

Internalization of Social Care Character among Female Santri through the Safari Dakwah Program

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ABSTRACT: *This study aims to comprehend and describe the internalization of social care character among female students through the dakwah safari program. Conducted at Pondok Pesantren Ainul Mardhiyyah in Jetis District, Ponorogo Regency, East Java, Indonesia. This research employs a descriptive qualitative approach. Data collection methods include interviews, observations, and documentation, with data analyzed using descriptive analysis. Findings indicate that the promotion of social care character by the Ministry of Education and Culture and the Ministry of Religious Affairs synergizes well for students in Indonesia. The internalization of social care character among female students at Pesantren Ainul Mardhiyyah has been effectively implemented through the dakwah safari program. This program has demonstrated its effectiveness in enhancing students' social care character, particularly in honesty, discipline, responsibility, politeness, self-confidence, and compassion for others. Furthermore, the internalization process involves several steps, including providing practical knowledge such as Islamic jurisprudence, etiquette, culture, public speaking, and Quran recitation to female students, strengthening their faith, and refining their vision and mission of the pesantren. These activities have positively impacted female students, preparing them effectively for real-life challenges in society.*

Keywords: *Social Care Character, Safari Dakwah Program, Student Behavior.*

I. INTRODUCTION

Humans are creations of Allah SWT who are inevitably engaged in interaction and social transactions with one another (Ritonga, A. H., 2020). As social beings, individuals are not merely recipients of assistance (Khalilah, E., 2017), but are also expected to provide support and aid to others (Tabi'in, A., 2017). Furthermore, individuals are required to develop a strong character of social care, often referred to as social concern (Muhamadi, S., & Hasanah, A., 2019). However, such a character does not emerge instantaneously or inherently (Faishol, M., 2017; Hamka, M. B., et al., 2022); rather, it necessitates a long process of learning, which must be integrated with habituation methods (Arif, M., et al., 2021; Hikmasari, D. N., et al., 2021).

Furthermore, social care character refers to an individual's behavior that demonstrates readiness to respond to, address, and act appropriately toward problems or stimuli presented to them, using specific approaches and behaviors (Rahmah, I. S., 2021; Estiningsih, D., et al., 2022; Zh, 2021). Such attitudes develop and evolve in line with a person's growth and life development (Arifin, B. S., 2015; Subandi, S. P., et al., 2022). Throughout an individual's development, various changes may occur, including physical, social, emotional, and personality-related transformations (Iman, H., & Arini, A., 2019). This illustrates that attitudes do not emerge instantaneously; rather, they must be nurtured through continuous habituation in tandem with the development of one's personality.

The internalization of strong social care character can be prominently observed within the pesantren environment (Ramadhanti, H., 2019). This character is deeply ingrained in each santriwati and manifests in harmonious interactions (Ranam, S., et al., 2021). However, in practice, the enhancement of social care character remains a significant challenge. This difficulty arises due to the powerful influence of modernization and globalization movements, as well as differences in ethnicity, culture, language, and regional backgrounds, all of which contribute to the complexities of internalizing social care values among santriwati (Kodir, A. & Haris, B., 2021; Zain, Z. N., et al., 2022). Consistent habituation practices within the pesantren, accompanied by continuous supervision, are essential (Fadhli, M., et al., 2022; Ashari, R., et al., 2017). These efforts aim to foster discipline among santriwati, thereby enabling them to develop a habit of practicing social care with consistency and commitment (Arnum, N. Q., & Hidayat, N., 2023).

Moreover, the internalization of social care character among santriwati at Pondok Pesantren Ainul Mardhiyyah Jetis Ponorogo adopts a unique approach through the implementation of the Safari Dakwah program. Initiated in 2017, this program strategically targets several remote villages across Ponorogo and has been institutionalized as a core initiative aimed at fostering the development of social empathy and communal responsibility among the santriwati. It serves as a preparatory platform to equip them with essential social competencies for effective integration into wider society in their future endeavors. The program has received substantial support and enthusiasm from local communities, reflecting the tangible contributions of the santriwati to rural social development. In light of the distinctive nature and potential impact of this initiative, the present study seeks to explore in depth the processes and outcomes of social care character internalization among santriwati through participation in the Safari Dakwah program at Pondok Pesantren Ainul Mardhiyyah Jetis Ponorogo.

II. LITERATURE REVIEW

The character of social care encompasses a broad scope, extending beyond the realm of tolerance to include all dimensions of human life within a societal context (Saini, M., 2020). Consequently, social care character comprises several aspects as outlined in the 2013 Curriculum and further elaborated in the Regulation of the Minister of Education and Culture (Permendikbud) No. 64 of 2013 concerning the Standards for Primary and Secondary Education Content. This regulation delineates the aspects and indicators of social attitudes as follows (Surahman, E. & Mukminan, M., 2017):

Table 1. The aspects and indicators of social attitudes

No	Social Concern Character Aspects	Indicator
1	Honesty	<ul style="list-style-type: none"> a. Reporting data or information accurately and truthfully according to actual conditions. b. Acknowledging mistakes or shortcomings that have been made. c. Expressing feelings sincerely and openly.
2	Discipline	<ul style="list-style-type: none"> a. Being punctual. b. Complying with established rules and regulations. c. Submitting assignments within the stipulated deadlines.
3	Responsibility	<ul style="list-style-type: none"> a. Carrying out individual tasks properly and diligently. b. Accepting the consequences of one's actions. c. Acknowledging any mistakes committed. d. Keeping promises made to others.
4	Courtesy	<ul style="list-style-type: none"> a. Respecting elders. b. Requesting permission before entering a room. c. Practicing the 3S principle (Salam – greeting, Senyum – smiling, Sapa – addressing politely). d. Speaking with polite and appropriate language.
5	Care (Empathy)	<ul style="list-style-type: none"> a. Willingly helping others in need. b. Prioritizing collective interests over personal gain.
6	Self-Confidence	<ul style="list-style-type: none"> a. Demonstrating courage to perform or appear in public. b. Voicing opinions, asking and answering questions, and making decisions confidently. c. Engaging in activities without hesitation or fear.

The development of an individual's social care is often influenced by repeated habituation experiences or by experiences accompanied by profound emotional engagement (Achmad, A. D., & Nurjan, S., 2016). Through the process of imitation, individuals either consciously or unconsciously tend to adopt the values and attitudes exhibited by others. Moreover, a person's behavior is often shaped by the actions of those deemed important within their social environment (Ikhwan, A., et al., 2022). This phenomenon aligns with one of the fundamental factors underlying the occurrence of social interaction, namely the process of imitation, which can occur intentionally or unintentionally.

III. METHOD

This study employed a descriptive qualitative research method, selected to explore the internalization of social care character among female students (santriwati) through the Safari Dakwah program. The research was conducted at Pondok Pesantren Ainul Mardhiyyah, located in

Jetis Subdistrict, Ponorogo Regency, East Java, Indonesia. Primary data sources included santriwati, musyrifah (mentors), dormitory heads, and the pesantren leadership, while secondary data were obtained from archival records of Safari Dakwah activities and relevant scholarly references such as books and journal articles. The researcher served as the main instrument for observation, feedback provision, and data collection, with additional instruments supporting the process. Data collection techniques comprised observation, interviews, and documentation (Ulfatin, N., 2022). The data were analyzed using an interactive data analysis method, where analysis occurred continuously and interactively until saturation was achieved. Data validation was conducted through three triangulation techniques: source triangulation, technique triangulation, and time triangulation (Moleong, L. J., 2017).

IV. RESULTS AND DISCUSSION

Pesantren serves as an educational institution dedicated to equipping santriwati (female students) with the necessary knowledge and skills to prepare them for their roles in society upon graduation. Santriwati are expected to contribute significantly to the development of community life, and therefore, must possess adequate qualifications to engage in public service and community development. In addition to a strong foundation in religious sciences, santriwati are also encouraged to acquire a broad range of skills and knowledge in accordance with their individual talents and interests. In response to these needs, Pondok Pesantren Ainul Mardhiyyah Jetis Ponorogo has initiated a community service program known as "Safari Dakwah," which provides students with direct engagement opportunities within society.

The "Safari Dakwah" program is an annual activity that is mandatory for all santriwati, particularly those in the final stages of their studies at the pesantren. This community service program involves sending santriwati to remote villages for a duration of one month, where they actively participate in various community activities. According to Ustadzah Rukayah, the Vice Director of Pondok Pesantren Ainul Mardhiyyah, "During this opportunity, santriwati will directly apply the knowledge they have acquired at the pesantren, especially those related to community engagement" (Interview, January 5, 2022). This indicates that the program is designed with high expectations for the santriwati, aiming for them to perform their roles effectively and be well-received by the community.

The concept of the community service program, or safari dakwah, is to provide santriwati with the freedom to develop their skills under the direct guidance of the community. This allows the santriwati to gain valuable experience, broaden their knowledge, and prepare them for the practical application of their learning in the community. According to Ustadzah Antin Nur Hidayah (Musyrifah of Santriwati at Pondok Pesantren Ainul Mardhiyyah), "Before the santriwati are deployed to the field, the pesantren management conducts preparatory training for the prospective participants of the community service program. The training includes practical fiqh, etiquette, community culture, public speaking, kultum (short religious lectures), tartil (recitation) of the Qur'an, and other practical knowledge" (Interview, January 7, 2022).

Moreover, the objective of this program is to cultivate the social care character of the santriwati, equipping them with specific skills to directly engage with and serve the community. According to

Ustadzah Rukayah (Vice Director of Pondok Pesantren Ainul Mardhiyyah), "This moment also serves as a field practice for the santriwati, allowing them to apply the knowledge they have acquired during their time at the pesantren" (Interview, January 5, 2022). On the other hand, the santriwati are also provided with training in akidah (Islamic creed), with the expectation that they will remain steadfast in their beliefs while being able to integrate harmoniously with the broader community, particularly in rural areas.

The implementation of the community service program, or safari dakwah, as previously described, has also been carried out during the month of Ramadhan for a full month. The activities include assisting in teaching at Madin or TPA, serving as the imam for Tarawih prayers at the women's Ramadan mosque, and leading majelis ta'lim in the villages or localities where the safari dakwah takes place. In determining the locations for the program, Pondok Pesantren Ainul Mardhiyyah Jetis Ponorogo collaborates with the local community, where mosque administrators or local residents can propose their village as a site for the activities. According to Ustadzah Siti Fatimah (Musyrifah at Pondok Pesantren Ainul Mardhiyyah), "At each location, a group consisting of two to six santriwati is deployed, which is adjusted according to the terrain and the needs proposed by the community. The groups are determined by the safari dakwah committee, and santriwati cannot form their own groups. This is done with the aim that all santriwati will be able to accept the program and participate in the community service program effectively and optimally" (Interview, January 5, 2022).

There are several character traits of the santriwati that are expected to improve through the community service program or safari dakwah. These include honesty, discipline, responsibility, care, politeness, self-confidence, and others. The development of these traits is anticipated to be one of the outcomes of the community service activities conducted by Pondok Pesantren Ainul Mardhiyyah Jetis Ponorogo. This expectation aligns with the 2013 Curriculum as stipulated in Permendikbud Number 64 of 2003 on the Standards for Basic and Secondary Education Content. This regulation serves as the primary foundation and reference for the management of Pesantren Ainul Mardhiyyah in internalizing the social care character of the santriwati, which includes:

- a . Honesty. A santriwati should demonstrate honesty in all aspects of their duties and activities, adhering to agreements and societal norms. According to the Takmir Masjid Salsabila Tulakan Pacitan, "The santriwati participating in the safari dakwah program execute their tasks with integrity and independence, as evidenced by their daily work in supervising children studying at Madin Al-Falah, as well as fulfilling the trust placed upon them."
- b . Discipline. Discipline is reflected in the santriwati's punctuality in performing the five daily prayers and their commitment to attending community activities at the agreed times. Another manifestation of discipline is evident when the santriwati are entrusted with responsibilities, such as being in charge of or serving as organizers for Ramadan activities at local mosques. These activities are well-coordinated, ensuring that all events are conducted according to schedule, leaving the community satisfied and appreciative of the well-organized program.
- c . Responsibility. The sense of responsibility is evident when the santriwati participating in the community service program are entrusted with the task of teaching children at Madin or TPA (Taman Pendidikan Al-Qur'an). They consistently attend the sessions every afternoon,

bringing innovative teaching methods to ensure that the children enjoy learning. On occasions when the santriwati are unable to attend, they do not neglect their teaching duties or cancel the TPA sessions. Instead, they coordinate with their peers to arrange a substitute, ensuring that the activities proceed smoothly as planned.

- d . Courtesy. Courtesy in behavior and speech is a significant indicator of a person's personality, easily perceived and experienced by the community. In rural communities, maintaining good manners is an essential quality, as it ensures effective communication and positive social interaction. Several examples of courteous behavior practiced by the santriwati in the community include greeting local residents when they meet, engaging in friendly conversations using polite and respectful language, expressing opinions in a considerate manner during group discussions, asking for assistance and offering help with a cheerful disposition, and so forth.
- e . Social Care. The implementation of the social care attitude by the santriwati is exemplified by a community leader in Dusun Tulakan, who mentioned that in addition to their responsibilities in managing the Madrasah Diniyah and TPA (Taman Pendidikan Al-Qur'an), the santriwati also actively participate in community cleanliness activities. One such activity is cleaning the mosque surroundings. This initiative has a profound impact on the local community, as the mosque environment remains consistently clean and organized during the santriwati's stay, contributing to a more comfortable atmosphere for worship.
- f . Self-Confidence. Prior to participating in the safari dakwah program, the santriwati undergo training aimed at enhancing their individual self-confidence. One of the activities in this training is muhadoroh (public speaking), held every weekend. The santriwati's self-confidence continues to be developed throughout their participation in the safari dakwah program. This is evident in their roles, such as serving as event moderators during community activities, reciting the Al-Qur'an during community events, delivering speeches on behalf of the organizing committee, or presenting brief lectures during various community gatherings.

V. CONCLUSION

The social care character, initiated by the Ministry of Education and Culture (Kemendikbud) and the Ministry of Religious Affairs (Kemenag), demonstrates a strong synergy in the development of students in Indonesia. The internalization of the social care character among female students (santriwati) at Pondok Pesantren Ainul Mardhiyyah Jetis Ponorogo has been effectively implemented through the community service program, or "safari dakwah." This community service program has proven to significantly enhance various aspects of social care character, including honesty, discipline, responsibility, courtesy, self-confidence, and concern for others. Furthermore, the internalization of the social care character is applied through several strategic steps, namely: (a) providing preparatory materials that include practical fiqh, etiquette, local culture, public speaking, Quranic recitation (tartil), and other practical knowledge; (b) strengthening theological knowledge (akidah) to solidify the students' beliefs; and (c) sharpening the vision and mission of the pesantren. The results of this program have had a positive impact on the santriwati, preparing them to better face the challenges and dynamics of life in society.

VI. REFERENCES

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