



## Perception of Parenting Practices in Pesantren Al-Ittifaqiyah Through the Eyes of Santri

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### ARTICLE INFO

#### Article history:

Received 28 February 2024

Revised 21 March 2024

Revised 15 May 2024

Accepted 1 June 2024

Available online 27 June 2024

#### Keywords:

Perception

Parenting

Pesantren

Santri

Caregivers

### ABSTRACT

The Islamic boarding school (pesantren) caregiver of Santri is a widely ignored issue in the management of Pesantren as an Islamic educational institution that requires Santri to live and participate in various daily activities. This study examines how the thoughts and ideas of pesantren relate to the parenting of santri based on the phenomenon in Pesantren Al-Ittifaqiyah, Indralaya, Ogan Ilir, South Sumatra. By analyzing the conceptual problems of adolescent Santri's perspectives on pesantren parenting and communication built into the implementation of parenting in the pesantren, a parenting institution, Data collection was carried out through in-depth interviews with adolescent Santri living in Pesantren, caregivers in Pesantren, and leadership elements in Pesantren. Document searches and studies were also conducted, including reviewing archives, physical devices, conducting field observations, and participant observations. The results showed that the santri's views on parenting and its forms of communication in pesantren have a variety of dimensions in the parenting process in pesantren, including six dimensions, namely warmth, rejection, rules, conflict, freedom, support, and coercion, as well as the typical dimensions of pesantren, namely religion, independence, and administration. Communication is the key to establishing a parenting pattern that includes



these dimensions when carrying out parenting in the pesantren environment.

To cite this article in  
APA style:

Jahidin. A., Albana. Y., Ramdani. A., & Dermawati. S.S., (2024). Perception of Parenting Practices in Pesantren Al-Ittifaqiyah Through the Eyes of Santri. *Profetik: Jurnal Komunikasi*, 17(1), 54-71.

## INTRODUCTION

Islamic boarding school (Pesantren) Is a traditional Islamic educational institution in Indonesia where students study Islamic teachings and live a communal life under the guidance of a religious teacher (Kiyai). As an institution for the care of students, it has been present in the archipelago since the entry of Islam in the 13th and 17th centuries and in Java since 15-16 AD (Mastuhu, 1994; Baso, 2019). The pesantren are spread mostly on the island of Java, which is the oldest Islamic Education Institution in Indonesia (Abdurrahman, 2017); however, outside the island of Java, it has also experienced rapid development in various regions, including on the island of Sumatra Cooperation and collaboration between pesantren are very important, as recommended by the results of research conducted by Mohsen (2022). In addition, in line with the increasingly complex challenges of pesantren, the management of pesantren centered on Kiyai is no longer relevant (Riswanto et al., 2020).

One of the pesantren on the island of Sumatra, which is large pesantren, is the Al-Ittifaqiyah Indralaya pesantren in South Sumatra, with the number of students as of the 2020-2021 academic year recorded at 7,254 students (Data

from Al-Ittifaqiyah pesantren 2021) and until now, the alumni of Santri from the pesantren since its establishment have spread in various regions. Santri refers to a student or a learner at a pesantren in Indonesia. Given the phenomenon and its influence in society, the number of children living in pesantren is so important to study to get a picture of how the situation of Indonesian children living in pesantren, they are separated from their families and get care outside their families.

The child population in Indonesia is one of the largest and ranks number four in the world (2020 Unicef report), of which 4,765,207 children become Santri in Islamic boarding schools (Ministry of Religious Affairs Statistics, 2021) A number of these Santri children live in various Islamic boarding schools with Kiyai, who is one of the important elements in an Islamic boarding school (Dhofier, 1994; Lukens-Bull, 2001), as a sub-culture that has survived for hundreds of years (Wahid, 1983), and although pesantren have an integral educational nature and are responsive to developments in society, they still refer to the pesantren subculture (Bahri, 2018), which implements a 24-hour system where students are required to stay in pesantren to follow activities and carry out activities ranging from waking

up, studying, playing, reciting the Koran, sports, and living their daily lives all based in pesantren. All the experiences experienced by the santri while in the pesantren will shape his perception of how he is given care in the pesantren environment.

Perception is the process by which individuals organize and interpret environmental impressions (Cherry, 2020) In life, a santri will receive these various processes; meanwhile, the process of forming perceptions in a person begins with input from various sources through images, audio, appearance, taste, smell, and human touch (Krantz & Schwartz, 2020). sources either through images, audio, appearance, taste, smell, or human touch (Krantz & Schwartz, 2017).

Various views have given many positive and negative values to the conditions and existence of children in boarding schools, including based on the findings of research conducted by Rizkiani (2017), the results of which concluded that the boarding school system, or pesantren, which isolates santri from the negative influence of the outside world, is one of the platforms for fostering the character of students so that it will form students with character and become the next generation of the nation and become intellectual scholars (Ilham & Suyatno, 2020) and spiritually, intellectually, emotionally, and socially intelligent (Muis, 2020).

In another study conducted by Lukman Hakim (2023), it was found that the characteristics of religious moderation narratives that emphasize moral messages of compassion and mutual respect, preaching politely, and harmony between religion and nationalism can be carried out in

pesantren. All of these care processes are then received by the human senses through sensory reception as a form of sensation and then selected. The filtering function is carried out based on influencing factors such as individual expectations, motivation, and attitudes (Judge et al., 2005). , including in the form of communication between Santri and their caregivers.

Related to this problem, it can be observed in the field that parenting in pesantren has different characteristics from parenting in the family, including differences in the forms and patterns of communication between stakeholders. in Pesantren, including santri, which are built in the parenting process, However, this theory does not seem to be supported by the situation in Pesantren, with the number of students reaching up to thousands, so that education in Pesantren must be carried out by paying attention to variations that include traditional and contemporary methods, as corroborated by the results of research conducted by Ma'arif (2020), because the purpose of parents sending their children to Pesantren is one of them to be guided (Sunarto & Hartono, 2008). Information disclosure, especially to santri guardians, is one of the important things so that parents can follow the care process received by their sons and daughters at the pesantren (Amin & Adhimy, 2020).

Pesantren usually have their own methods of parenting. Methods are very important in parenting, including planting da'wah in pesantren. Research conducted by Rubiyanah (2023) found that the da'wah method on YouTube involves Gen-Z religiosity, which is 0.131, which means that methods are more influential than preachers and materials. although other findings suggest that the active-passive use dichotomy in social media

research is less clear-cut than it might appear (Beyens, 2021). On the other hand, emerging trends such as ChatGPT have had significant implications for the assessment and evaluation of student's abilities in the classroom (Esmaeil, 2023).

Taking into account the conditions and situations prevailing in the pesantren, the parenting theory that can be used as a guide to analyzing the nature and process of parenting in pesantren is the parenting theory formulated by Skinner (2005), which describes how pesantren provide care for Santri while still paying attention to various important dimensions of parenting. Skinner's theory can read the parenting situation, including pesantren parenting, from the perspective of the santri's views regarding the care they receive at the pesantren. Research conducted by Mahfud (2022) shows that integration of communication science and Islamic values is seen as important to achieving harmony and peaceful coexistence among diverse communities; this includes diversity in pesantren.

Unfortunately, there is still a lack of research on the parenting process from the perspective of adolescent Santri. There is almost no parenting research that focuses on the perceptions of santri when these children live and are cared for in pesantren separated from their parent's lives. Especially when viewed from the long history of Islamic boarding schools that have been running for hundreds of years in Indonesia. What exactly is done by pesantren institutions so that radical children can be born, but at the same time, pesantren have also given birth to children who have social piety? And when these teenagers live in pesantren, what kind of parenting does the pesantren want to form, and how is it communicated accordingly?.

Understand the teenage students' perceptions of parenting in pesantren, how the parenting provided in pesantren shapes communication patterns, and the students' views on the parenting patterns they receive while in pesantren. These questions are the basis of this research. This will also contribute to self-concept, where it is known from research conducted by Pithaloka (2020) that students' self-concepts change dynamically throughout their developmental years.

Therefore, this study aims to qualitatively investigate pesantren parenting and its communication from the perspective of adolescent Santri. To deeply understand the santri's views on parenting in Al Ittifaqiyah pesantren by using the Skinner, Johnson, Snyder (2005) parenting dimension theory, which is used as a theoretical guide in understanding parenting in Al Ittifaqiyah Indralaya pesantren, which is the research location, Skinner mentions six core dimensions in parenting: warmth, rejection, structure, chaos, autonomy support, and coercion. The six main dimensions of parenting can be found in the parenting process of pesantren.

Warmth is often called acceptance; warmth refers to the expression of affection, love, appreciation, kindness, and respect; it includes the availability of emotional aspects, support, and genuine care. Rejection means rejection or hostility. Expressions of rejection include aversion, hostility, harshness, overreaction, irritability, and outbursts; rejection also includes open communication of negative feelings to the child, such as criticism, ridicule, and disapproval. Structure, or appropriate rules, refers to the provision of clear expectations for adult behavior combined with consistent and appropriate

limit setting. Also described as shared control.

Chaos goes beyond a lack of rules to refer to parenting behaviors that are non-compliant, inconsistent, erratic, unpredictable, unreliable, arbitrary, or, in general, disruptive or obscure the path of means to ends.

Autonomy support goes beyond allowing children to have freedom of choice and expression to communicating genuine respect and encouraging children to actively discover, explore, and articulate their views, goals, and preferences. Autonomy support characterizes interactions where children are expected to express their views and opinions and where these are given due weight in the planning and problem-solving process throughout the boarding school care process.

Coercion, or coercive parenting, describes an overly controlling, intrusive, autocratic style where the child is strictly required to obey. This is a key form of authoritarian parenting that is prone to being enforced in parenting institutions such as pesantren.

## METHODOLOGY

Qualitative research in this study was pursued by approaching a systematic analysis of the meaning of social action carried out through detailed and direct observation of reality in the Al-Ittifaqiyah pesantren, which is a systematic analysis of social action that has meaning carried out through detailed and direct observation of the pesantren environment in a natural setting to gain understanding and interpretation related to how communities or pesantren create and manage their social world (Neuman, 2007).

The purpose of this study is to understand how the perspectives of adolescent Santri regarding the parenting they receive and feel are communicated in the pesantren environment by referring to the theory of the six dimensions of parenting formulated by Skinner. These dimensions are warmth, rejection, structure, chaos, autonomy support, and coercion at Pesantren Al Ittifaqiyah Indralaya, South Sumatra.

To achieve this, it is attempted by analyzing the parenting processes at Pesantren Al Ittifaqiyah Indralaya, Ogan Ilir, South Sumatra. The main data collection method is observation and in-depth interviews, one by one, with the length of the interview between 50 minutes and more than one hour per person. Interviews have been conducted using a purposive technique with 5 pesantren caregivers, 10 male students, and 10 female students who are all within the Al-Ittifaqiyah pesantren.

Apart from formal interviews, researchers also conducted non-formal conversations. In some activities, researchers were also involved with the students in the pesantren environment. Apart from this interview method, researcher observations of the lifestyle, behavior, and activities of the students are also methods used in this study. These observations were recorded, both audio and visual, to be used as material for analysis. While in the pesantren, the researcher also participated in some of the activities of the students and recorded the results of observations about the dynamics of the student's activities, both in learning activities and the process of nurturing or the structure of the relationship between the students and the caregivers in the pesantren.



This study focuses on the category of adolescent santri, namely children with an age range of 13–18 years. In his book, Hutchinson (2003) states that the age of 13–18 years is known as adolescence. This is the category of children intended for this study.

The selection of informants is based on criteria, purposefully according to data needs. The criteria for informants in this study are people who know, are out and out, and experience the processes of care and social life in Islamic boarding schools. The informants who have been selected in this study are subjects who understand information about the object of research, namely the santri at Pesantren Al Ittifaqiyah, Indralaya, South Sumatra, whether they are actors or as people who understand the object of research. The number of informants in this study has been based on the suitability of the information studied and the adequacy of the information that has been obtained (Sarwono, 2006). To obtain the necessary information related to research questions, a process of determining informants was carried out. The informants who will be involved in this study are teenage Santri who reside in Pesantren Al Ittifaqiyah, Indralaya, South Sumatra.

## RESULTS AND DISCUSSIONS

### Caregiving in Pesantren

Ittifaqiyah Islamic boarding school students have various views regarding how parenting is in pesantren, as revealed by an informant named MK, who said that according to him, parenting is how the caregiver educates the students in the boarding school and leads them to

a more correct path, makes them moral people, and helps students to become better.

Meanwhile, he also said that the upbringing in the pesantren was, according to him: "In my opinion, it is correct and quite good. However, some things are lacking." Santri feels that there are still some things that can be improved more optimally in the parenting process at the pesantren.

According to Santri's view, "Mudir is not included as the caregiver of the boarding school, but Mudir is the leader of the boarding school." The reason is: "It's different, because in my opinion, if a santri caregiver is educating a santri and if in the pesantren." Meanwhile, according to the caregiver, when confirmed, the mudir or pesantren leader is included in the category of pesantren caregivers. After triangulating with the santri, some argue that mudir is part of the caregiver: "The caregiver of the hut, if the most nurturing, is the musrifah, and there are also other parts, such as the caregiver of the hut. If the caregiver of the mudir hut is direct." This shows that the santri's view of the caregiver can be different on the same object.

Santri revealed that sometimes it was felt that the caregivers were quite harsh in giving reprimands:

"From starting to reprimand if the santri is wrong and not doing things that make santri feel that this is violence to making santri complain to parents who are not-no, as well as educating santri who are morally good and active in activities related to musrifah." (Interview with santri)

This can be analyzed based on Skinner's parenting theory that there are dimensions of conflict and coercion in a

comprehensive parenting process, but santri also admit that caregivers are also gentle in many ways: "Maybe by the way the ustadzah's nature to the santri and how the ustadzah communicates to the santri, and the ustadzah's care for the santri." This follows Skinner's six dimensions of parenting regarding warmth in providing care, which is corroborated by Santri's view that

"Not all caregivers can understand every feeling of the santri; maybe there are some who can understand the feelings of the santri, such as maybe the ustadzah was once a santri, or maybe there are also some ustadzah who do not understand the nature of the santri like this." (Interview with santri)

However, the santri also revealed that she believed in the good intentions of the pesantren caregivers, even though the santri could not be sure: "Maybe, in my opinion, accepting sincerely. But we cannot know all that. Only Ustadzah and Allah know." This is considering: "In a way, because maybe the ustadzah already has a mature mind, and surely the ustadzah can also distinguish between what is good and what is bad." It was revealed by the santri that the communication interaction between the santri and caregivers depends on the caregivers, who may have a very busy schedule. But surely, even though not too much, every caregiver has time, even if only a little.

In terms of rejection or the rejection dimension of parenting as stated in Skinner's theory, Santri also sometimes feels the rejection dimension through the attitude of the caregiver, who: "Does not reprimand him if he makes a mistake, does not care about us, and maybe doesn't

seem to know us, and even shows an unhappy face to us."

However, it is also accompanied by the dimension of acceptance or warmth given by the pesantren caregivers in the form of: "Like, if I need Ustadzah's words, just come to Ustadzah. if I can tell a story, just tell it to ustadzah. In my opinion, that is one of the concerns of ustadzah: "If we have a problem, we don't have to keep it to ourselves; we remember that in a dormitory we have a musrifah."

This is realized by the Santri: the balance between warmth, freedom, and coercion is part of the daily care of the pesantren to educate and promote positive habituation. "No, but there are some things that the ustadzah requires for our good, for example, such as: we have to read one juz every day; after every prayer, we have to read 4 corners; maybe improve our recitation methods; and maybe educate us to become more moral students."

In compiling the rules, some are given reasons, and some are not given reasons because, maybe without being told the reason, the students already know that it cannot be done in the pesantren. When committing a violation, santri are usually given a punishment:

"Usually, we are told to clean the pesantren environment, told to read yasin, and maybe we are told to memorize some verses of the Qur'an ordered by the ustadzah." (Interview with santri)

According to Santri, not all boarding school caregivers take care of their students. There is one party that does play a very important role, according to Santri, in the field of care at Al-Ittifaqiyah Islamic Boarding School, such as the Musrifah. In addition, there is one of the boarding school caregivers who is no less

important, namely Ustadzah. Ustadzah is one of the parties who loves and cares for her students. Usually, the way Ustadzah loves and pays attention to her students is by reprimanding them with good communication if they are wrong, educating and treating the students well, and making the students berakhlakul karimah.

Santri also considered that if the ustadzah was happy with the attitude of the students, the ustadzah would be kind, caring, and communicative with the students. To make the ustadzah proud in the boarding school, usually the students realize it by scoring achievements and also being kind to the ustadzah. However, according to the Santri, not all ustadzah can understand and accept the conditions of the Santri.

Ustadzah who can understand and accept their santri are ustadzah who have indeed been santri. Meanwhile, ustadzahs who have not been able to understand and accept Santri may not have much experience and knowledge about the lives of Santri.

However, Santri still thinks positively about the parenting pattern carried out by the ustadzah, because every ustadzah must have understood what is good and what is bad for the lives of their santri. In addition, Santri also said that every ustadzah has free time for students who need ustadzah's help, despite their busy schedules. Santri's relationship with her ustadzah is also in good condition.

In addition, what makes Santri feel at home to continue studying at Al-Ittifaqiyah Islamic Boarding School is because of good friends and musrifah, who certainly always support Santri in positive things. On the other hand, when the ustadzah is upset with the behavior of her santri, the ustadzah will not

reprimand if the santri is wrong, does not care, and even pretends not to know the santri. In addition, sometimes the Ustadzah also shows a dislike for the students who behave badly. However, the ustadzah always reminds the santri to be open to the ustadzah if the santri have a problem, and this is a form of attention from the ustadzah to her santri.

Apart from that, according to MA's view, the caregiver in the boarding school is someone who can nurture, accompany, invite, and educate the students to be better at thinking and acting. She feels that the education system at Al-Ittifaqiyah Islamic Boarding School is quite good and destructive. The santri's statement is evident from the results of the search for pesantren documents and confirmation from the pesantren caregiver that Al-Ittifaqiyah Islamic Boarding School has produced many qualified santri, such as students who have mostly become lecturers or teachers. In their opinion, santri caregivers and pesantren caregivers are two different things.

According to the Santri, the difference lies in the duties or responsibilities they have. The santri caregiver is someone who takes care of the santri directly by meeting and guarding or supervising the santri every day. Some examples of Santri caregivers are teachers, security guards, the kitchen, datsu, and Musrifah. However, the most important part of the boarding school caregiver is the worship and care department. Meanwhile, a boarding school caregiver is someone who has a great responsibility to develop and make the Al-Ittifaqiyah boarding school even better in the future. One example of a boarding school caregiver is the head of the boarding school or the head of the madrasah.



On the other hand, in the management structure of the boarding school, there are also ustadzah. Ustadzah is a female teacher, while the term ustadz is for male teachers who, according to the students of Al-Ittifaqiyah, are no less important than other boarding school management.

According to the santri, the various ways the ustadzah loves and pays attention to her santri include offering assistance to santri who are having problems, such as listening to their confessions, lending them money, inviting the santri to watch movies, and helping to solve existing problems. In addition, Ustadzah can also understand the situation of her students by just looking at their faces or attitudes. Ustadzah caregivers are also always kind and never differentiate between one student and another. When students have achievements, the ustadzah will give high appreciation to these students.

So, the ustadzah is someone who is kind and loves every student, even though the ustadzah treats the students in different ways, such as reprimanding if the students are wrong and praising when the students are behaving well. In addition, according to the santri's view, every santri in Al-Ittifaqiyah Islamic Boarding School tries to always respect the board of the boarding school, including the ustadzah. Then, when the caregiver, Ustadzah, has a promise to the santri, Ustadzah tries to keep her promise. If the ustadzah forgets her promise, the ustadzah will apologize to the santri. Ustadzah and students also often agree to make new rules at the boarding school. It is intended that Santri can also carry out the rules properly if there is an agreement that occurs beforehand.

What the santri feels is not always sweet, but some times it makes the santri

sad, namely when the caregiver is indifferent to the santri because of the mistakes the santri made before. So, when the ustadzah is upset with the santri, the santri feel that the ustadzah lets the santri do wrong. This ignorant attitude sometimes makes santri feel more guilty to the ustadzah. On the other hand, students feel happy if the ustadzah is open to them.

This openness is characterized by communication between the ustadzah and the santri if the ustadzah has not been able to meet the needs of the santri. So, it is this openness that makes Santri feel comfortable with the parenting pattern at Al-Ittifaqiyah Islamic Boarding School.

The students at Al-Ittifaqiyah Islamic Boarding School themselves have a book called the Santri Handbook, commonly abbreviated as kupas. The Santri Handbook is a guide or guideline for students in thinking and acting. In the Santri Guidebook, it contains how to be a good student and, of course, be able to comply with the rules that have been made by the Al-Ittifaqiyah Islamic Boarding School. So, the students at Al-Ittifaqiyah Islamic Boarding School can better understand the attitude that must be applied as a student.

The existence of a good parenting pattern from the management of Al-Ittifaqiyah Islamic Boarding School makes Santri feel comfortable and safe to study at Al-Ittifaqiyah Islamic Boarding School. Santri feels that there are many positive changes that he has felt over the years of studying at Al-Ittifaqiyah Islamic Boarding School. One small example is that students feel more disciplined and can appreciate time compared to before boarding at Al-Ittifaqiyah. So, the good things that Santri gets during their stay at Al-Ittifaqiyah Islamic Boarding School

make them fully believe in the parenting pattern at the boarding school.

According to the santri, the assessment for the parenting pattern at Al-Ittifaqiyah Islamic Boarding School is 8 out of 10. The value of 8 is a large enough value according to the santri's view and by the parenting pattern, as well as various facilities at Al-Ittifaqiyah Islamic Boarding School.

The quality of parenting patterns and various boarding school facilities is good and certainly can meet the needs of the students, so the students do not want to move to other boarding schools because they feel at home and comfortable continuing to study at Al-Ittifaqiyah Islamic Boarding School.

There are several hopes of the students for Al-Ittifaqiyah Islamic Boarding School, namely that the students hope that the management of Al-Ittifaqiyah Islamic Boarding School can listen more to the voices of the students. Listening to the voice of the students means that the management of Al-Ittifaqiyah Islamic Boarding School needs to listen to the aspirations, comments, or input from the students for the good of the students themselves and also for the good of Al-Ittifaqiyah Islamic Boarding School in the future.

In addition, the students also want to be a little free from the boarding school environment, such as being able to walk freely in a complex close to the boarding school environment, just like the previous Pondok Pesantren Al-Ittifaqiyah regulations. Apart from that, the students feel happy and grateful for having the opportunity to be able to study at Al-Ittifaqiyah Islamic Boarding School, which, according to them, is quite good and according to the needs of the students.

Santri at Al-Ittifaqiyah has been studying at Al-Ittifaqiyah Islamic Boarding School for three to six years, so their parenting experience can illustrate the atmosphere of the parenting process they have felt so far. According to Santri, the term parenting in Al-Ittifaqiyah Islamic Boarding School refers to an activity that aims to make students better in the future by instilling positive values in them.

On the other hand, according to Santri, the parenting pattern at Al-Ittifaqiyah Islamic Boarding School is quite good, but it is lacking and must continue to be improved. Regarding the parenting pattern, according to him, the pesantren caregivers must meet with their students every day. Some examples of the caregivers themselves are ustad, ustadzah, and musrifah.

In addition, according to Santri, caregivers and boarding school administrators are different things. The difference lies in the duties and responsibilities of the santri caregivers themselves and also the boarding school caregivers. The boarding school caregiver himself has the task of educating his students to be able to develop and have good morals. Meanwhile, the caretaker of the boarding school is someone who takes care of development affairs or facilities in the boarding school.

### **Adolescent Santri's Perspective on Parenting at Al Ittifaqiyah Islamic Boarding School**

Based on the field results, it can be concluded that the caregivers at Ittifaqiyah Islamic Boarding School provide good communication and explanations related to matters that become rules in the pesantren, as also expressed by the santri, that the

caregivers give reasons before giving orders to the santri, and in some cases, the caregivers also provide examples and correct communication on how to carry out these orders.

Santri also admitted that some things are not explained by the caregivers, but usually if it has not been explained, the santri will not be given a punishment first, but if after being explained, the santri still repeats it, they will be given a punishment:

"Maybe annoyed, but sometimes also self-introspecting, Ustadzah must have known that it was wrong without being warned. But, usually, the ustadzah will not punish us if they don't give a warning. It must have been given a warning, and if we repeat it, then we will be punished." (Interview with Santri)

When santri need caregivers for their daily needs, the caregivers can usually be found, but if they are busy because the caregivers are also busy outside the pesantren or have meetings, Santri will look for them, but if the santri know the caregiver's activity schedule, the santri will usually look for them at the location. For example, if the caregiver has activities in the Madrasah, the santri will look in the Madrasah room and ask the caregiver's coworkers.

In terms of providing support to Santri, the caregivers are recognized by Santri as providing time to vent or to be able to talk when Santri experiences problems or has other needs, but Santri also admits that not all caregivers can meet these needs and not all caregivers can understand santri's problems:

"Not all ustadzah understand the minds of students, because there are so many students in this pesantren with various attitudes, and

maybe there are some ustadzah who understand the criteria of these students. However, not all santri ustadzah understand all santri criteria." (Interview with the Caregivers)

Meanwhile, if analyzed in terms of conflict, which is one of Skinner's six dimensions of parenting, it can be seen that sometimes conflicts occur between Santri and. Usually, this is caused by misunderstandings or miscommunication that are not bridged, including the problem of how the caregiver handles the problems being faced by the students, so that the students hope that the caregivers can better understand the conditions experienced by the students and hope to be advised properly without having to be given physical punishment: "What I expect from the caregivers in this boarding school, to carry out the mandate of the students and maybe if we are wrong, there are some students whose method of solving their problems is to complain to their parents, and maybe not by being punished physically, maybe in a more useful way, such as; reading "Chapter of the Qur'an: Yasin" or maybe cleaning the boarding school environment."

Santri can also understand well the situation they face in the pesantren. Santri stated that the various problems they face in the pesantren are part of their life experience and training to face the beach period, and they admit that they feel at home. They also admit that the pesantren caregivers are very affectionate to them. "I don't know why, because I feel I am already comfortable with needs. I've been here for 3 years, and I feel comfortable living here; it's like my second home." Sandi recognized what the caregiver meant to them and felt for

Santri: "Caregivers are people who, the way someone loves us, teaches us, both in academic and non-academic matters. Well, and the ways someone cares for us and makes us a better person."

Santri also argues that because in pesantren all santri are educated, guided, and given a future, towards a bright future, the caregivers should meet, considering that each caregiver must guide, teach, and also give good advice to the santri under their care. Santri expresses that this meeting can establish heart-to-heart students.

Santri also argues that musrif or musrifah is the person who plays the most important role in foster care because musrifah is the mother of the dormitory, while according to Santri, the boarding house caretaker or leader is more concerned with the development of the boarding house, for example, about how the boarding house progresses and what should be built in the boarding house. Meanwhile, taking care of students is how we work with them. How the morals of the students can be good, how the students can be disciplined, and so on.

Santri also revealed that there is a difference between taking care of and nurturing; taking care of him is more about general matters, while nurturing is more in-depth, such as educating and being educated more. This is also added by students, who say that all students are usually closer to Musrifah because everything is in Musrifah.

The caregiver's service to the students also has an impact that is felt well by the students:

"The treatment is the same. However, the impact of what the caregiver does is that, for example, we are taught several things, such as that at school we are taught to read, write, learn Arabic, and so on. In the

dormitory, we are taught morals and so on, and every caregiver must teach us; everything is the same, and the impact is special, namely that our future becomes bright because of the caregivers." (Interview with the pesantren caregivers)

Santri also said that this pesantren for them is like a place to build character for themselves:

"Because it is already a provision, because in this pesantren it is like a word; it is like a workshop. Well, all students are not, and all students are not all good who enter this pesantren. Some used to be naughty, some were like this, and the nature of the students varies. Well." (Interview with santri)

Santri also admits that they must be patient and accept what they are to get better, while students also agree that they can feel pride. Usually, an attitude of pride is seen when the students are praised by the caregiver. For example, the caregiver praises the santri, Oh boy, you are good, like this: "Iyah appreciates it in the form of praise; it can also be given an award." Meanwhile, in terms of attitude, "If it is in the form of more attitude, surely the ustadzah is good with us."

The caregivers are also seen by the students to be able to have positive interactions with the students:

"The way the ustadzah establishes a good relationship with the students, namely by communicating with the students, for example, if the students have a problem, the ustadzah helps solve what problems the students have and the ustadzah helps us solve it." (Interview with the pesantren caregivers)

Another Santri also added that they could feel at home in the pesantren because of the influence of friends:

"The main point is friends; if we have friends, God willing, we will feel at home in the pesantren. Well, after that friend, we have someone who guides us; for example, you have to study this in the pesantren, who follow this rule: ustadzah and musrifah, who meet with us every day. Well, if this mudir is probably more focused on the Pondok, ustadz". (Interview with the santri)

The pesantren caregivers also provide opportunities for students to communicate with parents at home through telephone services provided to students: "The musrifah, usually the students are given time a week to, uh, once a week call the ustadz. Well, on the phone, we can talk to our parents, and we can convey our complaints. That's where our parents are."

With this facility, santri recognizes the positive value of interaction with parents at home, which can help santri if they are experiencing problems at the pesantren: "Usually, there are lost items, and after that, sometimes if the child has a problem, the child is open with his parents and the parents can understand, not even making trouble in the pesantren, not even complaining. Well, so I can tell my parents."

Santri also admitted that the position of parents is indeed difficult to replace by caregivers in pesantren: "If it is exactly like a parent, there is no ustadz. But if those who understand us well, there are ustadz. But not as perfect as our parents ustadz."

In making the rules, the santri feel that in every regulation it seems that the

santri still do not play an important role; the important role is direct, such as mudir. The students and caregivers learn from the past so that things that happened in the form of mistakes in the past do not happen again. Therefore, joint rules are made for the good of all pesantren residents. In the process of making rules, some Santri admitted that they wanted to protest, but they chose not to openly, but through heart-to-heart talks with the caregivers, so that the caregivers began to think about improving the rules if they felt something was wrong.

Students admit that usually, the caregiver asks first, for example, what the problem is and why the caregiver is like this. When the students are silent, the caregiver usually communicates by giving stimulating sentences so that the students can express their hearts. This is done to help solve problems that occur between the material, the students, and the caregiver.

Santri feels that sometimes the caregiver feels pushy, but actually, it's not forceful or pushy. However, there is a word asking for help. But, subtle. The method is gentle but full of pressure, but it recognizes that one of them is that with order, students can feel that they are learning to live accompanied by discipline, accompanied by worshiping Allah. There must also be order that is felt by the students; there must be rules because they are also useful and we have nothing to lose by following the rules set by the pesantren, while the students hope that the care in Al Ittifaqiyah boarding school is more about inviting examples, as expressed by the students: "Well, because the caregivers here take care of us. The proof, I say, is that many are successful ustadz. Well, but there are still shortcomings, like in the exemplary problem earlier."



Another dimension of parenting is nurturing, helping, and listening to the difficulties experienced by Santri. The caregiver tries to have positive interactions by realizing the main goal of pesantren parenting, namely changing the person from not good to a more independent person. the caregiver also invites santri to things that make her happy, such as competitions or filling free time with other activities.

Santri admits that in terms of rules, the students have been able to follow them and have a good impact on them. The students hope that the caregivers can monitor the students to better follow the rules and that the caregivers can be more actively involved in their daily relationships. Santri admitted that the caregivers love them usually by gathering to deliberate and then expressing their hearts so that it is like the relationship between parents and children. However, Santri also admitted that sometimes the caregivers have different treatments for the students; if the students are obedient, the caregivers pay more attention to these students because they know them to be closer to the caregivers.

Santri also felt that sometimes the caregiver had a different attitude. On the other hand, the caregiver also gives trust to the santri because they have a close to the caregiver, and often help the caregiver so that they can be trusted. and some other Santri wants to be close to the caregiver, but they still keep it in their hearts. Santri also hopes that the caregivers in the pesantren emphasize strengthening Santri's moral learning and if the santri violate the santri, they hope that they will be given a reasonable punishment that is not excessive.

## CONCLUSION

Santri at Pesantren Al-Ittifaqiyah has a unique view of parenting in pesantren from various aspects, including the term or naming that is used to refer to the figure of the caregiver in the pesantren environment. The figures of the caregivers in the pesantren are Kiyai, Mudir pesantren, Head of Madrasah, room administrator, Ustadz, Ustadzah, and Musrif. Musarend other references to caregivers at Al-Ittifaqiyah pesantren. All models and forms of care provided by the pesantren to the students have formed their perceptions of parenting.

Santri at Al-Ittifaqiyah Islamic Boarding School have views that align with the goals of parenting put forward in modern parenting theory in conveying their ideas related to parenting, showing that the role of parenting and its delivery through good communication is very important in influencing the santri. A communicative, respectful parenting process and communicating feedback can give a positive perception of the parenting situation in pesantren.

Santri at Al Ittifaqiyah pesantren have diverse views but almost the same dimensions regarding parenting from the perspective they get while living at Al Ittifaqiyah pesantren. Santri's views focus on how parenting is done and what their views are regarding the parenting they receive. Santri gives a positive view, especially when viewed from the aspect of good communication and the spiritual aspect of religion, which Santri can understand by expressing that the purpose of parenting in the pesantren is for them to become pious and sholehah children and become successful individuals in the world and the hereafter.

The santri also provides views related to how the pesantren organize

their daily activities and how the caregivers in the pesantren provide direction and guidance regarding how to carry out various daily activities through good communication patterns.

The results of the research findings also found that santri living in Al Ittifaqiyah boarding school get varied parenting experiences from the caregivers in the pesantren. The six main dimensions of parenting proposed by Skinner, namely warmth, rejection, rules, conflict, support, and coercion, are determined by the nature and situation of parenting found at Al Ittifaqiyah boarding school, where students experience the process of the six dimensions of the situation, diversely and through a variety of communication processes.

Santri feels at home in the pesantren because they feel comfortable gathering with friends who have different experiences and come from various diverse regions, so they can complement each other with other students.

From the findings in the field, it seems that there is a tendency for santri in pesantren to feel more independent and able to develop their interests and talents together with their peers in pesantren.

Pesantren can provide wider services to students, especially adolescent students, in dealing with problems, especially parenting problems, so that services to students can help them succeed and successfully overcome problems that arise in the Pesantren environment. The students can convey everything related to their psychosocial development. Thus, the development of Santrisantri can be maintained and well assisted during their stay and activities in the pesantren.

Pesantren Al Ittifaqiyah is expected to build a parenting strengthening program for pesantren managers to provide parenting training media for the needs of parenting in Al Ittifaqiyah pesantren for caregivers who are assigned to be assistants in each room. This can improve the ability of the caregivers and reduce the potential for errors in providing care. This parenting training should also be provided to all pesantren administrators, including the Kiyai and leaders in the pesantren environment.

#### **CREDIT AUTHORSHIP CONTRIBUTION STATEMENT**

**Asep Jahidin** : Writing-Conceptual Draft, Methodology, Supervisions, Reviewing, Data curation and Editing, **Yusuf Albana**: Writing, Data curation, Draft Compilation, Investigation **Idan Ramdani**: Data curation, Reviewing, and Editing. **Sindy Shofa Dermawati** : Data curation. Editing.

#### **DECLARATION OF COMPETING INTEREST**

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

#### **ACKNOWLEDGMENTS**

The author thanks the Institute for Research and Community Service (LPPM) UIN Sunan Kalijaga Yogyakarta, which has provided



funding assistance in collecting data during this research. The authors also thank all research informants and all parties who participated in this research.



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