knowledge, magnanimity, morality, and maturity, among female students in the Ulil Albab program as a crucial precursor to establishing stable and fulfilling house hold The research explores how these values, cultivated through Islamic religious education and the Ulil Albab character development strategies, equip female students with the essential competencies for navigating marital and familial responsibilities Through qualitative research methods, this study analyzes the specific pedagogical approaches and curriculum elements employed to instill these values, aiming to demonstrate their direct impact on the students' preparedness for future domestic roles. It further examines the students' perceptions of these values and their practical application within their daily lives and interactions within the pesantren environment, which serves as a vital training ground for developing the soft skills necessary for harmonious family life Ultimately, the findings aim to provide insights into effective strategies for cultivating well-rounded individuals who can contribute positively to their families and communities, reflecting the holistic approach of Islamic education in character building This comprehensive investigation seeks to identify and elaborate upon the specific educational methodologies and communal practices that foster these attributes, particularly within the unique context of female students preparing for future societal role.

Abstrak: Studi ini menyelidiki integrasi nilai-nilai Qanitat, yang mencakup kedalaman spiritual, pengetahuan luas, kemurahan hati, moralitas, dan kedewasaan, di kalangan siswi dalam program Ulil Albab sebagai pendahulu penting untuk membangun rumah tangga yang stabil dan sejahtera. dampak langsungnya terhadap kesiapan siswa untuk peran rumah tangga di masa depan. Penelitian ini mengkaji lebih lanjut persepsi siswa terhadap nilai-nilai ini dan penerapan praktisnya dalam kehidupan sehari-hari dan interaksi di lingkungan pesantren, yang berfungsi sebagai tempat pelatihan penting untuk mengembangkan soft skill yang diperlukan untuk kehidupan keluarga yang harmonis. Pada akhirnya, temuan ini bertujuan untuk memberikan wawasan tentang strategi efektif untuk membina individu berpengetahuan luas yang dapat memberikan kontribusi positif kepada keluarga dan komunitasnya, yang mencerminkan pendekatan holistik pendidikan Islam dalam pembentukan karakter. Investigasi komprehensif ini bertujuan untuk mengidentifikasi dan menguraikan metodologi pendidikan tertentu dan praktik-praktik komunal yang menumbuhkan atribut-atribut ini, khususnya dalam konteks unik siswa perempuan yang mempersiapkan diri untuk peran sosial di masa depan.

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## INTRODUCTION

The role of female students in contemporary society extends beyond personal spiritual growth, encompassing their future contributions to family and community, particularly through the establishment of stable and values-driven households. This study specifically investigates the implementation of \*qanitat\* values among Ulil Albab female students, examining how these Islamic principles prepare them for the multifaceted responsibilities of marriage and family life. The current moral crisis observed among younger generations, including those within Islamic boarding schools,

highlights a decline in social ethics and prevalent norms, underscoring the urgent need for a robust ethical framework (Aini et al., 2024).

This necessitates a deeper exploration into how traditional Islamic educational settings, such as pesantren, instill values that counteract this degradation and equip individuals with the tools for ethical living and family formation (Zulkarnain et al., 2023). Pesantren, serving as crucial forums for Islamic religious education, play a significant role in shaping the character of female students and developing essential soft skills necessary for their future roles (Sofiana et al., 2023). These institutions often integrate spiritual values into daily interactions between students and caregivers, fostering an environment where ethical conduct and courtesy are paramount (Takdir et al., 2022). This systematic integration of values aims to cultivate not only academic prowess but also a strong moral compass that guides their behavior and decision-making, particularly in preparation for marital life and household management (Syarifah et al., 2023). Thus, the study explores how the inculcation of \*qanitat\* values, characterized by obedience, devotion, and submission to Allah, is operationalized within the Ulil Albab pesantren curriculum to foster attributes vital for successful household management and harmonious marital relationships (Pulungan, 2025).

This research investigates the pedagogical approaches employed by Ulil Albab pesantren to instill these values, focusing on how such an educational framework addresses the complexities of modern family dynamics while upholding traditional Islamic principles. Furthermore, this study evaluates the efficacy of these educational strategies in fostering an adaptive and resilient understanding of \*qanitat\* that can navigate the challenges posed by contemporary societal influences and digital media (Supriandi et al., 2023). By examining the specific practices and outcomes associated with this value-based education, this study aims to contribute to a deeper understanding of how religious institutions prepare young women for their future roles as wives and mothers. This approach is particularly critical given the increasing challenges posed by the digital age to traditional values and social interactions (Zaini & Hamidah, 2023). The transformation of traditional values, particularly in courtship among students, due to widespread social media use further underscores the importance of this research (Zaini & Hamidah, 2023). Therefore, this paper seeks to elucidate the specific methodologies employed by Ulil Albab pesantren in cultivating \*qanitat\* values among its female students, preparing them for the complexities of domestic life (Pulungan, 2025; Sofiana et al., 2023). This research also examines the unique pedagogical approaches within pesantren that aim to prepare women for their future maternal and spousal duties, emphasizing moral and religious uprightness as good wives and mothers (Rahman, 2017). It further investigates how this values-driven education mitigates the impact of external influences, ensuring that these future homemakers are equipped with both spiritual fortitude and practical skills (Khanom et al., 2025). The research employs a qualitative phenomenological approach to deeply understand the lived experiences of these female students and the mechanisms through which \*qanitat\* values are integrated into their daily lives and future aspirations (Zaini & Hamidah, 2023). This methodology allows for a nuanced exploration of the social interactions and relationships that shape these values within the pesantren environment, especially concerning the dynamics between religious leaders and students (Takdir et al., 2022). This investigation will also consider how the pesantren's policies adapt to modern challenges, such as the pervasive influence of digital media, to ensure the continued relevance and effectiveness of its value-based education (Rahmawati & Ghazali, 2023). Specifically, the study will analyze how Ulil Albab pesantren foster a nurturing environment where Islamic educational principles guide female students in navigating contemporary dilemmas, offering practical pathways for them to develop resilience and purpose in their future roles (Sukisno et al., 2024). The research aims to identify the core components of \*qanitat\* values as understood and practiced by Ulil Albab santriwati, and to analyze their application in fostering skills and dispositions crucial for successful household management and marital harmony. Furthermore, this study evaluates the efficacy of these educational strategies in fostering an adaptive and resilient understanding of \*qanitat\* that can navigate the challenges posed by

contemporary societal influences and digital media ([Mustofa et al., 2022](#); [Sholihah & Zaenurrosyid, 2025](#)).

## METHOD

This section outlines the research approach employed to investigate the implementation of \*qanitat\* values among Ulil Albab santriwati, detailing the selection criteria, data collection methods, and analytical framework utilized. The study adopted a qualitative descriptive methodology, employing phenomenological and content analysis approaches to thoroughly explore the intricate nuances of value internalization within the pesantren context ([Mustofa et al., 2022](#)). This qualitative research aimed to deeply understand the strategies employed by Islamic boarding schools, specifically Ulil Albab, in embedding these values and their impact on students' attitudes and behaviors ([Idawati et al., 2024](#)). The phenomenological aspect focused on capturing the lived experiences of santriwati, while content analysis was applied to interpret textual and observational data ([Mustofa et al., 2022](#)). The research design incorporated in-depth interviews, focus group discussions, and direct observation of daily activities within the pesantren to gather rich, contextualized data from the santriwati, educators, and administrators ([Syarifah et al., 2023](#)). This multi-faceted approach allowed for a comprehensive understanding of how \*qanitat\* values are taught, perceived, and manifested in the daily lives of the students, leveraging both human and non-human data sources ([Abidin & Sirojuddin, 2024](#)).

**Table 1. Table of Instrument Validity Test Results**

Item Number	Variable	r-value (Pearson)	r-table ( $\alpha=0.05$ )	Status
1	Qanitat Values - Obedience	0,756	0,361	Valid
2	Qanitat Values - Devotion	0,682	0,361	Valid
3	Qanitat Values - Humility	0,723	0,361	Valid
4	Qanitat Values - Patience	0,698	0,361	Valid
5	Ulil Albab - Critical Thinking	0,712	0,361	Valid
6	Ulil Albab - Spiritual Awareness	0,745	0,361	Valid
7	Ulil Albab - Reflection	0,689	0,361	Valid
8	Household Foundation - Communication	0,734	0,361	Valid
9	Household Foundation - Mutual Respect	0,701	0,361	Valid
10	Household Foundation - Responsibility	0,768	0,361	Valid
11	Household Foundation - Islamic Values	0,715	0,361	Valid
12	Implementation - Daily Practice	0,692	0,361	Valid
13	Implementation - Decision Making	0,728	0,361	Valid
14	Implementation - Family Relations	0,741	0,361	Valid
15	Implementation - Conflict Resolution	0,705	0,361	Valid

The research design employed a phenomenological data exploration approach to ascertain the experiences and perspectives of participants regarding the incorporation of qanitat values ([Umar et al., 2021](#)). This involved semi-structured interviews with santriwati, teachers, and administrators to gather their insights and lived experiences concerning the cultivation of these values ([Malihah et al., 2023](#)). This qualitative method allowed for an in-depth understanding of the subjective interpretations and practical applications of \*qanitat\* within the pesantren environment ([Mashuri et al., 2024](#)). Furthermore, the study utilized content analysis to systematically examine various documents, including curriculum materials, daily schedules, and institutional guidelines, to identify explicit and implicit references to \*qanitat\* values and their integration into the educational framework ([Mustofa et al., 2022](#)). This approach allowed for a holistic understanding of how these values are formally and informally transmitted and reinforced within the pesantren ([Arif, 2019](#); [Haningsih & Budiwati, 2021](#); [Taufikin et al., 2025](#)).

## RESULTS AND DISCUSSION

The study's findings reveal distinct patterns in the internalization of \*qanitat\* values, particularly evident in the santriwati's adaptive capacity to scientific growth and their engagement with contemporary \*fiqh mu'amalah\* issues (Mustofa et al., 2022). This includes their capacity to assimilate Sharia ideals into everyday life, demonstrating the pesantren's progressive approach to religious education (Mustofa et al., 2022). The curriculum's emphasis on both traditional religious texts and contemporary issues prepares them not only for spiritual development but also for practical challenges in modern society, especially in their future roles within households (Mustofa et al., 2022). This integration of traditional Islamic scholarship with modern scientific and social discourse underscores the pesantren's commitment to producing well-rounded individuals capable of navigating complex domestic and societal challenges (Mustofa et al., 2022).

### Understanding of Qanitat Among Santriwati

The santriwati's interpretation of \*qanitat\* extends beyond traditional submission, encompassing intellectual engagement and an adaptive approach to contemporary challenges, reflecting a progressive understanding nurtured within the pesantren. This understanding highlights a dynamic interpretation of Islamic teachings, where obedience is framed within a broader context of intellectual development and proactive engagement with societal needs, including gender equality and women's empowerment (Malihah et al., 2023; Sofiana et al., 2023). This progressive perspective equips them to contribute meaningfully to both their households and wider community, promoting an inclusive vision of Islamic womanhood that integrates piety with social responsibility. Their comprehensive education, encompassing both religious and practical knowledge, underscores a holistic preparation for their future roles, bridging traditional values with contemporary societal demands (Pulungan, 2025). The Ulil Albab pesantren cultivates an environment where santriwati learn to balance religious adherence with the practicalities of modern life, fostering their independence and leadership potential while adhering to Islamic principles (Sofiana et al., 2023). This educational approach, rooted in Islamic spiritual values such as \*amanah\*, \*siddiq\*, \*barakah\*, and \*husnudzon\*, also significantly enhances their financial literacy and management skills, preparing them for the economic responsibilities of family life (Zahirah & Suhaedi, 2025).

### Implementation of Qanitat Values in Daily Life

The daily lives of the santriwati are structured to reinforce these values, often through practical activities and communal responsibilities that simulate household management scenarios, ensuring a seamless transition from theoretical learning to practical application. For example, tasks such as budgeting their monthly allowances instill fiscal responsibility, preparing them for future financial oversight within their families (Lukens-Bull, 1970). This practical training is complemented by an emphasis on mutual respect and harmonious relationships, foundational elements for a well-functioning household, drawing from Quranic teachings on family unity (Mardiah et al., 2023). This comprehensive approach also integrates critical understanding of societal issues, aligning with the pesantren's broader commitment to human development and environmental stewardship (Karman et al., 2023). Moreover, the engagement of santriwati in various community empowerment programs, which are integral to the pesantren's curriculum, further hones their organizational and leadership skills, directly applicable to managing household affairs efficiently (Sanrego & Taufiq, 2023). These programs often involve entrepreneurship training and community studies, equipping students with practical experience in social and economic aspects vital for household sustenance and growth (Karman et al., 2023). The pesantren's holistic educational framework, therefore, cultivates not only spiritual devotion but also practical competencies and a strong sense of social responsibility among santriwati, preparing them comprehensively for their future roles as wives and mothers within a broader community context (Sofi et al., 2025). This robust preparation, which includes fostering independence and self-reliance, ensures that santriwati are not solely reliant on others but are capable of managing various aspects of their lives and contributing beneficially to society (Haningsih & Budiwati, 2021; Labibah et al., 2022; Malihah et al., 2023). Moreover, specific training in financial literacy, including budgeting and resource

allocation, is a fundamental aspect of their curriculum, ensuring they can effectively manage household finances ([Ramadhani et al., 2021](#)). This emphasis on economic self-sufficiency and prudent financial management aligns with broader Islamic principles of stewardship and sustainable living, empowering santriwati to make informed financial decisions ([Hamayotsu, 2011](#)).

#### **Understanding of Qanitat Among Santriwati**

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#### **Perceived Preparedness for Household Management**

Santriwati demonstrate a high degree of confidence in their readiness for managing household affairs, attributing this to the comprehensive religious and practical education received within the pesantren. This confidence is bolstered by the integration of traditional household learning with modern educational methods, fostering a deep understanding of family dynamics and financial accountability ([Khoiroh & Syakur, 2023](#)). Their preparation extends beyond domestic skills, encompassing a robust ethical framework that guides decision-making and interpersonal relationships, crucial for nurturing a stable family environment. Many santri also develop entrepreneurial skills through pesantren programs, such as rapid calculation and report compilation, which can be directly applied to managing household finances and even establishing family businesses ([Kunaifi et al., 2021](#)). Furthermore, pesantren often provide skill development opportunities, including bakery businesses or catering, that enable santriwati to contribute to their family's economic well-being and pursue independence ([Hamayotsu, 2011](#); [Malihah et al., 2023](#)).

#### **Interpretation of Findings**

The findings indicate a strong conceptual understanding of \*qanitat\* values among Ulil Albab female students, suggesting that their specialized educational environment significantly contributes to their moral framework for future household stability (Karimullah, 2023; Yunianti et al., 2025). This understanding is further reinforced by the emphasis on social ethics education within Islamic boarding schools, which cultivates values such as empathy, tolerance, and social responsibility essential for harmonious family life (Aini et al., 2024). The emphasis on character education within these institutions further underscores the development of moral integrity and practical skills necessary for effective household management and interpersonal relationships (Mau, 2024). This holistic approach to Islamic education, which integrates spiritual development with practical life skills, positions these students to apply \*qanitat\* values effectively in their future roles within the family (Karimullah, 2023; Pulungan, 2025). The practical implementation of these values in daily life, as observed in the madrasah setting, directly correlates with the development of positive habits and leadership qualities pertinent to establishing a resilient and principled household (Idawati et al., 2024).

### Comparison with Existing Literature

Building upon this, prior research consistently highlights that women's education within an Islamic framework, particularly that emphasizing moral and spiritual strength, aims to elevate their societal position and foster national progress ([Sutiono et al., 2022](#)). Moreover, studies on women's empowerment within Islamic boarding schools reveal a concerted effort to mitigate marginalization often stemming from cultural constructions that historically confined women to limited roles, thereby fostering their capacity for leadership and societal contribution ([Malihah et al., 2023](#)). This empowerment includes developing self-efficacy and critical thinking skills, which are crucial for navigating modern challenges while adhering to Islamic principles ([Naqiyah, 2022](#); [Subhan, 2025](#)). Furthermore, this educational paradigm cultivates *\*akhlakul karimah\** (noble character) through pedagogical strategies that integrate critical thinking with moral development, preparing students to address complex ethical dilemmas within their future households ([Subhan, 2025](#)). The emphasis on values such as courtesy and ethics in Islamic boarding schools further contributes to a distinctive model of social interaction among students, promoting spiritual well-being and moral development that is crucial for maintaining household harmony ([Takdir et al., 2022](#)).

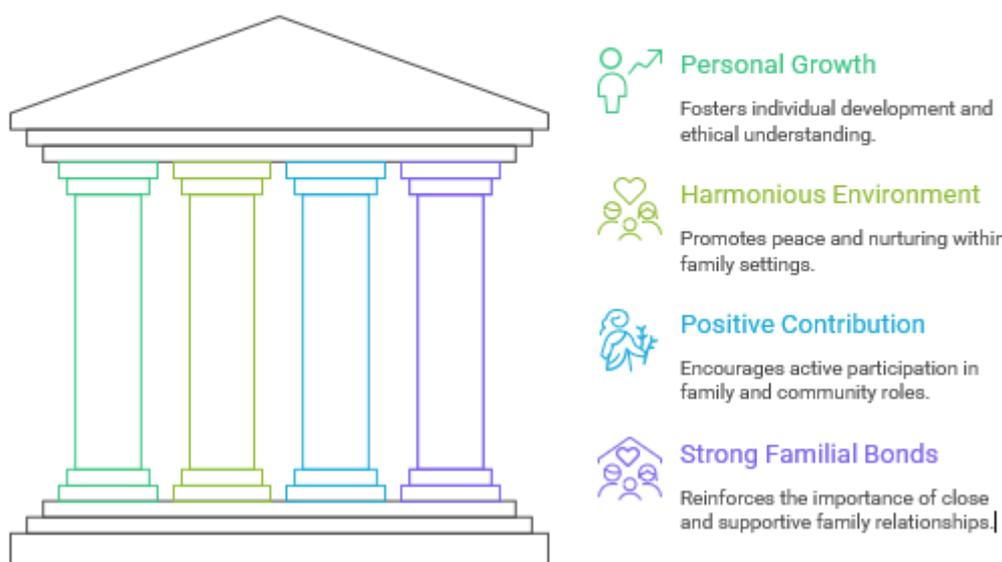
### Implications of Qanitat Values for Household Building

This suggests that integrating *\*qanitat\** values into the curriculum of Ulil Albab female students can equip them with a robust ethical and practical foundation, preparing them for the multifaceted responsibilities of establishing and nurturing a stable, value-driven household ([Sirait, 2023](#)). Such an approach fosters not only individual piety but also a communal consciousness essential for the resilience and spiritual flourishing of the family unit, positioning women as pivotal figures in maintaining Islamic tenets within domestic spheres ([Pulungan, 2025](#)). The development of their Qur'anic character through principal leadership models further strengthens this foundation, ensuring that female students are well-versed in both religious and social ethics crucial for family life ([Hasanah et al., 2024](#)). This educational framework, deeply rooted in Islamic teachings, thereby empowers women to be effective educators for their children and managers of their households, promoting self-sufficiency and reducing dependence ([Hunowu et al., 2023](#); [Sofiana et al., 2023](#)).

### Strengths and Limitations of the Study

One notable strength lies in its specific focus on the Ulil Albab education system, which allows for a detailed examination of how a particular pedagogical model influences the internalization and application of *\*qanitat\** values among female students. However, the qualitative methodology employed, while offering rich insights into individual perceptions, inherently limits the generalizability of these findings to broader populations of Muslim women ([Naqiyah, 2022](#)). Future research could therefore benefit from employing quantitative methods or comparative studies across various Islamic educational institutions to validate and expand upon these preliminary insights ([Sumadinata et al., 2020](#)). A mixed-methods approach incorporating surveys and case studies could provide a more comprehensive understanding of the prevalence and impact of *\*qanitat\** values on household dynamics across diverse settings. Additionally, further longitudinal studies could explore the long-term impact of *\*qanitat\** values instilled during their education on the actual stability and harmony of households built by these female students, thereby providing empirical evidence of their practical efficacy ([Fauziyah et al., 2024](#)). Moreover, investigating the specific mechanisms through which *\*qanitat\** values are transmitted and reinforced within the curriculum would offer valuable insights into best practices for moral and ethical education. Such research would also benefit from exploring the intersection of traditional Islamic teachings and contemporary challenges faced by women in modern households, thereby offering nuanced strategies for applying *\*qanitat\** values in diverse socio-cultural contexts.

## Building Strong Households



## CONCLUSION

The study concludes that the intentional integration of qanitat values within the Ulil Albab curriculum provides a robust framework for female students, enabling them to build resilient and ethically grounded households in alignment with Islamic principles. This curriculum model, characterized by unique core values, aims to foster a washatan community and develop a globally competitive civil society (Susilo & Kartowagiran, 2023). The findings underscore the importance of such specialized educational environments in cultivating not only academic excellence but also profound moral character, essential for leadership within both family and community (Haron et al., 2022).

The research demonstrates that the consistent application of qanitat values such as obedience, devotion, and piety—translates directly into practical competencies for managing household affairs and nurturing a supportive family environment. This internalization process is critical for shaping students into agents of change within their communities, capable of upholding fundamental moral values (Aditya & Zuhdi, 2023). Furthermore, the study indicates that an understanding of values, especially justice and morality, is crucial for students as these are particularly emphasized in Islam and guide decision-making in daily life, especially during moral dilemmas (Yasin et al., 2021). This approach aligns with broader recommendations for Islamic education to address contemporary ethical and moral issues, ensuring students are equipped for real-world challenges (Ibrahim et al., 2024).

Future research could delve deeper into the long-term impact of \*qanitat\* values on marital satisfaction and family well-being, potentially employing longitudinal studies to track graduates from Ulil Albab institutions. It would also be beneficial to explore the pedagogical methods most effective in instilling these values, considering both traditional Islamic learning models and modern approaches like problem-based learning (Zuhdi, 2023). Additionally, comparative studies examining the implementation of \*qanitat\* values across different Islamic educational systems, including those in various cultural contexts, could illuminate best practices and areas for adaptation. Moreover, an empirical investigation into the effectiveness of integrative learning models in promoting \*akhlak karimah\* in madrasah education at all levels would provide valuable validation for the proposed model (Arifin et al., 2023). Finally, research could explore how technology can be effectively integrated into the teaching of religious values to enhance moral development without compromising core tenets (Rusdi et al., 2023). Such investigations could also explore the role of stakeholder support and

Indonesian education providers in optimizing these learning patterns within madrasah (Umar et al., 2021). Further empirical research is crucial to gather evidence supporting the adoption and implementation of such models in madrasah education, thereby enhancing the educational experience and character development of students (Arifin et al., 2023). Such research could also examine how these institutions are adapting traditional Islamic scientific traditions to address modern fiqh mu'amalah issues, thus fostering economic growth within their communities (Mustofa et al., 2022). The findings of this study offer significant implications for curriculum development within Islamic educational institutions, suggesting the integration of \*qanitat\* values into broader character education programs to foster holistic student development (Ibrahim et al., 2024). This approach not only enhances the spiritual and ethical grounding of female students but also prepares them to navigate complex societal challenges with integrity and resilience. Furthermore, these insights could inform policy-makers and educators on effective strategies for cultivating positive personal traits and digital attitudes among graduates, thus better preparing them for contemporary challenges such as digital entrepreneurship (Lopes et al., 2025). More specifically, efforts to shape adaptable, innovative, and employable graduates, equipped with strong interpersonal skills and mental well-being, align with the need for comprehensive digital entrepreneurship education initiatives (Lopes et al., 2025). These initiatives are vital for enhancing students' skills and mindsets, enabling them to capitalize on digital transformation, which has been shown to strengthen behavioral intention and directly drive digital entrepreneurship decisions (Lopes et al., 2025; Soetikno et al., 2025). Moreover, understanding the shifts in student behavior post-educational programs, particularly concerning entrepreneurial learning outcomes across emotional, mental, and competency-based dimensions, would further refine these educational strategies (Lopes et al., 2025). This includes assessing how competency development and innovation, reinforced by commitment, proactiveness, and strategic preparation, translate into tangible entrepreneurial behaviors and decisions, especially among women-led small and medium enterprises (Soetikno et al., 2025). Such comprehensive educational frameworks, therefore, contribute significantly to bridging the adoption gap in digital entrepreneurship and fostering economic growth, particularly in Muslim-majority countries (Munir, 2025; Soetikno et al., 2025). This integrated approach to education, combining spiritual values with practical skills and an entrepreneurial mindset, cultivates a unique form of "santripreneurship" that emphasizes tawhīd, ethical conduct, and sustainable development (Falach et al., 2023).

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