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## **PATTERN OF KYAI PARENTING IN BUILDING CHARACTERAT DAAREL QOLAM 2 ISLAMIC BOARDING SCHOOL TANGERANG AND LA TANSA MASHIRO LEBAK ISLAMIC BOARDING SCHOOL**

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### **Abstract**

Kyai Parenting Patterns in Building Character Daar El Qolam 2 Tangerang and La Tansa Mashiro Lebak. Both Daar El Qolam 2 and La Tansa Mashiro are Islamic Education Institutions with special characteristics. In implementing the kyai's upbringing, many things determine the formation of the character of the santri. Therefore, institutions try several ways to overcome parenting ideals to develop student character. This research tries to investigate; 1) Purpose of Kyai Parenting, 2) Kyai Parenting Program, 3) Implementation of Kyai Parenting, 4) Evaluation of Kyai Parenting, 5) Strengths and Weaknesses of Kyai Parenting, 6) Impact of Kyai Parenting. Educator or teacher theory, parenting style, and implementation of Kyai to build character. This research uses descriptive qualitative method with data analysis. Collecting data through observation, interviews and documentation studies. The research results show; 1) the upbringing of the kyai at the Daar el Qolam 2 Islamic boarding school and the La Tansa Mashiro Islamic boarding school is classified as good in terms of the system aspect, well-structured management, and the rules that exist in the Islamic boarding school 2) The kyai parenting program at Daarel Qolam 2 Islamic Boarding School and La Tansa Islamic Boarding School is to build character who masters various sciences 3) The implementation of the character development program for students at Daar el Qolam and La Tansa Mashiro Islamic Boarding Schools is going well in the aspect of mastering various sciences 4) Evaluation of kyai parenting patterns at Islamic Boarding Schools Qolam 2 and Islamic Boarding School La Tansa Mashiro is very good 5) The superiority factor at Daar el Qolam 2 Islamic Boarding School and La Tansa Mashiro Islamic Boarding School is in human resources, plus the teachers at both Islamic boarding schools live in the same environment or dormitory 6) The upbringing of the kyai of Daarel Qolam Islamic boarding school has a positive impact on character building.

**Keywords** : Character Building, Islamic Boarding School, Kyai's Parenting Style

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### **INTRODUCTION**

Exemplary parental attitudes are needed for children's development because they do modeling and imitation of their immediate environment. Openness between parents and children is important in order to prevent children from negative influences outside the family environment and parents need to help children in disciplining themselves (Amrulloh, 2016)

Before a child gets to know the social environment, the child will get to know his family environment. Therefore, before children get to know the norms and values of society, the first time the child will know the values and norms of his family (Anwar, Sarnoto, & Habiburrahmanuddin, 2022). Parents have a big responsibility in looking after family members, especially in educating children. Often parents think that they cannot educate their children properly, so parents shift their responsibility to Islamic boarding schools. In Islamic boarding schools, the responsibility is given to the kyai as educators who will educate their children by adhering to religion. Kyai gives responsibility to his students to form good character and personality (Arifin Samsul Bambang, 2019).

This responsibility is applied in education to children which is often called parenting. Thus, the upbringing of the kyai plays a very important role and determines, as well as being the foundation for education or for the development of children in accordance with the basics of the santri (Q. Anees Bambang & Hambali, 2008). The Kyai as the leader of the family plays a role in laying the foundations for the personality of the santri through the attitudes and habits of the Kyai. The role and assistance of the kyai in shaping students to adapt to the environment is reflected in parenting. This parenting aims to shape the character of the students (Barmawi, 1993).

Character is formed from the process of imitating, namely through the process of seeing, hearing and following, so the real character can be taught or internalized intentionally through educational activities by developing a curriculum based on character education. Character refers to a series of attitudes, behaviors, motivations, and skills. Character comes from the Greek language which means to mark or mark and focus on how to apply good values in the form of action or behaviour (Fitriani, 2015).

Character education is understood as an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is in accordance with the noble values that become one's identity, manifested in interactions with God, oneself, one another, and the environment (Goleman, 2007).

Character education is character education which involves aspects of knowledge (cognitive), feelings (feeling) and action (action) tied to values and norms (Anwar et al., 2022). Character education can be carried out in three ways, namely: (1) integrating character value points into all subjects, local content and self-development activities, (2) habituation in daily life in schools/madrasas (service, management and teaching), and (3) increasing collaboration between schools/madrasas, parents of students, and the community in terms of cultivating/familiarizing character values in the school/madrasah environment, home environment and community environment (Aan Hasanah, 2013).

In Islam, character can be called morals. Character which is also commonly referred to as a person's values, character or personality is divided into two, namely good character and bad character (Istihana, 2015). As moral character is also divided into commendable morals (mahmudah) and despicable morals (mazdmumah). The understanding put forward by Aan Hasanah that "Character education teaches ways of thinking and behavior that help individuals to live and work together as a family, community, and state and helps them to make decisions that can be accounted for" (A Hasanah, 2012).

Daar El Qolam Islamic Boarding School is a boarding school located in Pasir Gintung Village, Jayanti District, Tangerang Regency, Banten Province which was founded on January 20, 1968. This Islamic boarding school was the brainchild of Haji Qasad Mansyur which was realized by Drs. KH Ahmad Rifai Arief (1942-1997). After KH Ahmad Rifa'i Arief passed away on June 15 1997, this boarding school was continued by KH Drs. Ahmad Syahiduddin, KH Adrian Mafatihullah Karim and Hj. Enah Huwaenah. This Islamic educational institution is a model of integration between the Islamic boarding school system and the madrasa education system and schools. As of July 2021, the Daar El Qolam Islamic Boarding School is the largest Islamic boarding school in the Banten area, with a total population of approximately 5,500 people (Kohn, 2006).

The curriculum implemented at the Daar El Qolam Islamic Boarding School includes integrated religious and general studies. Every day the students get 7 hours of lessons, each of which lasts 45 minutes, accompanied by 25 minutes of breaks, which range from 7:00 local time to 15:00 local time. Outside these formal hours, students also receive teaching on the Koran, the yellow book, and courses that can be taken according to the students' own interests

and abilities, such as English courses, Arabic courses, computer courses, self-defense courses, and so on (Mubaraq, 2006).

In order to respond to the flow of modernization, the Daar el-Qolam Islamic Boarding School has begun to improve to prepare a generation that can compete in the globalization era. Armed with approximately 52 years of experience in educating and developing more than 5,000 students, in line with the demands of technological and information developments, Daar el-Qolam as an educational institution with a modern pesantren approach is required to be able to produce quality pesantren alumni who are competitive and superior. in the mastery of research and technology (Mubarok, 2001).

Pondok Pesantren Daar el-Qolam 2 Program Excellent Class (PEC) began carrying out the education and teaching process on Saturday, 14 July 2007/29 Jumada Tsani 1428 H, inaugurated by the Minister of Religion, Maftuh Basyuni on 20 January 2008 coinciding with the birthday to 40 Daar el-Qolam Islamic Boarding Schools. In general, the Excellent Class Program (PEC) is intended to:

1. Provide treatment and opportunities for students who have more intelligence so they can develop their abilities and potential;
2. Provide motivation for students to be able to 'explore' their abilities in developing knowledge and skills;
3. Producing superior and quality alumni, so that they can compete in the context of continuing their education at tertiary institutions and in community service.

The Excellent Class (PEC) program has the orientation of an international standard educational institution. This program is supported by human resources who have professional competence and modern educational technology facilities.

Daar el-Qolam Islamic Boarding School 2 Program Excellent Class (PEC) has a curriculum that is affiliated to the modern Islamic boarding school system and curriculum Daarussalam Gontor (Islamic Boarding School Curriculum or called MMI) which is integrated with the National curriculum (Ministry of Religion Curriculum and Ministry of National Education Curriculum) (Mustofa & Khoirunni'mah, 2020).

The curriculum held at the Daar el-Qolam Islamic Boarding School is divided into three, namely: intra-curricular, co-curricular and extra-curricular curricula as described in the previous section. Teachers or teaching staff at the Daar el-Qolam Islamic Boarding School 2 Excellent Class Program are educators, teachers and caretakers who are experienced in the world of education at Islamic boarding schools (Razaq, 2014).

The parenting pattern applied in developing character at the Daar El Qolam 2 Islamic boarding school is of concern to the authors for research, because the kyai's parenting pattern has been applied for a long time, it is formulated to examine the parenting style in shaping the character of the students which is applied in the two Islamic boarding schools (Santrock, 2002).

Furthermore, the La Tansa Islamic boarding school is located at Parakansantri, Lebakgedong, Lebak-Banten. The educational pattern of the La Tansa Islamic boarding school refers to two things, namely the parenting path and the teaching path. Education by parenting is a pattern of student education related to all activities and disciplined life of students outside school hours or by other descriptions the parenting line can be said to be a pattern of student education in the dormitory, while the teaching path itself is a pattern of student education while in class related to teaching and learning activities and school discipline. The parenting council in this position functions as a control or supervisor function in the parenting education pattern. And basically the pattern of intra or extracurricular education even though it is a unit that is interrelated with each other and integrated into one integrated system of education and teaching (Siswa, 1977).

The Parenting Council at the La Tansa Islamic Boarding School is divided into two work areas, for the improvement of discipline and control of male students under the coordination of the male parenting council while the improvement and supervision of female student discipline is under the coordination of the female parenting council (Sobur, 1987). The parenting councils in the organizational structure scheme of the La Tansa Islamic boarding school are Directorate II in the field of son care and Director III in the field of daughter care which are currently led by Al-Ustad M. Rosyidi, S. Ag. As director of the son's parenting council and al-Ustadzah Hj. Ernawati Sulhatul Imamah, M. Ag. As director of the women's care council. In practice, the parenting council in its function as a guide and control function oversees several sub-sections, namely the parenting section, the nahdha section, the ubudiah section, the health section, the mabicori section, the women's section and the extracurricular section (Sudarsih, 2016).

The task of this institution includes the life of students outside school hours, while the main task of this institution is to regulate the life activities of students in the dormitory for 24 hours. There are two main things that are the task of this parenting institution, namely; as a coach for student council organizations and scouts and as a coach and enforcer of student discipline (Sumadi & Masykur, n.d.).

The life of the students of the La Tansa Islamic Boarding School for 24 hours cannot be separated from discipline, be it spiritual discipline, language or all the daily activities of the students. Therefore the Parenting Council becomes the center in controlling the discipline of students. And as a manifestation of this authority, the parenting council is assisted by the Santri Organization, namely the Ikhwanushofa and Akhwatushofa student organizations and the La Tansa scouts. In upholding the discipline of the Santri, the Orphanage Council places more emphasis on awareness of the importance of living in discipline and preventive measures and eliminating physical sanctions. Thus, it is hoped that all Santri will be fully aware of the importance of living with discipline, an awareness that is truly born from the conscience of all Santri and not because of element of compulsion in it (Sunarty, 2015).

In order to be more intensive and effective in handling the discipline of the students, the Parenting Council delegates its authority to several sub-sections under its authority, so that the guidance process will be felt very quickly by all students without forgetting the function of coordination between sections within the work area of the student care council.

Each pesantren has a different profile and pattern of parenting according to the wishes of the caregivers and the goals to be achieved by the pesantren. Based on the classification of Islamic boarding schools Daar El Qolam 2 Tangerang and La Tansa Islamic Boarding School Mashiro Lebak. But of course the two pesantren have differences in the application of parenting patterns in building the character of their students. This is a common thread in this research, namely the focus on the pattern of upbringing of the kyai in the two Islamic boarding schools in building the character of the students.

Furthermore, from the phenomena described in the research background above, the research title of this dissertation is formulated to be "Pattern of Kyai Parenting in Building Character at Daar El Qolam 2 Islamic Boarding School Tangerang and La Tansa Mashiro Lebak Islamic Boarding School".

## **RESEARCH METHODS**

The research method used is a descriptive research method that explains the parenting pattern of the kyai in building character at Daar El Qolam 2 Islamic boarding school Tangerang and La Tansa Mashiro Lebak Islamic Boarding School. The data obtained from this study is empirical data (observed) which has certain criteria, namely valid, reliable and objective. This is in line with the view of Sugiyono (2017) In general, the data that has been

obtained from research can be used to understand, solve and anticipate problems and to make progress.

## **RESULTS AND DISCUSSION**

### **Goals of Caring for Kyai at Daar el Qolam Islamic Boarding School Tangerang and La Tansa Islamic Boarding School Mashiro Rangkasbitung**

#### **a. Purpose of Caring for Kyai Pondok Pesantren Daar el Qolam Tangerang**

In an interview that was conducted at the Daar el Qolam 2 Islamic Boarding School, Tangerang on Tuesday, in the office room of the teaching division of Daar el Qolam 2. Mr. KH Drs. Odhy Rosihuddin. explained the purpose of the kyai parenting pattern program implemented at the Daar el Qolam 2 Islamic Boarding School in building character.

Education in Islamic boarding schools is an effort to develop human resources as a whole and maximally, both mind, soul and body in the totality of dormitory life for 24 hours with various kinds of discipline and the consequences for violating these disciplines. That is the concept of Islamic boarding schools run by the Daar el Qolam 2 Islamic Boarding School.

Daar el Qolam 2 Islamic Boarding School is a development and response to the globalization era. Therefore, the pattern of upbringing that is carried out by the kyai is slightly different from the Daar el Qolam 1 Islamic Boarding School. The Kyai said that Daar el Qolam 2 runs a parenting system that is almost the same as Daar el Qolam 1, but in terms of teaching it is slightly different. This is because daar el Qolam 2 has a mission to improve science and technology for its students (Thoha, 1996).

The parenting pattern that is carried out at the Daar el Qolam 2 Islamic Boarding School as conveyed by Kyai. Whereas Daar el Qolam 2 directs parenting patterns to the order of life in the era of globalization which is competition in time and quality. This is as conveyed by the Kyai in the interview that in the future the competition will be more complex between one individual and another. Especially with the development of technology, competition is not only in human resources but coupled with the mastery of technology. Daar el Qolam 2 Islamic Boarding School prepares its students to be ready to face the challenges of globalization. With the times that the development of science is growing day by day coupled with globalization, then Daar el Qolam 2 provides a pattern of teaching and parenting that goes in that direction.

Daar el Qolam 2 Islamic Boarding School in responding to the challenges and innovations in the development of teaching and parenting makes the pesantren must be able to adapt to the demands of life. This pattern is carried out by the Daar el Qolam 2 Islamic Boarding School in meeting life's challenges, meaning that the curriculum and learning content that takes place at Daar el Qolam 2 are adapted to what the students will need in the future, but equipped with a strong faith in religious learning. In Islam, it is hoped that in the future the students will not only be strong in science but the ability of this knowledge is based on strong faith as well so that they do not fall into worldly things and forget the things that will be brought to the hereafter (Thomas, 2012).

Daar el Qolam 2 Islamic Boarding School in carrying out parenting patterns that are constantly moving, innovating and having *ijtihad*. Moving here as explained by Kyai Odhy Rosyihuddin, that Daar el Qolam 2 is carrying out various efforts to implement changes that lead to progress and have positive value. This is based on the development of the times which continue to experience changes and developments and science is even faster in its development. This development also had a huge influence on the Daar el Qolam 2 Islamic Boarding School to always innovate in providing educational and parenting services to its students. Therefore Daar el Qolam 2 continues to improve in innovation so that the various

changes that occur can be followed without going beyond the boundaries set in the Islamic Religion (Walgito, 2003).

Daar el Qolam 2 also does not feel allergic to technological advances, in fact, technology that continues to develop must be followed properly in order to prepare its students to face the challenges of the times in the future. Therefore, the parenting style given to the students tries to change the mindset from the traditional to a professional mindset so that various kinds of changing changes can be followed and mastered (Widyaningsih, 2016).

Facing the modern era of globalization as it is today, advances in technology and information are increasingly wide open without any boundaries - which are good and which are bad, so that the impacts they cause are even more complex. One of the consequences that is felt is the increasingly difficult task that is carried out by parents, especially in terms of raising children. Parenting is the most important and fundamental process so that in the future the child has a good personality in preparing a child to become an adult human being both within the family and in society, especially in his religion.

The process of education and teaching of Islamic boarding schools will produce quality graduates of students if the teacher participates in parenting to apply the functions of control (control), encouragement (motivation) and the learning process. The process of learning and teaching in Islamic boarding schools emphasizes the process of forming morals. The process of forming morals is that the characteristic of a believer is that he is beautiful in temperament and polite in his speech, is strong and firm in his stance (not swayed), protects or protects others, teaches the fruits of charity that can be enjoyed by the environment. Activities in Islamic boarding schools are training activities for worship. This worship activity is based on the principle of implementing the experience of the pillars of faith and the translation of meaning for real life, for example: prayer is a fortress for someone to avoid heinous and unjust acts, zakat as an effort to cleanse the soul and property, etc. As well as skills activities developed so that students have skills and discipline that will foster an attitude, mentality that is honest, sincere, patient, tough and courageous (Zainal, 2011).

The activity process is a process of forming morals that will foster a mental attitude that is honest, patient, sincere, tough and courageous. At the Daar el Qolam 2 Islamic boarding school, in the process of learning activities, it is not only educating in terms of religion, but also formal education and skills are also taught. The purpose of skills education is to teach students to have skills that will provide provisions for the future of students when students have finished studying at the Daar el Qolam Islamic boarding school not only in educating, motivating, controlling students (as students are called at Islamic boarding schools), but also in forming the character of the santri so that they become nationalist, versatile (skilled) and independent individuals with a foundation of faith and mastery of knowledge that is applied in a balanced manner (Anwar et al., 2022).

Islamic boarding school care is coaching and personality development as well as mastery of knowledge that is carried out through daily experiences and is influenced by learning resources that exist in Islamic boarding schools, especially from caregivers. Santri have exemplary behavior because of the habits taught by caregivers to students. Guidance and education in Islamic boarding schools is very important, because experiences in early adolescence will shape the mindset of the students. For this reason, Islamic boarding schools directly or indirectly influence the character of the students.

Support for students is one of the characteristics of democratic parenting. The support given by caregivers to their students will have a positive impact on students, namely by having the confidence to develop their talents and abilities. There are many ways that parents can do to provide support for students, one of which is to provide direction on the consequences of what students do and reward them when they do positive things.

Another way that caregivers can apply in providing support to children is to give them freedom to carry out activities according to their wishes, but caregivers still provide supervision.

In the effort to care for students, discipline needs to be applied as early as possible to students, but disciplining students by placing limits and demands on students uses pressure including authoritarian parenting patterns that will have a negative impact on students, namely students feel constrained and unable to develop themselves.

Daar el Qolam Islamic boarding school , 2 caregivers place limits on students for things that are considered to have a negative impact on students, as KH Odhy Rosihuddin (2022) said, limiting but still within a reasonable scope, usually socializing . This was also expressed by Rahmat Sudin , that there were restrictions on students socializing, because outside the boarding school environment many had bad effects for students . But for this which is considered positive, caregivers provide support for their students, as expressed by (Hamdani & Zainal, 2019) does not limit students, so students are allowed to explore and be guided so that they lead to positive things

Educational, teaching and caring activities carried out at Daar el-Qolam 2 Islamic Boarding School are directed at strengthening the basic values of Islamic boarding schools for students who are part of the main characteristics of education at Islamic boarding schools. The values of this Islamic boarding school are as follows:

### **Akhlaq Karimah**

Al-Akhlaq al-Karimah (noble character) as the main consideration in determining the eligibility of students to reach the next level including consideration of graduating students. This is intended so that students have and are able to apply ethical or moral standards regulated by religion, including outward politeness in relationships between people and the environment.

### **Amaliyah worship**

Discipline the students to perform fardhu prayers in congregation at the mosque and mushalla as well as the obligation for final grade students to take practical exams to become imams of congregational prayers, prayers and other sunnah practices. Amaliyah worship is also the material tested in each semester exam. With the aim that the santri have the awareness to carry out the five daily prayers in congregation, be able to lead the prayers (become an imam) and practice the sunnah practices.

### **Quran reading**

Requiring students to read the Koran after fardhu prayers and to read the Koran in groups (6 people) with the guidance of a teacher after the Maghrib prayer (which in Islamic boarding schools terms "sorogan"). The ability of students to read the Koran is also one of the main exam materials in each semester. This is intended so that students are able to read the Qur'an properly and correctly in accordance with the rules contained in the science of recitation.

### **Memorize Surah Al-Quran**

The choice of complete rote memorization is an absolute requirement for students to be able to attend graduation (haflah takhrij). These letters are Juz '44 `Amma (30th juz) Surah al-Mulk, Surah al-Waqi`ah, Surah arRahman, Surah Yasin and the procedures for tahlil (kaifiyah tahlil). This value is instilled in the santri so that the santri are able to memorize selected letters and apply them in daily worship practices both in Islamic boarding schools and in the community.

### **Dedication and Loyalty**

Education at the Daar el-Qolam 2 Islamic Boarding School disciplines students in activities and activities for 24 hours at the pesantren, apart from of course respecting and appreciating the system and obedience to asatidz. This is intended so that students are able to manage their activities with full discipline, punctuality and obedience.

### **Trust and Responsibility**

Education at the Daar el-Qolam 2 Islamic Boarding School assigns students to be dormitory caretakers, which in the familiar Islamic boarding school language are referred to as "bulis" or "haris" and organizes the wheels of the santri organization to assist the teacher's duties in upholding discipline, and of course developing students' interests and talents. This point has a target so that students are able to maintain am-anat and responsible for the authority and trust given by the pesantren.

### **Tolerance and Consideration**

Education at the Daar el-Qolam 2 Islamic Boarding School places its students in one room with students who come from different traditional, tribal, ethnic or class backgrounds. In fact, we rotate or move rooms once a semester at random. This aims to make students able to respect, be tolerant and understand the diversity of characters and customs of other students.

### **Mastering science and technology**

Education at Daar el Qolam 2 Islamic Boarding School directs students to be able to compete and excel in science and technology. This became a strong foundation for the formation of Daar el Qolam 2. The students were given material related to science and technology as a form of preparing the students who graduated from Daar el Qolam 2 to be on par with other institutions that only focus on general knowledge.

The leader of Pondok Daar el Qolam, KH Odhy Rosihuddin said that the care program implemented was an education and teaching program in the care and teaching program in the aspect of education and teaching. Parenting style is a form of parenting that is used to control, transfer values and educate children so that they have a good personality.

The concept of parenting is an effort used to understand, interpret and find the meanings contained in developing the basic values of children ( Rosihuddin : 2022). Efforts are made through training, habituation and awareness to children. Actualized through the behavior of morally obedient parents, especially when meeting with children; managing verbal and nonverbal communication; control over children's behavior, as well as structuring the internal and external environment.

Islamic boarding schools are known as people's educational institutions that emphasize religion and become role models for the surrounding community. The presence of Islamic boarding schools as religious educational institutions is directed at increasing worldly intelligence and skills, while the orientation of Islamic boarding schools is towards moral and social development. Therefore, the pattern of parenting is very influential in aspects of the attitude and personality of the students.

Factors that influence parenting patterns are education, affection and understanding of parents' norms and mobility. In Islamic boarding schools the teachers are parents, parenting styles in the boarding school and at home are not much different, f the actor of affection is an important factor in the family. If the need for affection is not fulfilled and the parents are not at home, the child will cause the relationship with the child to be less intimate/intimate. Parents as leaders are a determining factor in creating intimate relationships in the family.

In the interview, KH Odhy Rosyihuddin conveyed that the purpose of education and teaching in parenting is an integrated part of educational factors. Objectives include the key to educational success. Islamic boarding schools that do not have clear goals will obscure all aspects of education. The educational process will lose its orientation so that it will run without direction and cause chaos. Therefore, the aim of education in Islamic boarding schools is to create and develop Muslim personalities, namely personalities who believe in and fear God, have noble character, benefit society or serve society by becoming subjects or community servants, able to stand alone, free and firm. in personality, spreading religion or upholding Islam and the glory of the people in the midst of society and loving knowledge in order to develop human personality . From these objectives, parenting and teaching patterns are very influential in motivating the condition of the santri, and it can also be concluded that the aim of Islamic boarding schools is to educate children to have high knowledge, both science and religion and have skills and virtuousness that are beneficial to religion, society, and country.

The process of education and teaching of Islamic boarding schools will produce quality graduates of students if the teacher participates in parenting to apply the functions of control (control), encouragement (motivation) and the learning process . The process of learning and teaching in Islamic boarding schools emphasizes the process of forming morals . the process of forming morals, namely that the characteristic of a believer is that he is beautiful in temperament and polite in his speech, is strong and firm in his stance (not swayed), protects or protects others, teaches the fruits of charity that can be enjoyed by the environment.

Caring is a duty and educating a teacher is required to be able to look after and manage a santri . A nanny plays an important role in the formation of the character of a santri . Caregivers in Islamic boarding schools are substitutes for parents. In this boarding school is their little family. Chaplain. A kyai (father) is a leader and also as a father or elder of group members, as a place of identification, a place to pour out the contents of the hearts of members who educate in the family are fathers and mothers and in schools they are called teachers.

The Teacher Development Program implemented by the teacher is Ta'hilud Durus (MGMP) in their respective scientific material and is carried out once a week, with the aim of having a uniform understanding of the material to be conveyed to the students. Training of Teachers (Teacher Training) in collaboration with the Ministry of Education and Culture aims to make teachers have more abilities in the fields of teaching, psychology and teacher motivation to further improve their abilities.

The Classix For The future Santri Development Program (a special program for final students) is a program implemented for final grade students in order to further improve their abilities in the academic field and direct them to their future.

*Enrichment Class* is a study group made specifically for students who have abilities beyond other students, aiming to further improve the abilities of other students with the help of friends who have high scientific quality. Bimbel Class (Special Class Santri Study Group) this class is made for students who have less ability to understand learning including:

- a) Night Study
- b) Exact Class
- c) KTI

The Education Unit Program implemented is in terms of aspects, including:

- a. Aspects of Assessment of Parenting Outcomes and Processes
- b. Aspects of Administrative Implementation of Islamic Boarding Schools
- c. Counseling guidance

- 1) Student Personality Guidance
- 2) Social Guidance
- 3) Tutoring
- 4) Career Guidance
- d. Aspects of Perception and Self-Assessment
- e. Aspects of Belief in Their Own Ability Independence and Self-Reliance Improvement Program
- f. Aspects of self-acceptance and others in parenting program activities in the field of dormitory order. In this program, students are given the opportunity to further enhance ukhuwah Islamiyah in order to recognize their own abilities and shortcomings and want to share and work together with their friends, so that students can mingle.
- g. Aspects of the Virtuous Program
- h. Aspects of Teacher Welfare .

## **1. CONCLUSION**

Based on the results of the research and discussion regarding the pattern of upbringing of the kyai in building the character of the students at the Daar el Qolam 2 Islamic Boarding School, Tangerang and the La Tansa Mashiro Lebak Islamic Boarding School, the following conclusions can be drawn:

1. The pattern of upbringing of the kyai at the Daar el Qolam 2 Islamic Boarding School and the La Tansa Mashiro Islamic Boarding School is classified as good in terms of the system aspect, the arrangement of the parenting management structure, as well as the rules and regulations in the boarding school. Given the kyai's upbringing pattern that is applied based on the philosophy of the pesantren that has been determined by the founder of the Islamic boarding school. As for the policy aspect, the dominant parenting pattern still depends on the kyai.
2. The kyai upbringing program at Daar el Qolam 2 Islamic Boarding School and La Tansa Islamic Boarding School is to build the character of students who master Islamic religious knowledge, master Arabic and English, understand information technology, extracurriculars, student organizations, study the yellow book, study general material, learning to become a prayer priest, speech in Indonesian, Arabic, and English.
3. The implementation of the santri character development program at the Daar el Qolam Islamic Boarding School went well in the aspects of mastering Islamic religious knowledge, mastering Arabic and English, mastering technology and informatics, extracurricular programs, studying the yellow book, Arabic, English and Indonesian speeches. Likewise, the implementation of parenting patterns at the La Tansa Islamic Boarding School went well in the aspects of mastery of mastery of Islamic religious knowledge, mastery of Arabic and English, mastery of technology and informatics, extracurricular programs, study of the yellow book, speeches in Arabic, English and Indonesian
4. Evaluation of the kyai's upbringing pattern at Daar el Qolam 2 Islamic Boarding School and La Tansa Mashiro Islamic Boarding School has been very good. This can already be proven by the form of reports on student discipline, student activities, extracurricular activities, student worship, student health, as well as various obstacles and problems related to students carried out every day, week, and month.
5. Supporting factors for parenting patterns at Daar el Qolam 2 Islamic Boarding School and La Tansa Mashiro Islamic Boarding School are in human resources, namely teachers who

already have a bachelor's degree and not a few who already have a master's degree, plus the teachers in the two boarding schools live in the boarding school environment. pesantren, so that the care process can be carried out 24 hours. As for the inhibiting factor from the element of human resources, sometimes the teachers do not carry out the supervisory process which is less than optimal so that the parenting pattern is a little less than optimal.

6. The parenting pattern of the Daar el Qolam Islamic boarding school kyai has a positive impact on the formation of the character of the students in terms of discipline, mastery of foreign languages, understanding of the Islamic religion, mastery of science and technology and the ability to organize in the students, but sometimes not all students form the character as expected. Meanwhile, the pattern of upbringing of the kyai at the La Tansa Mashiro Islamic boarding school had a positive impact on the formation of the character of the students in mastering the field of Islamic religion, mastering foreign languages, mastering science and technology.

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