

IMPLEMENTATION OF ANDRAGOGICAL PRINCIPLES IN DEVELOPING LIFE SKILLS OF SANTRIWATI IN ISLAMIC BOARDING SCHOOLS IN THE MODERN ERA

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ABSTRACT

The principles of andragogy have not been widely applied in adult learning within Islamic boarding schools, despite their potential to foster learner autonomy and enhance the relevance of instruction. This study aims to describe the implementation of andragogical principles in developing the life skills of santriwati (female students) at Pondok Pesantren Al-Asror. Employing a descriptive qualitative method, the study involved three santriwati, one ustazah (female teacher), and one administrator as participants. Data were collected through non-participant observation, semi-structured interviews, and document analysis, with data validity ensured through source and technique triangulation. Data analysis consisted of data collection, reduction, presentation, and conclusion drawing. The findings indicate that the application of andragogical principles is reflected in the santriwati's development of self-concept toward independence, the use of learning experiences to enhance relevance, the alignment of training with learners' readiness, and the orientation of learning toward spiritual independence and practical skills. Challenges include technological limitations and hierarchical cultural norms that restrict autonomy. The study implies the need for innovation in learning systems and the use of technology to make the application of andragogical principles in Islamic boarding schools more effective and adaptive to contemporary developments.

KEYWORDS

Andragogy, Life Skills, Independence of Santri

ABSTRAK

Prinsip-prinsip andragogi belum banyak diterapkan dalam pembelajaran orang dewasa di pondok pesantren, padahal pendekatan ini berpotensi mengembangkan kemandirian dan relevansi pembelajaran. Penelitian ini bertujuan mendeskripsikan implementasi prinsip andragogi dalam pembinaan kecakapan hidup santriwati di Pondok Pesantren Al-Asror. Penelitian menggunakan metode kualitatif deskriptif dengan partisipan tiga santriwati, satu ustazah, dan satu pengurus. Data dikumpulkan melalui observasi non-partisipan, wawancara semi-terstruktur, dan analisis dokumen, dengan keabsahan data dijamin melalui triangulasi sumber dan teknik. Analisis data meliputi pengumpulan, reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan penerapan prinsip andragogi terlihat pada berkembangnya konsep diri santriwati menuju kemandirian, pemanfaatan pengalaman belajar untuk relevansi pembelajaran, penyesuaian pembinaan dengan kesiapan belajar, serta orientasi pembelajaran pada kemandirian spiritual dan keterampilan praktis. Hambatan yang dihadapi meliputi keterbatasan teknologi dan budaya hierarkis yang membatasi kemandirian. Implikasi penelitian menegaskan perlunya inovasi sistem pembelajaran dan pemanfaatan teknologi agar penerapan prinsip andragogi di pondok pesantren lebih efektif dan adaptif terhadap perkembangan zaman.

KATA KUNCI:

Andragogi, Kecakapan Hidup, Kemandirian Santri

INTRODUCTION

Islamic boarding schools are educational institutions with strong indigenous roots in Indonesian Muslim society because they not only teach religious knowledge but also general knowledge. Over time, they have been able to maintain and preserve their survival system and have a multi-faceted educational model. Indonesian history records that Islamic boarding schools have played a significant role in strengthening faith, enhancing piety, fostering noble character, and developing community self-reliance, contributing to the intellectual development of the nation through informal, non-formal, and formal education (Fitri & Ondeng, 2022).

Islamic boarding schools are also believed to be an alternative solution to various educational issues currently facing society, prompting the need to open discussions on various life challenges. However, in practice, there are still a number of graduates from Islamic educational institutions such as boarding schools who lack productivity and creativity. The number of graduates who are unable to meet human resource needs and resolve local issues in their surroundings is significant. (Fitriani et al., 2022). In other words, every educational process must incorporate learning that includes local elements aligned with the needs of the surrounding community. (Mulyasa, 2021).

In its implementation, Islamic boarding schools are closely related to adult learning that

applies andragogical principles within them (Rostini et al., 2020). However, there are still many Islamic educational institutions, especially Islamic boarding schools, that have not been able to meet the expectations of the community (Maulana, 2024). Lack of confidence from the workforce regarding the services offered by Islamic boarding schools. Therefore, the specific objective of Islamic boarding schools is to strive to overcome the nation's backwardness and decline by actively and progressively applying all their capabilities to master science and technology in order to survive and meet the needs of society through education that focuses on developing independent life skills.

Additionally, Islamic boarding schools have an important objective to shape Muslim individuals who are not only spiritually pious but also productive and capable of making tangible contributions to socio-economic life (Daulay, 2001). However, one of the challenges frequently faced by Islamic institutions like boarding schools is the lack of knowledge about the real needs of the job market, which could potentially increase unemployment rates. (Chamidi, 2023). Therefore, boarding schools need to establish a strategic approach between education and the job market to ensure graduates possess relevant competencies.

The Al-Asror Islamic boarding school, as an Islamic educational institution, strives to raise awareness about global issues occurring around the boarding school and within the broader community. Many challenges are faced

by female students after completing their education at the boarding school, such as a lack of creativity and independence. This leaves female students unaware of the steps they should take, meaning they lack adequate life skills to address various challenges. To address this, Al-Asror Islamic Boarding School integrates educational methods with various training programs and independent living practices implemented in the daily routines of the students, with the aim of preparing them to meet the demands of life. Through life skills education in the boarding school environment, the primary goal is to provide female students with sufficient tools to overcome and resolve various challenges in life (Mukhlison & Arif, 2023). Life skills are crucial interactions in which individuals have self-control, enabling them to live independently and have the ability and courage to overcome various life problems, as well as play an active role in finding solutions to overcome challenges. (Choudhar et al., 2022; Prasad & Kumar, 2023)

Adult education can take place in our surroundings, often in daily activities. One element of non-formal education is life skills education. The main focus of life skills education is learning for students with an emphasis on skills that can help them in their lives (Anggreni et al., 2022; Syafruddin, 2022). This indicates that education has an important relationship with the reality that learners will experience in the future. In general, adult education focuses on problem-solving, where

learners are encouraged to actively engage in the learning process. In this context, adults act as learners who cannot be treated the same as children in schools in general.

Life skills are the abilities needed to adapt and interact with others, including the community in which one lives (Darlington-Bernard et al., 2023). The skills referred to include: decision-making, critical thinking, creative thinking, problem-solving, building interpersonal relationships, self-awareness, effective communication, managing emotions, empathy, and stress management. (Amer & Al-Khataybeh, 2022). Life skills support the development of students' learning abilities, eliminate inappropriate habits and ways of thinking, develop and realize one's potential, cultivate courage in facing life's challenges, and creatively solve problems (Sa'diyah & Arbarini, 2021). Andragogy in this context is defined as the science and art of helping adults. This is because, through experience and emotional development, they possess diverse abilities. Additionally, they strive to learn based on their existing experiences and skills (Hasanbasri et al., 2023; Jōgi, 2023). Therefore, the andragogical approach in problem-based learning, which encourages active participation in the learning process, leverages existing experiences, and enhances learning motivation, is considered the most appropriate to apply (Destiani et al., 2023). Adult learning implemented by educators must be carried out appropriately, as the accuracy of learning implementation will influence students'

understanding in grasping and applying the material presented by educators. Determining the effective and efficient application of adult learning approaches will facilitate achieving the desired objectives (Bagaskara, 2019; Lu et al., 2022).

Previous relevant research provides important foundations related to adult learning and the implementation of andragogical principles. Bagaskara (2019) emphasizes that andragogical theory needs to be reoriented to be more contextual with the times, while Destiani et al. (2023) demonstrate that the application of andragogical approaches in online learning in an equivalency program can increase active participation among students. Hasanbasri et al. (2023) also elaborate that understanding the differences between pedagogy and andragogy is crucial for effectively guiding the learning process of adults. Meanwhile, Muttaqin et al. (2022) highlight the importance of life skill education strategies in Islamic boarding schools to enhance students' independence. In line with this, Sanjib (2024) emphasizes the need for empowerment strategies to encourage adult learners to be more actively involved and capable of directing their own learning process. From these various studies, it can be seen that attention to the integration of andragogy principles and life skills already exists, but its implementation remains predominantly in general or non-boarding school contexts, with few studies specifically focusing on female

students in Islamic boarding schools and their unique challenges.

Thus, the distinction of this study lies in its focus on the implementation of andragogical principles in life skill learning within the boarding school environment, particularly at Pondok Pesantren Al-Asror, which integrates religious, social, and practical skill dimensions. Unlike previous studies that emphasize theoretical aspects or general educational contexts, this study addresses the local reality of Islamic boarding schools facing global challenges of characterized by low levels of independence and creativity among graduates. This adds value because the study not only explains the relevance of andragogy principles but also how these principles are operationalized within the unique context of traditional Islamic education.

Theoretically, this study contributes to enriching the discussion on the integration of andragogy and life skills education in pesantren institutions, as well as expanding the theoretical horizon of andragogy into the Islamic educational setting with its distinctive characteristics. Practically, this research provides an alternative model for the application of andragogical-based learning for pesantren administrators, particularly in designing learning strategies that enhance independence, creativity, and readiness of female students to face real-life challenges. Thus, this research not only strengthens the role of pesantren as centers for the development of religious knowledge but also

as institutions relevant in equipping the younger generation with adaptive and applicable life skills.

The life skills education program at Al-Asror Islamic Boarding School aligns with the concept of life skills, which involves having the courage and ability to face life's challenges. Therefore, in efforts to cultivate life skills among students, the application of adult education (andragogy) is essential. In this study, the researcher is interested in implementing the principles of andragogy (adult education) in the program. Because the learning process for adults has unique characteristics, learning will be effective if they are directly involved, their ideas are valued, and the material taught is highly relevant to the primary learning objectives and brings something new to them (Bulathwela et al., 2022).

THEORY DESCRIPTION

The concept of andragogy was first popularized in the book *The Modern Practice of Adult Education* (Knowles, 1970). The term comes from Greek, namely *aner*, which means adult, and *agogus*, which means to lead. Simply put, andragogy is defined as the art and science of helping adults learn. From another perspective, andragogy is often defined as adult education, which refers to the learning process that takes into account the physical, social, legal, and psychological conditions of adult learners (Holmes & Preston, 2022). Andragogy is also understood as an approach to adult learning that focuses on practical, relevant, and

immediately applicable learning needs in daily life (Lubis et al., 2024). Thus, andragogy can be understood not merely as the art of teaching but as the art of facilitating adult learning with an emphasis on self-directed learning.

(Knowles, 1970) Malcolm Knowles, a leading figure in andragogy theory, emphasizes that adults tend to have independence in learning and expect responsibility for their own decisions. Therefore, the adult learning process must be oriented toward actual needs, experience-based, and emphasize active participation of learners. The main principle of andragogy is that adult learning becomes effective when they feel the material is relevant to their lives, can relate it to their personal experiences, and are given the opportunity to contribute to the learning process.

In the context of education, andragogy is often integrated with *life skills education*. Siswaya (2019) states that life skills are basic abilities acquired by learners through training, enabling them to face life's problems proactively, creatively, and imaginatively. Sa'diyah & Arbarini (2021), add that life skills are the ability to adapt and behave in ways that enable individuals to translate knowledge, attitudes, and values into social skills. These dimensions of life skills include critical thinking, creative thinking, decision-making, problem-solving, communication skills, self-awareness, empathy, and emotional management.

The relevance of applying andragogy theory in the context of Islamic boarding schools lies in the effort to prepare students to

have independence and practical skills that are relevant to the needs of society and the world of work. Pesantren are not only aimed at producing spiritually pious individuals but also individuals who are useful and productive. By applying andragogy principles, learning in pesantren can be directed toward fostering intrinsic motivation, leveraging students' experiences, and developing adaptive life skills to address life's challenges.

Several studies support the urgency of applying andragogy in education. Bagaskara (2019) emphasizes the importance of reorienting andragogy theory to make it more contextual. Destiani et al. (2023) demonstrate the effectiveness of the andragogy approach in online learning within an equivalency education program. Hasanbasri et al. (2023) outline the fundamental differences between pedagogy and andragogy in guiding adult learning. Meanwhile, Muttaqin et al. (2022) highlight the application of life skill strategies in Islamic boarding schools as an effort to foster independence among students. Sanjib's (2024) research also shows that andragogy-based learning strategies encourage active involvement and independent learning among adults.

Based on andragogy theory and life skills education, this study positions female students as learning subjects with the potential to develop independence. Andragogy principles are used as a foundation in designing learning strategies in Islamic boarding schools, emphasizing active involvement, utilization of experience, and the

relevance of material to real life. Meanwhile, the concept of life skills serves as an indicator of expected learning outcomes, namely critical thinking, problem-solving, effective communication, independence, and emotional management. With this framework, the study aims to analyze how the application of andragogy principles can enhance the life skills of female students at the Islamic boarding school.

METHOD

Research method is a systematic approach used to collect, analyze, and interpret data in order to answer research questions. This study employs a qualitative method with a descriptive approach. The qualitative approach was chosen because this research seeks to gain an in-depth understanding of the implementation of andragogical principles in developing life skills among female students in Islamic boarding schools in the modern era (Creswell, 2018). Descriptive qualitative research allows the researcher to systematically, factually, and accurately describe the phenomena under study within their natural context without manipulating variables (Moloeng, 2008).

The study was conducted at Pondok Pesantren Al-Asror in Semarang, selected as the research site because the institution offers a learning program that integrates religious values with practical life skills. The choice of location was also based on considerations of accessibility, relevance to the research theme, and the potential of the female students as subjects who

are actively experiencing andragogy-based learning processes.

The research data consist of primary and secondary sources. Primary data were obtained through in-depth interviews, observations, and direct involvement in the field. Key informants included female students as learners experiencing the learning process, teachers (ustazah) who implement andragogical principles, and the boarding school administrators who play a role in educational policy design. Informants were selected using purposive sampling, which determines samples based on specific considerations, particularly their relevance to the research objectives and their experience in the learning activities. Secondary data were collected from official boarding school documents such as institutional profiles, vision and mission statements, activity reports, learning records, and relevant internal archives. Secondary data serve to reinforce field findings and provide additional context for the interview and observation results.

Data collection techniques included non-participant observation of the students' learning process focusing on the implementation of andragogy, semi-structured interviews with key informants to explore their understanding, experiences, and perceptions, as well as documentation studies to complement and verify the obtained data. Data analysis followed the Miles and Huberman model, consisting of three stages: data reduction, data display, and conclusion drawing. Data reduction involved

selecting relevant information from interviews, observations, and documents, followed by open coding to identify main themes. Data display was presented descriptively to show patterns and relationships between categories. Conclusions were drawn by linking research findings with andragogy theory and life skills concepts.

To ensure data validity, the study employed source and method triangulation by comparing data from multiple informants and collection techniques. Member checking was also conducted by confirming findings with informants to ensure the accuracy of the researcher's interpretations. Consequently, this study is expected to produce a valid, comprehensive, and in-depth understanding of the implementation of andragogical principles in developing life skills among female students in Islamic boarding schools in the modern era

RESULTS AND DISCUSSION

Andragogical Principles in the Development of Life Skills for Female Boarding School Students

Based on the results of interviews and observations, the development of life skills for female students in Islamic boarding schools aims to equip them with the ability to live outside the boarding school with confidence, self-assurance, and mental preparedness. Female students are expected to become outstanding individuals who not only possess practical skills but are also imbued with religious values and

moral principles instilled during their education in the boarding school. With this foundation, female students are expected to be able to understand religious teachings deeply, face various life challenges, build respectful attitudes, and contribute positively within their families, communities, and the broader Muslim community. The knowledge and moral values obtained at the boarding school serve as an important foundation to support their roles in the midst of modern life's dynamics.

Research conducted at the Al-Asror Islamic Boarding School on the implementation of andragogy principles in developing the life skills of female students revealed four main principles applied in the learning process. These four principles include: (1) self-concept, (2) application of learning experiences, (3) readiness to learn, and (4) learning orientation. The application of these principles in educational activities at Pondok Pesantren Al-Asror can be explained in more detail as follows:

Self-Concept of Female Boarding School Students

The results of the research obtained through interviews, observations, and document studies indicate that the self-concept of female students at Al-Asror Islamic Boarding School develops through a systematic and systematic training process in accordance with the principles of andragogy. This self-concept reflects the female students' understanding of their strengths, weaknesses, and individual

needs, enabling them to actively participate in determining the direction of their learning. The boarding school views female students as independent individuals who have the right to participate in determining their learning goals. This is evident from their involvement in curriculum development, the freedom to choose fields of study or skills of interest, and their role in the learning evaluation process.

Through interviews, it was found that although the pesantren has a set curriculum, female students are still given the freedom to choose fields of study according to their interests. This freedom not only increases their motivation to learn but also provides opportunities for them to develop potential relevant to future needs. Observations show that female students are more active and participatory when they feel valued in the learning process. Documentation of the pesantren program also notes the variety of learning methods, curriculum flexibility, and deliberation between female students and administrators in the development of the education system.

Field findings also show that pesantren provide structured mechanisms to support the learning needs of female students. These forms of support include the use of diverse learning methods, effective evaluation systems, and the provision of extracurricular programs. Through these activities, female students not only gain in-depth religious knowledge but also the academic and practical skills needed for daily life and the

world of work. Some of the skills developed include religious, academic, technological, entrepreneurial, and artistic fields.

Additionally, the boarding school facilitates skill-building training both within and outside the institution. Interviews with the management revealed that opportunities to participate in external training are provided to broaden the students' horizons and enhance their competencies, without compromising the Islamic values that form the foundation of the boarding school's education. In this way, the boarding school strives to equip female students with relevant skills for independent living and to benefit society.

Overall, the self-concept of female students at Pondok Pesantren Al-Asror is shaped through active involvement in learning objectives, freedom to choose fields of study, mechanisms that support learning needs, development of various skills, and facilitation of additional training. These findings indicate that the boarding school has successfully integrated religious education with life skills development, enabling female students to not only possess a strong spiritual foundation but also practical skills to face the challenges of modern life.

Application of Learning Experiences

Based on interviews, observations, and document studies, the application of learning experiences at Al-Asror Islamic Boarding School shows that the experiences of female students are an important aspect of the educational process. Learning experiences are not merely

seen as the application of knowledge but as a process of connecting theory with real-life contexts in daily life. This aligns with the principles of andragogy, which recognize that adults bring rich experiences as a source of learning and an integral part of their identity.

Interviews with female students revealed that their learning experiences at the pesantren were very diverse. On the one hand, there were challenges such as adapting to a disciplined environment and a busy schedule. On the other hand, they gained significant benefits in the form of religious knowledge, academic knowledge, and values of independence, togetherness, and discipline. Observational findings reinforce that despite the high demands of the boarding school, these experiences actually foster resilience and preparedness among female students to face future challenges.

A study of the boarding school's curriculum documents shows that teaching methods are designed to meet the needs of female students. The boarding school combines mastery of religious knowledge with practical skills, ensuring that learning is not purely theoretical. Interviews with female religious teachers confirm that the methods employed—such as discussions, religious practice, preaching exercises, and reflection—help female students connect theory with real-life experiences. However, there is also a need to further develop critical thinking and technological skills to better prepare graduates for the modern workplace.

The most memorable learning experiences for female students do not only come from the subject matter, but also from the process itself, which is full of values, togetherness, and struggle. Observations show how daily life in the dormitory, interactions with fellow female students, and involvement in religious activities shape their character and personality. In this context, the personal experiences of female students are also used as learning materials, particularly in the areas of morals, self-reflection, and reflection. Through discussions and self-evaluation, female students learn to relate Islamic values to the realities of their lives.

Furthermore, the pesantren also provides space for direct practice as a means of applying learning experiences. Interviews reveal that practical activities include performing religious rituals, mastering fiqh, language skills, preaching practice, and participation in deliberative meetings and community service. Observations indicate that these practices enable female students not only to understand theories but also to apply them in real life, thereby making learning more contextual and meaningful.

Overall, the implementation of learning experiences for female students at Pondok Pesantren Al-Asror is influenced by several factors, including real-life experiences in learning, teaching methods tailored to their needs, memorable learning experiences, the use of personal experiences as a learning resource,

methods that help connect theory with practice, and direct activities that provide opportunities to apply knowledge. The research findings indicate that this approach has successfully shaped female students with a deep understanding of religion, strong Islamic character, and practical skills relevant to modern life.

Learning Readiness

Based on interviews, observations, and document studies, the learning readiness of female students at Al-Asror Islamic Boarding School appears to be an important factor determining the effectiveness of learning. This readiness is not only influenced by physical and psychological conditions but also by interest, learning strategies, educational background, and the support of the boarding school in creating a conducive learning environment.

Female students demonstrate high learning readiness through physical, mental, and spiritual preparation. Interviews reveal that they are accustomed to maintaining their health, reviewing previous material (), preparing their supplies, and improving their intentions before learning begins. Observations of daily activities show that the discipline of the pesantren—such as waking up early, praying in congregation, cleaning themselves, and having breakfast—directly supports learning readiness. Spiritual preparation through prayer and muroja'ah (rehearsing what has been learned) is also an

important part that fosters motivation and seriousness in learning.

The role of the pesantren is significant in shaping learning readiness. A structured educational system, a culture of discipline, and Islamic character building form the main foundation. Curriculum documentation studies show that teaching methods such as *sorogan*, *bandongan*, interactive classroom management, and technology integration are designed to improve learning readiness. Periodic evaluations and constructive feedback also ensure that female students can develop optimally.

Research findings also reveal that interest plays a major role in learning effectiveness. Female students with high interest are more enthusiastic and active, while those with low interest tend to be passive. Therefore, innovative teaching methods—such as discussions, hands-on practice, and technology utilization—are needed to enhance their participation.

Additionally, physical and health factors also influence learning readiness. Healthy female students find it easier to concentrate and follow lessons effectively. The pesantren encourages a healthy lifestyle through the provision of nutritious food, regular exercise, and proper rest schedules. Educational background also plays a role. Female students from formal schools are more academically prepared, while those with a religious education background excel in understanding Islamic studies. This requires an adaptive approach to ensure all female students

can progress according to their individual capabilities.

Thus, the learning readiness of female students at Pondok Pesantren Al-Asror is influenced by a combination of internal and external factors. The support of the boarding school system, daily discipline, and adaptive learning strategies create optimal learning readiness, making the educational process more effective and meaningful.

Learning Orientation

Interviews, observations, and document studies indicate that the learning orientation of female students at Al-Asror Islamic Boarding School differs from that of children. As adult learners, female students have a learning orientation that is more focused on problem-solving and the direct application of knowledge in daily life. They are driven by internal motivation to improve the quality of life, achieve independence, and meet real-life needs.

Pesantren play an important role in shaping this learning orientation through the development of learning materials that are relevant to the needs of female students. The curriculum not only emphasizes the deepening of religious knowledge but also integrates general knowledge, practical skills, and character education. Thus, learning is directed so that female students are able to face the challenges of modern life, both in the social, economic, and technological fields.

Interviews with female students reveal that the knowledge gained can be directly applied, for example in religious practices, social interactions, and self-management. Observations show a strong integration between theory and practice, ensuring that learning does not stop at the cognitive level but also addresses affective and psychomotor domains. Boarding school programs, such as entrepreneurship, financial management, communication skills, and technology, also serve as a means for female students to develop useful life skills after graduation.

Curriculum documentation studies indicate that the boarding school emphasizes practice-based methods, habit formation, and continuous mentoring. The skills taught are not only conveyed theoretically but also practiced in daily life, becoming part of the students' habits. This process fosters mental resilience, discipline, and competitiveness needed to contribute to society.

With a comprehensive and integrative approach, the boarding school is able to guide the learning orientation of female students to be more meaningful, applicable, and contextual. Female students not only gain deep religious knowledge but also practical skills ready to be applied in both social and professional environments. Thus, the learning orientation of female students at Pondok Pesantren Al-Asror is influenced by the relevance of the material, the direct application of knowledge, preparation for

future challenges, and practice-based learning that fosters independence and readiness for life.

Discussion and Novelty of the Research

Research findings indicate that the development of life skills for female students at Pondok Pesantren Al-Asror Semarang encompasses religious dimensions, practical skills, mental and emotional aspects, entrepreneurship, and social activities. Religious education includes the study of the Quran, hadith, fiqh, ethics, and creed, aimed at shaping strong religious character and understanding. Practical skill development, such as sewing, cooking, gardening, and technology use, supports the independence of female students, while mental and emotional development emphasizes stress management, character development, and self-confidence enhancement. Entrepreneurship training and personal financial management are important components to support financial independence, while participation in social activities and community service fosters a sense of responsibility and concern for the environment (Agisna et al., 2023).

The development process is carried out through structured stages of preparation, implementation, and evaluation. Preparation involves setting objectives, procedures, methods, work programs, and budgets to ensure the entire educational process runs effectively (Fernández-Espínola et al., 2022). Implementation includes classroom teaching and learning activities, seminars, group discussions, and studies supported

by the female student organization. This stage aims to develop a deep understanding, rational thinking, and comprehensive insights into Islamic knowledge, thereby supporting the development of life skills (Destiani et al., 2023). Assessment is conducted to evaluate learning outcomes and the effectiveness of the contributions of female religious instructors, female students, and learning materials, while also serving as a basis for adjusting teaching methods in the future (Agisna et al., 2023).

The novelty of this study lies in the implementation of andragogical principles as the foundation for developing life skills. Andragogy emphasizes self-directed learning, experience as the primary source of knowledge, contextual learning needs, and a focus on solving real-world problems (Knowles, 1970; Mukhlison & Arif, 2023). Pondok Pesantren Al-Asror applies these principles through several aspects, namely adjusting learning to the needs and motivations of female students, utilizing learning experiences, preparing students for learning according to their age and character, focusing on solving real-life problems, and independent learning through projects and practical tasks (Knapke et al., 2024). The role of teachers as facilitators is crucial, as they guide female students in developing knowledge and practical skills without compromising their independence (Khairurraziqin et al., 2020; Susilawati et al., 2019).

The implementation of andragogical principles enables female students at Islamic boarding schools to integrate religious,

academic, and life skills learning, thereby preparing them to face the complex challenges of modern life. Andragogy emphasizes learner-centered approaches, where the learning process is guided by the experiences, needs, and real-life problems of the learners. By prioritizing practical application and contextual relevance, this approach enhances the meaningfulness of knowledge, strengthens internal motivation, and fosters autonomy among female students (Amiruddin et al., 2022; Khairurraziqin et al., 2020).

In practice, the integration of religious knowledge with practical life skills allows students not only to master the principles of Islam but also to develop competencies essential for everyday life, such as communication, problem-solving, leadership, and social responsibility. Learning activities that involve experiential methods, collaborative projects, and reflection help students link theory to practice, which reinforces both cognitive understanding and moral development. Furthermore, the emphasis on self-directed learning encourages students to take initiative, make decisions independently, and critically engage with learning materials, aligning with Knowles' (1970) principles of adult learning.

This study demonstrates that applying andragogical principles in life skills development represents a significant innovation in Islamic education. It moves beyond traditional rote learning by incorporating interactive, problem-based, and experience-driven methods, which

cultivate students' personal, social, and vocational competencies. As a result, female students emerge as independent, competent, and resilient Muslim women who are prepared to navigate societal demands while maintaining strong religious and ethical foundations (Zali & Hiryanto, 2023).

The findings also imply that pesantren should continue to adapt and innovate their teaching strategies, incorporating technology, participatory learning, and flexible curricula to further enhance student autonomy and

engagement. By doing so, Islamic boarding schools can maintain traditional religious values while equipping students with the skills, mindset, and confidence needed to thrive in contemporary life. Therefore, andragogy serves not only as a pedagogical framework but also as a strategic approach to holistic character and life skills development among female students.

To facilitate understanding of the research findings and novelty, the following is presented in table form:

Table 1. Synthesis of Research Findings and Novelty

No	Dimension of Development	Research Findings	Implementation of Principles	Benefits
1	Religious Education	Female students study the Quran, hadith, fiqh, akhlak, and aqidah.	Learning is tailored to individual needs and motivations, emphasizing experiential learning and direct application. (Knowles, 1970)	Shaping Islamic character, deep religious understanding, and spiritual independence.
2	Practical Skills	Training in sewing, cooking, gardening, and technology.	Project-based learning, independent learning, and a focus on solving real-world problems. (Knapke et al., 2024)	Supporting independence, readiness for the workforce, and the development of practical competencies.
3	Mental & Emotional	Development of stress management, character, and self-confidence.	An experience-based and self-reflection approach facilitated by female religious teachers as mentors. (Khairurraziqin et al., 2020)	Enhancing mental resilience, rational thinking skills, and readiness to face life's challenges.
4	Entrepreneurship & Economics Education	Entrepreneurship training, personal financial management.	Focusing on real-world problem-solving, practical projects, and self-directed learning. (Susilawati et al., 2019)	Equipping female students with financial independence and practical management skills.
5	Social Activities & Community Service	Participation in social activities and community service.	Integrating learning experiences with community needs, applying knowledge in a contextual manner. (Mukhlison & Arif, 2023)	Developing social awareness, communication skills, and practical social skills.

CONCLUSION

The research findings indicate that the implementation of andragogical principles in the development of life skills among female boarding school students at Pondok Pesantren Al-Asror effectively emphasizes self-directed learning, experience as the primary source of knowledge, and a needs-based and problem-solving approach. Learning tailored to adult characteristics enables female students to develop religious knowledge, practical skills, social skills, and mental readiness to face modern life challenges. However, the implementation of andragogical principles still faces challenges, such as technological limitations, hierarchical culture that restricts critical interaction, and limited self-learning spaces, which affect the optimization of independence- and experience-based learning. The implications of the research indicate that Islamic boarding schools need to develop more flexible and adaptive teaching methods, utilize technology wisely, and encourage active participation of female students in the academic process. The development of an open and contextual learning system can integrate traditional pesantren values with modern educational demands. With this strategy, Pondok Pesantren Al-Asror has the potential to produce female students who are competent in religious knowledge (), skilled in practical matters, capable of social interaction, and possess mental abilities relevant to contemporary life, while strengthening the role

of pesantren as adaptive and progressive educational institutions.

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