# PATTERN OF KYAI PARENTING IN BUILDING CHARACTER AT DAAR EL QOLAM 2 ISLAMIC BOARDING SCHOOL TANGERANG AND LA TANSA MASHIRO LEBAK ISLAMIC BOARDING SCHOOL

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## Abstract

Both Daar El Qolam 2 and La Tansa Mashiro are Islamic Educational Institution that has a special characteristic. In the implementation of Kyai's parenting, there are many things that determine the formation of the character of the santri. Therefore, The Institution efforted some ways to overcome an ideal of parenting style to develop students's character. This research attempts investigation on; 1) Objective of Kyai's parenting style, 2) Programme of Kyai's parenting, 3) Implementation of Kyai's parenting, 4) Evaluation of Kyai's parenting, 5) Advantage and disadvantage of Kyai's parenting, 6) The impact of Kyai's parenting. The reseach design uses a theory of Educator or teacher, parenting style, and implementation of Kyai to build character. The research employs a descriptive qualitative method with data analysis. Collecting data through observation, interview and documentation study. The results of research showed; 1) the kyai's parenting style in 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, management well-structured, as well as the rules and regulations in the boarding school. In the policy aspect, the pattern of parenting is still dominant depending on the existence of kyai. 2) The kyai parenting program at Daarel Qolam 2 Islamic Boarding School and La Tansa Islamic Boarding School is to build characters who master Islamic religious knowledge, master Arabic and English, understand information technology, extracurricular activities, santri's organization, study the ancient yellow book, study general material, learning to be a prayer priest. Learning public speaking in Indonesian, Arabic, and English. 3) Implementation of the character development program for students at the Daar el Qolam and La Tansa Mashiro Islamic boarding schools went well in the aspects of mastering Islamic religious knowledge, mastering Arabic and English, mastering technology and information, extracurricular programs, yellow book studies, speeches in Arabic, English, and Indonesian. 4) Evaluation of the kyai's parenting style at the Qolam 2 Islamic Boarding School and the La Tansa Mashiro Islamic Boarding School was very good. This has been proven by the form of reports every day, weekly, and monthly. 5) The advantage factor at Daar el Qolam 2 Islamic Boarding School and La Tansa Mashiro Islamic Boarding School are in human resources, plus the teachers in both Islamic boarding schools live in the same area or dormitory. The disadvantage factor from the human resource element is sometimes the teachers do not carry out the supervision or guidance process optimally. 6) The kyai's parenting style of the Daarel Qolam Islamic boarding school has a positive impact on character building. Meanwhile, The kyai's parenting style of La Tansa Mashiro Islamic boarding school has a positive impact on character building.

*Keywords* : Breastfeeding Self Efficacy, Mother's Breastfeeding Behavior Post Caesarean Section

## 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 (Adawiah, 2017).

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. 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 kiai as educators who will educate their children by adhering to religion. Kyai gives responsibility to his students to form good character and personality.

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. 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.

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 behavior.

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.

Character education is character education which involves aspects of knowledge (cognitive), feelings (feeling) and action (action) tied to values and norms (Azzet, 2011). 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.

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 (Asmani, 2012). 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" (Hasanah, 2013).

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. K.H. Ahmad Rifai Arief (1942-1997). After K.H. Ahmad Rifa'i Arief passed away on June 15, 1997, this cottage was continued by K.H. Drs. Ahmad Syahiduddin, K.H. 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.

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 of formal hours Santri 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.

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.

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).

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.

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.

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.

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. 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.

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 of student council organizations and Scouts and as coaches and enforcers of student discipline.

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.

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.

## METHOD RESEARCH

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 Tangerang Islamic Boarding School 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, data obtained from research can be used to understand, solve and anticipate problems and to make progress.

## RESULT AND DISCUSSION

1. Kyai Parenting Program at Daar el Qolam Islamic Boarding School Tangerang and La Tansa Islamic Boarding School Mashiro Rangkasbitung

   a. Daar el Qolam Islamic Boarding School Kyai Parenting Pattern Program, Tangerang

In an interview conducted with the leadership of the Daar el Qolam 2 Islamic Boarding School, Tangerang, Drs. K.H.Odhy Rosyihuddin explained that the process of education and teaching of Islamic boarding schools will produce quality graduates 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 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.

The 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:
• Night Study
• Exact class
• KTI
• Etc

The Education Unit Program implemented is in terms of aspects, including:
1. Aspects of Assessment of Parenting Outcomes and Processes

Every educational institution, including Islamic boarding schools, is required to provide the best possible service to its customers. In order to do this well, Islamic boarding schools need the support of a good management system. Some of the characteristics of a good management system are an organized mindset, regular implementation of activities, and a good attitude towards activity tasks.

In general, Islamic boarding schools function as a large number of communities and educational institutions spread across various corners of the country that have contributed a lot in shaping religious Indonesian people. Viewed historically, pesantren have extraordinary experience in fostering, educating, and developing society. In fact, Islamic boarding schools are able to increase their role independently by exploring their potential owned by the local community. Pondok Pesantren is an Islamic religious educational institution that grows and is recognized by the surrounding community, with a boarding system where students receive religious education through a teaching system or madrasah which is fully under the sovereignty and leadership of a person or several Kyai with the following characteristics: characteristics that are charismatic and independent in all respects.

Santri learning activities are physical activities and mental activities. Santri learning

activities can be classified in several ways, namely: visual activities (visual activities) such as reading, writing, conducting experiments, and demonstrations, oral activities (oral activities) such as making speeches, qiro'ati, poetry, questions and answers, discussions, listening activities ( listening activities such as listening to teacher explanations, lectures, directions, movement activities (motor activities) such as student gymnastics, athletics, painting, drawing and writing activities (writing activities) such as composing, writing papers, writing letters, writing beautiful Arabic (calligraphy). Each type of activity mentioned above has a different level or weight depending on which aspect of the goal will be achieved in teaching and learning activities. What is clear, the activities of students' learning activities should obtain maximum results.

2. Aspects of Administrative Implementation of Islamic Boarding Schools

As conveyed by the Leader of the Daar el Qolam Islamic Boarding School 2 The elements of an education system apart from consisting of actors who are movable elements, also consist of other immovable elements, in the form of: funds, facilities and other educational tools; both hardware and software. The relationship between values and elements in an education system is a unity that cannot be separated from one another, like "sugar with sweetness" (Rosyihuddin: 2022)

The development of the Islamic boarding school system referred to here is an integrated education system, namely Islamic boarding school educational institutions that have real objective conditions that are culturally and institutionally integrated with the school or madrasah system within the pesantren environment. So the pesantren education system is all the components of education that work together in order to achieve the goals of the pesantren.

Meanwhile, Ustadz Rahmat Sudin as the parenting section explained several programs that had been implemented at the Daar el Qolam 2 Islamic Boarding School. The program in the parenting section that was told to the author was khotmil qur'an. This activity is an activity to read the Koran with the intent and purpose of completing the Koran. This activity is carried out every time after praying 5 times. This parenting program applies to all students so that they always get used to continuing to read the Koran after completing the 5 daily prayers.

The next program which is a parenting program in the worship guidance section is the Class 6 Imamate coaching which is held 2 times a week. This activity is a program to provide training to upper-class students, namely students in grade 6 or at the high school level of grade 3 to learn to become priests in praying 5 times a day. It is intended that the students can become priests to the students. This activity is supervised and guided by the ustadz so that the coaching process to become a prayer priest goes according to the machine. Imamat activities are carried out twice a week with an alternating system among all grade 6 students.

The next activity carried out in the parenting program is Batshul Masail. Bahtsul masail is an activity to discuss social issues from a religious perspective based on the Qur'an, Hadith and the books of previous scholars. The difference with deliberation is that deliberation uses the chapters in the book to be discussed (polar bahtsul), while bahtsul masail already has the questions available, all that remains is to formulate a solution to solve a problem. This activity was carried out with the aim that the students could know and carry out discussions on issues related to the Islamic religion and studied scientifically. This means that in this activity, the students are trained to respond to matters relating to the Islamic religion and study it scientifically. This activity is carried out once a week by presenting resource persons as speakers in discussing the problems studied by the students.

The next program that is carried out as a form of parenting is a cult activity which is carried out once a week and is carried out on Friday after the morning prayer. This aims so that the students can listen to various sciences related to religion or knowledge related to religion so that the students add to their knowledge by means of dialogue or discussion with the guidance of the ustadz.

b. La Tansa Islamic Boarding School Kyai Parenting Pattern Program Mashiro Rangkasbitung

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 Men's Parenting Council while the improvement and supervision of female students' discipline is under the coordination of the Women's Parenting Council. The Parenting Council in the organizational structure scheme of the La Tansa Islamic Boarding School is the Directorate II for Boys' Care and the Directorate III for Girls' Parenting which is currently led by Al-Ustad M. Rosyidi, S. Ag. As director of the Men's Parenting Council and Al-Ustadzah Hj. Ernawati Sulhatul Imamah, M. Ag. As director of the Daughters' Parenting Council. In practice the Parenting Council in its function as a guide and control function oversees several sub-sections namely the Parenting Section, Nahdha Section, Ubudiah Section, Health Section, Malikori Section, Women's Section and Extracurricular Section.

The task of this institution includes the life of the santri outside school hours, while the main task of this institution is to regulate the life activities of the santri in the boarding house for 24 hours. as a coach of student council and scout organizations and as a coach and enforcer of student discipline.

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 male intra-school student organization (OSIS) and the female intra-school student organization (OSIS) and 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.

In order to be more intensive and effective in handling the discipline of students, the Parenting Council delegates its authority to several sub-sections that are 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 Santri Parenting Council.

The kyai's parenting pattern in teaching aspects such as the activities of the students above provides discipline training for the students to get used to participating in various teaching and learning activities at the La Tansa Mashiro Islamic Boarding School. In studying at the La Tansa Islamic Boarding School, students are indeed faced with busy activities to fill their time with studying. This is beneficial for the santri because they can acquire various knowledge and of course they can avoid negative influences from world developments that are not in line with the Islamic religion. Santri can avoid misuse of technological developments, because while at the boarding school, students are prohibited from bringing communication equipment, if students have a need to contact their families, they are given facilities to borrow communication tools from teachers. Apart from that, with full activities in the Islamic boarding school, students avoid behavior/association that leads to deviant association. Besides being equipped with knowledge about good and bad behavior, santri are also accustomed to always doing positive things rather than doing negative things.

2. Implementation of the Kyai Parenting Pattern at Daar el Qolam 2 Islamic Boarding School Tangerang and La Tansa Islamic Boarding School Mashiro Rangkasbitung

a. Implementation of the Parenting Pattern of Kyai Pondok Pesantren Daar el Qolam 2 Tangerang

As stated by Kyai Pondok Pesantren Daar el Qolam 2, K.H. Drs. Odhy Rosyihuddin.

(2022) The parenting style applied in dormitories tends to be democratic. Through this style of coaching, it is hoped that students will obey and develop in the direction expected by the Islamic boarding school. The parenting style that runs in Daar el Qolam is more towards a democratic parenting system, because in carrying out the process of caring for students it occurs by delegation in carrying out the parenting system. Therefore, in carrying out parenting coaching, especially in making policies and decisions carried out by deliberation, it is not based on the decisions of one or several people, but policies and decisions are produced through the applicable system scheme and based on the joint consideration of caretakers.

As conveyed by Rahmat Sudin, one of the Ustadz at the Daar el Qolam Islamic Boarding School, the implementation of the kyai's parenting pattern in shaping the character of the students can be exemplified, one of which is through the process of organizing through extracurriculars, this is done so that the value of Islamic ukhuwah is instilled even through the simple things that exist in activities extracurricular. In principle, the process of organizing through extracurricular activities can bring out an independent attitude in students, besides that in extracurricular activities it can bring out leadership attitudes and souls. By holding extracurricular activities, there are things to be achieved, namely students who have a spirit of sportsmanship, cooperation, and high fighting power. (Sudin: 2022)

Baumrind in Tridhonanto (2014: 5) argues that parenting has two dimensions, namely the control dimension and the warmth dimension. The control dimension is a dimension that expects and demands maturity and responsible behavior from children. As for the control dimension, there are five aspects, namely: restrictions, demands, strict attitudes, interference, and arbitrary power. The first aspect of the control dimension is limitation. Restrictions are marked by the number of restrictions imposed and restrictions on the behavior or activities of children. These prohibitions and limitations are not accompanied by an explanation of what can be done and what cannot be done.

Based on this, the implementation of parenting patterns at the Daar el Qolam 2 Islamic boarding school leads to how the democratic system is applied in shaping the character of the students through an organization that has a positive impact on the students in developing leadership skills so that they can train ways of thinking and how to decide in a democratic way.

b. Implementation of La Tansa Mashiro Rangkasbitung Islamic Boarding School Kyai Parenting Pattern

Based on research results. The author obtained data regarding the implementation of kyai parenting patterns. Pondok Pesantren La Tansa organizes an integrated curriculum between the Field of General Studies (Ministry of National Education Curriculum) and the Field of Religious Studies (Pesantren Curriculum) in one integrally integrated system. The curriculum held at the La Tansa Islamic Boarding School is divided into intra-curricular, co-curricular and extra-curricular.

Intra-curricular activities are activities that involve the teaching staff directly with the classical system. Co-Curriculars are additional activities for students (local content) that must be followed such as three-language muhadoroh, scouting, computer training, women's education, etc. Meanwhile, extra-curricular activities are activities that can be chosen by students without ruling out intra- and co-curricular activities.

In its journey, the curriculum of the La Tansa Islamic Boarding School has always followed and adapted itself to the development of the national curriculum, as the KTSP has been implemented which has been running for 3 academic years.

Islamic Boarding School Management is a process of activities in handling, managing, carrying, developing both in education and others in Islamic boarding schools (Suhartini et al: 2005: 39) Islamic boarding school care management aims to regulate various activities in the field of parenting. The field of care in question is the field that regulates and manages all forms of activities other than those relating to teaching and learning activities in the classroom (YAP:

2019).

K.H. Adrian Mafatihullah Karim (2022) states that the basic elements that make up Islamic boarding schools are kiyai, mosques, dormitories, students and systems. The kiyai element is placed in a central position in the pesantren community, because they are considered as owners, managers and teachers as well as concurrently as imams (leaders) at religious ritual events, such as performing congregational prayers. While the other elements are mosques, dormitories, students and subsidiary systems whose existence is under the control and supervision of the kiyai. The physical characteristics that distinguish Islamic boarding schools from educational institutions outside Islamic boarding schools lie in these elements.

Based on the foregoing, Islamic boarding schools are traditional Islamic educational dormitories where students live together and study religious sciences under the guidance of a teacher who is better known as a kiyai (Zubaedi: 2007:16). According to Zamakhsyari Dhofier, as quoted by Ahmad Tafsir, states that there must be at least five elements to be called a pesantren, namely there are huts, mosques, chaplains, students, and recitation of classical Islamic books (Ahmad Tafsir: 2005: 193)

3. Impact of Kyai Parenting Pattern at Daar el Qolam 2 Islamic Boarding School, Tangerang and La Tansa Islamic Boarding School, Mashiro Rangkasbitung

a. The Impact of the Parenting Pattern of Kyai Pondok Pesantren Daar el Qolam 2 Tangerang

Building character, which is popularly called character building, is of course intended to form good character through forging and the influence of the everyday environment that familiarizes various virtues as an inseparable culture. In character building activities, communication becomes an important element that plays a role in fostering self-awareness, obedience, orderly will, prioritizing the interests of the public, and ultimately shaping civilized human character. Communication is the main key to how someone in a sphere of life feels the need voluntarily and on their own awareness to comply with collective agreements, maintain cleanliness, speak politely, act politely, and study hard.

The direct impact is that the existence of the Daar el Qolam 2 Islamic boarding school focuses on improving the morale of its students and honing knowledge. Santri at Islamic boarding schools do not necessarily create a sense of togetherness and harmony with one another. Santri in Islamic boarding schools will be trained and invited to improve morale through the books taught by their Kiai. In this way, the santri can absorb or understand it directly after what is taught by the Kiai and will make it a moral change for each individual for provision one day when the time comes.

Education is an effort to develop character or what is called inner strength and character, hone the intellectual and physical intelligence of students (Dewantara, 1977:14). These three aspects are a unified whole and cannot be separated from one another, all of which are integrated in a formulation of educational goals to create complete Indonesian people.

Education is a conscious and systematic way of developing students' potential. Education is a community and nation's effort in preparing its young generation for a better sustainable community and nation life in the future. Sustainability is marked by the inheritance of character that has been owned by society and the nation (Taupik Abdillah: 2017:47).

Character education is a system of instilling character values in school members which includes components of knowledge, awareness or will, and actions to implement these values. Character education can be interpreted as "the deliberate use of all dimensions of school life to foster optimal character development" (Aan Hasanah: 2013:44).

According to Aan Hasanah (2013: 44) Character education in schools, all components (education stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of activities or co-curricular activities,

empowering infrastructure, financing, and the work ethic of all school members who carry out education must have character. And he continued Character education is everything that teachers do that is able to influence the character of students. This includes exemplary how the teacher behaves, the way the teacher speaks or conveys material, how the teacher is tolerant, and various other related things (Aan Hasanah: 2013: 44).

Character education is part of an effort to consciously develop one's character in creating a complete human being according to what was stated by Kalidjernih (2010: 35) that: Character education is a term that refers to efforts to help people understand will develop a basis for acting in accordance with values ethical behavior so that they can give judgments about what is right and wrong and can develop or promote what they believe to be true values under any circumstances, especially from external pressures that do not have a good reason. Character education teaches habits of thinking and behavior that help individuals to live and work together as a family, community and nation and helps them to make decisions that can be accounted for. In addition, Megawangi (2004: 95) argues about character education which has a definition that character education is an attempt to educate children to be able to make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment. .

Character education also aims to teach certain traditional values, values that are widely accepted as the basis for good and responsible behavior. These values are also described as moral behavior (Darmiyati: 2009: 39).

In addition, the direct impact of the Daar el Qolam 2 Islamic boarding school on the social environment, the educational environment, the religious field of the surrounding community plays a very large role, this proves that the parenting style adopted by the Daar el Qolam 2 Islamic boarding school can be accepted with the support of the surrounding community. .

b. The Impact of La Tansa Islamic Boarding School Kyai Parenting Patterns Mashiro Rangkasbitung

Based on the results of the interviews, the researchers saw some success in the effectiveness of the Islamic boarding school education system at the La Tansa Mashiro Islamic Boarding School, namely by being respectful to each other, speaking well and politely, wearing neat and polite clothes. According to M. Rosyidi, as a resource person and as the Director of Child Care at the La Tansa Mashiro Islamic Boarding School, the pesantren education system that has been pursued for students is very impactful, because it has fulfilled the needs that will exist in society in the future. The achievements/successes of the pesantren education include:

1. Mutual Respect and Tawadhu'
2. Dress neatly, speak well and behave politely
3. Able to do good social and polite
4. Able to Organize in Society

From a number of things the achievement/success of Islamic boarding school education obtained through the interview stage is a small part of the impact of successful learning which has led to character strengthening at the La Tansa Mashiro Islamic Boarding School.

As for character strengthening education, when viewed from the aspect of theoretical studies regarding the purpose of character education in general, it is to improve the quality of implementation and results of education in schools through the formation of the character of students as a whole, integrated and balanced according to graduate competency standards. While the purpose of character education specifically is:

1. Developing the heart/conscience/affective potential of students as human beings and citizens who have national character values
2. Develop the habits and behavior of students who are commendable and in line with universal values and cultural traditions of a religious nation

3. Instill the spirit of leadership and responsibility of students as the next generation of the nation
4. Develop the ability of students to become independent, creative, national-minded human beings;
5. Developing a school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a strong and high sense of nationality (Taufik: 2017).

According to Zarkasyi (2010), the goals of character education are:
1. Developing students' conscience/heart/affective potential
   as citizens who have cultural values and national character
2. Develop commendable behavior habits of students and
   in line with the universal values and religious traditions of the nation
3. Instill a spirit of leadership and responsibility for students as the nation's successor
4. Develop the ability of students to become independent, creative, and national-minded human beings
5. Developing the school environment as a safe, honest, creative and friendly environment.

4. Evaluation of Kyai's Parenting Pattern at Daar el Qolam 2 Islamic Boarding School Tangerang and La Tansa Islamic Boarding School Mashiro Rangkasbitung

a. Evaluation of the Parenting Pattern of Kyai Pondok Pesantren Daar el Qolam 2 Tangerang

Before discussing the meaning of program evaluation, it is necessary to first understand the concept of evaluation itself so as not to misinterpret it. Some people or groups think that evaluation is an activity to find fault and show something bad that can make the image of an institution decrease. Even though evaluation is an important activity to be carried out in an institution because the results of the evaluation can provide information about the achievement of a program. (Rosyihuddin: 2022)

In this way it can be understood that evaluation is an activity to assess the program by obtaining and collecting information to determine the level of success of the program. From the information that has been obtained can be used as a consideration by decision makers about the program that has been implemented.

Program evaluation is a school's effort to find out the shortcomings or successes of a program, so that it can become a reference for schools in setting policies. Therefore, program evaluation is very important to be carried out by educational institutions in order to improve the quality of education programs better.

Therefore, in carrying out evaluation activities it must be carried out carefully and carefully both in finding and gathering information because the program is continuous so that in evaluating it requires accuracy and precision in processing information so that the evaluation results can be accounted for and used in decision making.

Objectives are important things for program implementers to know in order to know the steps to be taken to achieve the set goals. With objectives, management functions will become clearer and more systematic. The following are the objectives of evaluation according to Arikunto, namely: The evaluator wants to know how high the quality or condition of something is as a result of program implementation, after the data collected is compared with certain criteria or standards.

The evaluator wants to know the level of achievement of program objectives, and if the objectives have not been achieved as determined, the implementer wants to know where the deficiencies lie and why. So the purpose of evaluation is to assess program achievement and provide information to institutions that have programs to be re-analyzed so that they can make a good decision. A program that is evaluated is a form of accountability of an institution to

program customers and program implementers.

The results of the evaluation become important information to find out information related to how effectively the program has been running so that the results of the evaluation are expected to improve the performance and awareness of program implementers for the programs being implemented.

From the opinions of these experts it can be understood that input evaluation is an activity evaluating inputs that affect the achievement of objectives in a program including human resources, management, infrastructure, and costs needed to support the achievement of a program.

From this description it can be understood that process evaluation is an evaluation that is directly related to program implementers and activities that play an active role in realizing program implementation. Process evaluation aims to find out how far the implementation of the program has been running and determine whether the implementation is in accordance with the standards or criteria of the program so that a decision can be made that the program need to be repaired. Information collection can be done by observation, document study and interviews, and so on.

b. Evaluation of the Parenting Pattern of La Tansa Islamic Boarding School Kyai Mashiro Rangkasbitung

In the author's research through interviews with Kyai Pondok Pesantren La Tansa Mashiro. In implementing the kyai's upbringing program, sometimes these activities run smoothly or even these activities do not go as expected. Various efforts have been made to improve parenting services in the La Tansa Mashiro Islamic Boarding School environment as a response to the development of educational needs, especially those related to the formation of the character of students. Kyai policies or implementation that are going well or not going well still get attention through the evaluation route, the goal is that all activities that are already running, which are good are increasing, and activities that are not yet good can become good.

Kyai Pondok Pesantren La Tansa Mashiro explained about the systematic evaluation carried out in the Islamic boarding school environment in an effort to monitor and evaluate parenting activities. Evaluation is a very important reference material in making decisions and deciding on a policy that takes place at the Islamic boarding school. The evaluation also included a message that the kyai can control various things that the kyai cannot handle alone, but by delegating evaluation to the parts in the pondok, evaluation activities become more systematic.

La Tansa Mashiro Islamic Boarding School, created a parenting system with the kyai's position as the highest leader/leader in the boarding school. Kyai oversees several directorates that have direct hierarchies in making reports or making policies. The directorates under the kyai consist of the Directorate of Teaching, the Directorate of Parenting, the Directorate of Worship, the Directorate of Health, and the Directorate of Extracurriculars. All directorates report various things so that the evaluation runs continuously. Evaluation requires synchronization of data related to the material that becomes a report or regarding other matters related to the report, this is so that data objectivity occurs in the report, report subjectivity does not occur.

Kyai of La Tansa Islamic Boarding School Mashiro, K.H. Adrian Mafatihullah Karim, M.A explained that one of the directorate reports is the Daily Directorate Report (LDH), this report is prepared by various directorates as evaluation material. In this daily directorate report, each directorate records various implementation activities, various difficulties, and various solutions that occur as material for preparing reports so that the reported data becomes valid. (Karim, 2022)

Apart from daily reports, evaluation activities at the La Tansa Mashiro Islamic Boarding School were also held. The Thursday event is held once a week which is held every Thursday

at 13.00 until it's finished. Kamisan activities take place when the students are carrying out extracurricular activities, so that all teachers can be present and not interfere with teaching and learning activities. The Thursday program as a form of weekly evaluation discusses the problems that occurred in the last week. The event was attended by kiai and the directors of each directorate. The Kamisan event is a form of evaluation carried out every week so that if you get a problem you can evaluate it together so that the problem doesn't drag on without a solution. (Karim, 2022)

The next evaluation that is often carried out at the La Tansa Mashiro Islamic Boarding School as conveyed by Mr. Kyai Adrian Mafatihullah Karim is a monthly gathering. The monthly gathering is held once a month which is attended by teachers, students. On this occasion the cleric conveyed various messages related to the activities carried out at the La Tansa Mashiro Islamic Boarding School as well as providing reinforcement and motivation to the students.

5. Purpose of Caring for Kyai at Daar el Qolam 2 Islamic Boarding School Tangerang and La Tansa Islamic Boarding School Mashiro Rangkasbitung

a. Purpose of Caring for Kyai Pondok Pesantren Daar el Qolam 2 Tangerang

The concept of parenting according to Moh. Sochib (2010:36) The concept of parenting is an effort used to understand, interpret and find the meanings contained in the development of the basic values of children. Efforts are made through training, habituation and awareness to children. Actualized through the behavior of morally obedient parents, especially when meeting children; managing verbal and nonverbal communication; control over children's behavior, as well as structuring the internal and external environment.

The Daar el Qolam Islamic Boarding School directs parenting patterns towards the order of life in the era of globalization which is competition in time and quality. Especially with the development of technology. Thus, 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.

We can underline the explanation of parenting styles that the parenting styles of parents and ustadz in Islamic boarding schools are very similar and almost the same. Because the role of the ustadz is positioned as the second parent after the father and mother. As according to Ki Hajar Dewantara, the cottage is the home of teachers and students to carry out learning. They met and greeted each other every day, day and night hanging out and studying. that way the children or santri will feel together with their parents, they will be connected to each other internally, so that the children will be perfectly educated and feel the existence of humanity in life (Ki Hajar Dewantara: 1977: 369).

In relation to parenting, the researcher focuses more on the behavior of asatidz parenting towards students in three respects, including the following: Guiding comes from the word guidance, which has a media affix at the beginning of a word which is used as a pronoun for the perpetrator. Surya (1988) cites the opinion of Miller (1961) in Tohirin's book (2011), states that guidance is a process of assisting individuals to achieve self-understanding and self-direction needed to make maximum adjustments to themselves.

schools (in this case including madrasas and Islamic boarding schools), families, and communities (Tohirin: 2011: 16-17).

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.

From the above understanding, it can be concluded that what is meant by guidance is the process of providing assistance carried out by people who are experts to individuals or groups, so that the person being mentored can develop their own abilities and be independent, by utilizing individual strengths and existing facilities and can developed based on applicable norms, through habituation in disciplining students and giving motivational directions. The purpose of applying guidance to individuals or groups is as follows:

1. Plan the completion of studies, career development, and life in the future.
2. Develop all the potential and strength it ha as optimal as possible.
3. Adjusting to the educational environment, community environment, and work environment. Overcoming obstacles and difficulties encountered optimally in the activities that will be carried out (Nurihsan: 2009: 8-9).

b. The Purpose of Parenting Kyai La Tansa Islamic Boarding School Mashiro Rangkasbitung

In the interview conducted, Kyai Adrian Mafatihullah Karim, the parenting style developed by the cleric in La tansa, uses the terms pager, father, partner. Pager literally comes from the Sundanese language which means fence. This term is used by the kyai as the basis that the pager is a fortress that protects as well as limits the behavior and way of life of students who are studying at Islamic boarding schools, especially at La Tansa Mashiro Lebak Islamic Boarding School. By using the term pager, the kyai's parenting pattern echoed by K.H Adrian can protect students from actions that move away from the dictates of the Islamic religion. (Karim, 2022) The second term from the atmosphere developed in the upbringing of the kyai at La tansa Mashiro Islamic Boarding School is Father. The word father is a word that comes from English which means father. This term is used as the basis for the Kyai's thoughts in developing the Kyai's upbringing at the La Tansa Mashiro Islamic Boarding School. As for the meaning of father put forward by the kyai, as stated in the interview, that the kyai, apart from being the leader at the Islamic boarding school, is also a father for members of the community in the Islamic boarding school environment. (Karim, 2022)

The third term from the atmosphere developed in the kyai parenting pattern at the La tansa Mashiro Islamic Boarding School is partner. The word partner comes from English which means partner. This term is used as the basis for the Kyai's thoughts in developing the Kyai's upbringing at the La Tansa Mashiro Islamic Boarding School. As for the meaning of partner that he put forward that as a kyai he also positioned himself as a partner for community members in the La Tansa Islamic Boarding School environment. (Karim, 2022) Of the three terms, pager, father, and partner, all of them must be based on sincerity, as stated in the Panja Jiwa Pondok, and these three terms are built on worship so that the pattern that is used as the basis can form a pattern of love, sharpening, and caring. (Karim, 2022)

Parenting in the Big Indonesian Dictionary, pattern means "system or way of working" and foster means "guide or lead", so parenting is defined as guiding or leading children (KBBI: 2014: 1088). According to Gunars Singgih parenting is the attitude and way of parents in preparing family members so that they can make their own decisions and act independently, so that they experience a change from being dependent on their parents to being independent and responsible for themselves (Gunarsa: 2007: 109). Parenting comes from the word foster. In the Big Indonesian Dictionary, the word foster means looking after, caring for, and educating young children, guiding, helping and training, leading, heading, organizing an agency or institution (Big Indonesian Dictionary: 2008).

Gunarso (2002: 37) says that parenting is the way parents act, interact, educate, and guide

children as an activity that involves a lot of certain behaviors individually or together as a series of active efforts to direct children. Like Gunarso, Thomas Gordon (1991: 115) also states that parenting style is also often known as a style in caring for children or raising their children as long as they still get basic needs, namely: eating, drinking, and protection. The parenting style applied to a child is an attitude used by parents in educating, and laying down the child's personality norms. Because basically children have their own world which is full of imaginative and creative, depending on how parents will direct it properly and adapted to the child's condition through the system implemented at home, namely through parenting in the family.

According to Moh. Shohcib (2010: 36) the concept of parenting is an effort used to understand, interpret and find the meanings contained in developing the basics of children's values. 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. Syaiful Bahri Djamarah (2004: 2-3) the concept of family care is to build harmonious communication, and apply the function of education to foster children's potential as a vehicle for transferring values and agents of cultural transformation. From the above view it can be understood that the concept of parenting is learning about patterns of behavior, socialization and interaction to transfer values through training, habituation of life with good behavior, awareness to children and agents of cultural transformation in Islamic boarding schools.

According to Hadholnah (in Khoirudin, 2011: 8) nanny is the duty and education of babies or young children from the time the child is born until they are able to look after and manage themselves. A nanny plays an important role in the formation of moral character. 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 for pouring out the contents of the hearts of the members he leads (Bimo Walgito, 2003: 108). According to Moh. Shochib (2010: 13) educators in the family are fathers and mothers and at school they are called teachers.

## CONCLUSION

Based on the results of the research and discussion regarding the kyai's parenting pattern in building the character of the students at Daar el Qolam 2 Islamic Boarding School, Tangerang and La Tansa Mashiro Lebak Islamic Boarding School, it can be concluded that the kyai's upbringing pattern at Daar el Qolam 2 Islamic Boarding School and La Tansa Mashiro Islamic Boarding School is classified as good in the aspect of the system, 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.

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.

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.

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.

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.

The parenting pattern of the Daar el Qolam Islamic boarding school clerics 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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