



Parenting systems and models in islamic boarding schools within the framework of islamic education

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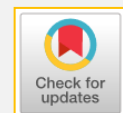
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ABSTRACT

Islamic boarding schools (*pondok pesantren*) are traditional educational institutions that play a significant role in shaping the character of students through in-depth Islamic education. The childcare system in *pondok pesantren* encompasses three main patterns: authoritarian, permissive, and democratic. Authoritarian childcare emphasizes strict discipline and full authority of caregivers, while permissive patterns grant more freedom to students, and democratic patterns strike a balance between authority and freedom. This research employs a literature review method to gather data from various relevant literary sources. The concept of childcare in *pondok pesantren* involves training, habituation, and awareness to cultivate students' religious personality and noble character. The principles of childcare in *pondok pesantren* include exemplary behavior, affection, discipline, mental and spiritual guidance, potential development, self-reliance, togetherness, obedience to parents and teachers, community service, and love for the homeland. Childcare models in *pondok pesantren* vary from authoritarian, democratic, to permissive, each with its own characteristics and impact on student development. Supporting factors for childcare in *pondok pesantren* include parental interest and trust, strict rules, character-based curriculum, and caregivers' enthusiasm in educating. Conversely, inhibiting factors include parental coercion and interference with *pesantren* rules. Efforts to overcome these obstacles involve parental understanding, rule socialization, caregiver capacity building, and cooperation among caregivers. Islamic childcare principles emphasize religious values, while national childcare principles focus on conditioning a safe, comfortable, and engaging environment for children.

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Introduction

Islamic boarding schools (*pondok pesantren*), as long-established educational institutions rooted deeply in Indonesian society prior to the introduction of the Dutch colonial school system, have played a significant role in shaping the character of their students (*santri*) (Hadisi et al., 2023). Historically, the success of these institutions lay in their curriculum, which was rich in Islamic teachings and emphasized a deep understanding of religious texts in Arabic (Nurul Umah Fijanati, Hafidz, Sukadi, 2023). The ultimate goal was to cultivate and develop Muslim personalities who not only possessed theoretical knowledge but were also capable of practicing Islamic teachings in their daily lives (Habibi 2019; Jatmiko

Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). This holistic approach is supported by a structured learning environment and values-based character education that continues to be relevant in the modern era (Muchamad Chairudin, 2023).

Today, the caregiving system in pondok pesantren has gained renewed attention among parents who believe that this environment can instill moral values and offer a sense of spiritual peace (Husna Nashihin & Yenny Aulia Rachman, 2024). Parenting styles in pesantren can generally be classified into three main categories: authoritarian, permissive, and democratic (Nashihin et al., 2025). The authoritarian model places the caregiver or ustadz as the central authority, exerting full control over the guidance and regulation of students (Muthoifin et al., 2024). In contrast, the permissive model allows students greater freedom, with caregivers taking on a more relaxed role. Meanwhile, the democratic model seeks to balance the expectations of parents with the needs of the students, wherein caregivers are actively involved in providing guidance through a more personalized and engaged approach (Shobirun 2022; Husna Nashihin, Yenny Aulia Rachman, Betania Kartika, Nurmasinta Fadhillah, 2023).

Within the dormitory environment of the pesantren, the caregiving approach is often authoritarian, centered around a single caregiver figure who serves as a role model (Nuzul Fatimah, Husna Nashihin, 2022). This model aims to instill strict discipline and guide students in accordance with the institution's values and objectives (Nashihin et al., 2022). Strategies employed to achieve this include exemplary behavior by caregivers, the delivery of moral advice, ongoing guidance, and the use of disciplinary actions as part of the broader effort to foster independence and discipline among students (Rhain et al., 2023; Ulfa et al., 2023). Thus, pondok pesantren serve not only as institutions for religious education but also as key agents in shaping the character and morality of future generations (Alfian Nurul Khoirulloh, Hafidz, 2023; Nashihin & Purnama, 2023; Siti Maesaroh 2024).

Method

This study employed a library research method (Syaiful Anam, 2023) to gather data from a variety of sources, including books, journals, and other printed media. Library research involves a series of activities such as reading, writing, and summarizing relevant information. According to Sari and Asmendri (2020), library research is a type of research that involves the collection of data through various resources available in libraries. These resources include reference books, articles, notes, previous research findings, and a wide range of journals related to the topic under investigation. The diagram below illustrates the process involved in conducting this type of research (Sari 2021).

Results and Discussion

Definition and Basic Concept of Parenting in Islamic Boarding Schools

Moh. Shohcib explains that the concept of parenting is not merely an effort, but a complex process that involves deep understanding, interpretation, and discovery of the meanings embedded in the formation of children's value foundations. This process encompasses three main aspects: training, habituation, and awareness—each directed collectively toward the child. Training refers to systematic efforts to provide knowledge, skills, and values. Habituation, on the other hand, involves the repetition of positive behaviors to develop desired habits. Meanwhile, awareness refers to the cultivation of self-understanding and the internalization of values intended to be instilled in the child. Additionally, the behavior of parents plays a central role in actualizing the concept of parenting. They are expected to demonstrate moral exemplarity, especially in their interactions with children. Both verbal and nonverbal communication serve as crucial tools in fostering a healthy relationship between parents and children (Maksudin 2015).

Syaiful Bahri Djamarah highlights another important aspect of parenting, particularly within the family context. He emphasizes the importance of establishing harmonious communication as the foundation of family life. Furthermore, the educational function of

parenting is directed toward exploring the child's potential as a means of transmitting values and serving as an agent of cultural transformation. Taken together, these conceptual understandings suggest that parenting involves in-depth learning about behavioral patterns, socialization, and interaction. The process aims to transfer values while also serving as a medium for cultural transformation within the Islamic boarding school environment, thus creating a strong foundation for the holistic growth and development of the child (Rodliatun Hasanah, 2014).

Islamic boarding schools (*pondok pesantren*), as Islamic educational institutions that uphold local wisdom and traditional values in Indonesia, are described by Kuntowijoyo through three key characteristics: curriculum, learning methods, and institutional structure. In terms of curriculum, (*pesantren*) provide comprehensive instruction in Islamic religious subjects. There is a strong emphasis on instrumental sciences, particularly the Arabic language, which serves as a means to understand religious texts in their original form. The importance of Arabic is not limited to communication but is also regarded as the key to internalizing and deeply understanding Islamic teachings. This approach aims to create and develop a well-rounded Muslim personality, focusing not only on theoretical knowledge but also on the practical application of Islamic teachings in everyday life (Warits 2022).

In the view of Islamic boarding schools, education is not solely about knowledge transfer but also about character formation and religious morality. The development of a Muslim personality involves deep understanding, internalization, and the implementation of Islamic values in daily actions. Therefore, religious morality is considered the primary guide for shaping behavior that aligns with Islamic teachings in the everyday lives of (*santri*) (Hilalludin and Althof 2024). In today's era, many parents are seriously considering how their children are raised within the (*pesantren*) environment. They tend to have strong trust in the parenting system implemented in Islamic boarding schools. It is important to note that parenting in the context of (*pesantren*) involves various specific models that significantly impact a child's development.

Based on various references and previous research, three primary parenting styles can be identified in Islamic boarding schools: authoritarian, permissive, and democratic. The authoritarian style is characterized by high control and strict rules; the permissive style allows greater freedom for the child; while the democratic style seeks to balance authority and freedom, involving the child in decision-making processes. Understanding these diverse parenting styles provides valuable insight for parents striving to choose the best environment for their children's development. Awareness of these models enables a deeper understanding of how (*pesantren*) deliver parenting, empowering parents to make informed decisions that align with their family's values and objectives (Lisnawati 2023).

Principles of Parenting in Islamic Boarding Schools (Pondok Pesantren)

Parenting in Islamic boarding schools (*pondok pesantren*), which serve as educational institutions deeply rooted in Islamic traditions, embodies distinctive principles that differentiate them from conventional educational settings. These principles reflect the *pesantren*'s commitment to nurturing students holistically, encompassing not only intellectual development but also spiritual and moral growth. One of the foundational principles is role modelling (*uswatun hasanah*). Caregivers, often referred to as (*ustadz*) or (*kyai*), are expected to exemplify ideal behavior in worship, ethics, and scholarly pursuit. Their daily conduct serves as a living curriculum for the students (*santri*), shaping their attitudes and behavior through consistent, observable actions. Another essential principle is affection and attention. Caregivers are encouraged to treat students with compassion and concern, akin to the relationship between parents and their children. This approach fosters a sense of security and belonging, which is crucial for effective learning and emotional development.

Discipline is also a hallmark of pesantren life. It is applied consistently yet fairly, with an emphasis on nurturing responsibility and self-control. Caregivers enforce rules and routines to instill a strong sense of accountability among students, balancing firmness with wisdom and empathy. The pesantren experience also emphasizes mental and spiritual development. Beyond formal education, students are guided to internalize Islamic values, develop strong faith, and practice good morals. Daily routines such as congregational prayers, Quranic recitations, and religious studies form an integral part of this spiritual nurturing. In terms of potential development, pesantren provide a variety of extracurricular activities to help students explore their talents and interests. Whether through sports, arts, or public speaking forums, students are encouraged to discover and refine their unique abilities. The principle of independence is deeply ingrained in pesantren life. From managing personal hygiene to organizing study schedules, students are trained to be self-reliant. This independence prepares them to become proactive and capable members of society after leaving the pesantren environment. Furthermore, togetherness and solidarity are cultivated through communal living. Shared activities and collective responsibilities foster unity, cooperation, and mutual respect among students, building a strong sense of brotherhood and community. Another key value instilled is obedience to parents and teachers, which reflects the pesantren's emphasis on respect for authority. Students are taught that honoring those who provide guidance is essential in both religious and social contexts.

Equally important is the principle of community service. Students are prepared not just to benefit themselves but to contribute meaningfully to society. Activities such as social work, public sermons, and outreach programs are encouraged to instill empathy and civic responsibility. Lastly, love for the homeland is embedded in the pesantren's curriculum and daily discourse. Caregivers emphasize national identity and patriotism, aiming to shape students into citizens who are loyal, responsible, and ready to defend their country's values and integrity. In conclusion, the parenting principles practiced in pondok pesantren serve as a comprehensive framework for character building. Through these principles, students are nurtured to become individuals who are morally upright, intellectually capable, spiritually grounded, and socially responsible, ultimately contributing positively to their communities and the nation at large (Fahrurrozi et al., 2022).

Parenting Models in Islamic Boarding Schools

The parenting methods applied in Islamic boarding schools (pondok pesantren) vary from one institution to another. Therefore, three types of parenting styles have been identified:

1) Authoritarian Parenting Style

Chabib Thoha (1996) explains that the authoritarian parenting style involves strict rules, often forcing children to imitate the behavior of their parents without giving them the freedom to act independently. Communication between parents and children is usually minimal, and this style tends to use coercion in child-rearing, such as punishment and strict restrictions. According to Andi Yudha Asfandiyar, this style creates an environment where children feel pressured, unappreciated, and are likely to exhibit rebellious attitudes.

2) Democratic Parenting Style

The democratic parenting style, as described by Chabib Thoha (1996), is characterized by recognition of the child's abilities and the opportunity for them to make their own decisions. Parents provide freedom of choice, listen to their children's opinions, and involve them in discussions about their own lives. According to Andi Yudha Asfandiyar, this style tends to be warmer, more respectful toward children, and gives them attention and affection. In this parenting style, children feel more comfortable communicating with their parents.

3) Permissive Parenting Style

Chabib Thoha (1996) describes the permissive parenting style as one in which parents educate their children by granting them extensive freedom. Children are treated as adults or as having equal rights with their parents. Parents exercise little control over their

children's activities and provide minimal guidance. According to Andi Yudha Asfandiyar, in this style, parents often create lenient rules and fulfill nearly all of the child's desires without setting boundaries. Syaiful Bahri Djamarah uses the term "laissez-faire" for this style, where family members are given full freedom in making individual decisions, with minimal parental participation (Ismail et al., 2020).

Considering the explanations above, it can be concluded that the authoritarian style involves pressure and coercion, the democratic style encourages the positive development of children, while the permissive style may lead to misbehavior, lack of responsibility, and poor self-control. This understanding serves as a foundation for more focused research on these three parenting styles (Pendidikan and Islam, 2019).

Supporting and Inhibiting Factors in the Parenting of Santri in Islamic Boarding Schools

Islamic boarding schools, or (pesantren), play a crucial role in shaping the character and religious values of their students (santri). One of the key supporting factors in this process is the high level of parental trust and interest. Many parents choose pesantren for their children due to a deep belief in its ability to instill discipline and proper religious understanding. This trust also contributes significantly to the prevention of religious radicalism. Although there have been instances where former pesantren alumni were linked to acts of terrorism, the broader community tends to regard these as isolated cases and continues to view pesantren positively (Anwar, S., 2018). Another important factor is the strict regulation of student life. Pesantren enforce a set of well-defined rules from the very beginning, often accompanied by clear consequences for violations. This strict discipline encourages santri to internalize obedience and helps establish a safe and orderly learning environment, which also serves as a barrier against radical ideologies. The curriculum used in most pesantren is also a major strength. It remains deeply rooted in Islamic teachings such as tauhid (monotheism), akhlak (morality), and ibadah (worship), which do not support radicalism. These core elements reflect the character-based nature of pesantren education and help maintain its identity (Hasan, N., 2009).

Daily routines in pesantren are densely packed with academic and religious activities, limiting the students' exposure to outside influences. This controlled environment fosters consistency in religious practice and discourages ideological deviation. Furthermore, the high level of respect santri have for their caregivers (pengasuh) strengthens behavioral control and discipline. These caregivers often act as role models, providing positive examples for students to follow. Dormitory life itself promotes cooperation, independence, and discipline, while offering a practical space to apply the values learned in class (Syafe'i, 2017). The dedication of caregivers in nurturing students' faith, worship, and moral behavior also inspires santri to develop positively. Moreover, controlled recreational activities are offered to help relieve students' stress while avoiding negative external influences (Timur, 2020).

Despite these strengths, pesantren also face several challenges. One of the main inhibiting factors is parental coercion. Some parents force their children into pesantren without considering the child's interests or motivation, resulting in negative attitudes and low engagement from the students. Additionally, when parents interfere with disciplinary measures, it can undermine the pesantren's authority and disrupt the process of instilling discipline. Another challenge lies in the limitations of some caregivers who may lack proper training or understanding of effective parenting techniques. This deficiency can weaken their influence and effectiveness. Moreover, the lack of collaboration among caregivers can create confusion or even conflict, particularly if there is no shared vision or consistent approach to parenting. In such cases, students may receive mixed signals, which can hinder their development (Randa et al., 2019).

To address these issues and prevent the spread of radical ideologies, pesantren have adopted several strategic measures. First, awareness programs are provided for parents to help them understand the unique value of pesantren education. This helps foster student motivation before they even begin their studies. Second, rules and expectations are clearly communicated to parents at the time of enrollment to minimize future interference. Third, pesantren work to improve the qualifications of caregivers through regular training, enhancing their ability to meet the challenges faced by students. Finally, collaboration among caregivers is encouraged and strengthened to ensure consistency in parenting strategies, thereby promoting a more stable and effective learning environment (Rodliatun Hasanah, 2014).

Differences Between Islamic and National Parenting Principles

1) Principles of Islamic Parenting

According to Yunda Yuniak, Islamic parenting is grounded in several key principles that guide parents in raising their children with faith and moral integrity. One essential aspect is connecting the child's heart to Allah by instilling tauhid (the oneness of God) from an early age, which is considered one of the greatest acts of devotion for parents. Another vital principle is teaching children to respect and honor the Qur'an. Parents are encouraged to involve their children in listening to and reflecting on its verses together, fostering a deep spiritual connection. The practice of (dzikir), or the remembrance of Allah, is also introduced to children to help them stay grounded in their faith and protect their natural disposition (fitrah) from deviation. Equally important is monitoring and guiding children in their prayer practices, particularly during the critical formative years between the ages of five and seven, as this helps them establish a consistent habit of worship. Teaching children to show respect toward their parents is another key value, where parents themselves must lead by example—taking time to engage with their children meaningfully, including putting aside phones or other distractions during conversations to show genuine attention and care. Lastly, building a child's self-confidence is emphasized by giving them trust and appreciation, which fosters a sense of worth and positivity in their development (Hidayat, Putra, and Harahap 2018).

2) Principles of National Parenting

Parenting principles for parents or teachers, particularly from an internal perspective, emphasize that the love they have for children never diminishes. However, the essence lies not only in how much love they give, but in how well they express that love in ways that foster mutual understanding and connection. One core principle is recognizing and appreciating each child's uniqueness and dreams. Every child has different strengths in knowledge, skills, and behavior, and the trust given by parents and teachers plays a vital role in building the child's self-confidence, independence, and sense of responsibility. This foundation is crucial in helping children achieve their aspirations. Parents and teachers are encouraged to believe in a child's capabilities, even before the child proves themselves. Another important aspect is adaptability parenting challenges evolve with a child's developmental stage and environmental circumstances, so adults must continually find new approaches that suit each individual child. For example, instilling discipline and communication habits may be more straightforward before the child begins formal schooling, but these strategies must adjust as the child enters wider social interactions. Furthermore, it is essential to accept children as they are, regardless of whether they succeed or make mistakes. Parents and teachers should respond calmly and avoid blame when children err, instead offering motivation and support to help them grow. Supporting and facilitating a child's growth also means encouraging resilience—urging them to try again after failure and reassuring them that making mistakes is a natural part of learning, just like when they first learned to walk. Lastly, engaging in play and joyful moments together creates a warm, humorous, and meaningful environment for learning. The presence and involvement of parents and teachers in a child's activities should always be a source of happiness and encouragement (M. Hasbi, 2020).

3) Parenting Principles for Environmental Conditioning (External)

Children require a safe environment to grow and develop optimally. It is the responsibility of both parents and teachers to ensure that the physical surroundings are free from hazards and remain within their range of supervision. Beyond physical safety, the environment must also be secure from non-physical threats, such as verbal, emotional, and sexual abuse. In addition to safety, a comfortable and friendly atmosphere is equally important. Such an environment is fostered when parents and teachers are present and responsive to the child's needs, offering help when required and recognizing positive behavior through praise and attention. This kind of reinforcement increases the likelihood that children will repeat desirable actions, supporting their emotional and behavioral development. Furthermore, an engaging environment is crucial for holistic growth. Children should be actively involved in the parenting process by being encouraged to express their opinions, ideas, and stories. This participatory approach allows children to explore, discover, and develop age-appropriate skills, while still ensuring that they feel safe and comfortable throughout their experiences (Nurhayati, 2020).

Conclusions

Islamic boarding schools (*pondok pesantren*) in Indonesia play a vital role in shaping the character and personality of their students (*santri*) through both practical and theoretical Islamic education. The parenting styles employed authoritarian, democratic, and permissive each exert distinct influences on a child's development. Core parenting principles in *pesantren* include role modeling, affection, discipline, mental and spiritual nurturing, potential development, independence, solidarity, obedience, community service, and love of country. These principles aim to cultivate students who possess noble morals, sound knowledge, and a commitment to the welfare of society.

The authoritarian style emphasizes strict rules, the democratic style offers participatory freedom, and the permissive style allows freedom with minimal control. Key supporting factors include parental support, disciplined regulations, and a character-based curriculum, whereas challenges arise from parents' limited understanding of appropriate parenting models and inconsistencies in applying those principles. Overall, parenting in (*pondok pesantren*) extends beyond knowledge transmission to character formation through exemplification, discipline, and spiritual guidance. This holistic process is intended to produce a generation of young people who are intelligent, moral, and well-rounded ready to make positive contributions to their communities and the nation.

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