



ISLAMIC PARENTING MODEL IN CHARACTER BUILDING OF SANTRI AT NURUL JADID ISLAMIC BOARDING SCHOOL

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ABSTRACT

This study focuses on the Islamic parenting model as a strategy for character formation among students at Nurul Jadid Islamic Boarding School, aiming to reveal how the habituation of worship, the internalization of the santri trilogy, and social regulation contribute to shaping discipline, responsibility, and moral awareness amidst the challenges of the digital era. The research employed a qualitative approach with a case study method, conducted at Nurul Jadid Islamic Boarding School, KH. Zaini Mun'im Street, Karanganyar, Paiton, Probolinggo, East Java, in August 2025. Data were collected through in-depth interviews with administrators, teachers, and students, complemented by field observations and documentation, and analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that the Islamic parenting model functions not only as a set of rules but also as an integral strategy that fosters spiritual discipline, social solidarity, and students' self-control. The santri trilogy proved to be a foundational value that strengthens character development through habituation and role modeling, while the regulation of gadget use serves as an adaptive solution to the challenges of digitalization. This study highlights that Islamic Boarding School serve as effective social laboratories in nurturing the moral consciousness of younger generations. The implication is that the Islamic parenting model can be developed as an alternative framework for character education that is relevant to Islamic educational institutions in addressing the moral crisis in the era of globalization.

Keywords: *Islamic Parenting, Student Character, Islamic Boarding School.*

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INTRODUCTION

The current social phenomenon shows that the moral crisis among the younger generation has become a serious challenge for the world of education, including Islamic boarding schools (*pesantren*) ([Hayatuddin & Hamid, 2024](#)). Social changes driven by globalization, digitalization, and the rapid flow of modern popular culture

have led to the weakening of values such as manners, discipline, and responsibility ([Sumianti et al., 2025](#)). Islamic boarding school, which have long been regarded as moral fortresses and centers of character education based on Islamic values, now face significant challenges in maintaining their authority as institutions of moral development ([Alfi et al., 2024](#)). This condition requires a parenting model that not only emphasizes cognitive aspects but also instills moral values integrally in the daily life of the students (*santri*). Bandura's social learning theory provides the foundation that moral character formation is not only achieved through the transfer of knowledge, but also through exemplary practices, interaction, and consistent parenting within the social life of the *santri* ([Rafiqie & Habibi, 2025](#)).

In the context of Nurul Jadid Islamic Boarding School, the Islamic parenting model plays a central role in structuring the daily lives of *santri* ([Lutfiyah et al., 2025](#)). This parenting model is not limited to disciplinary rules but also encompasses the habituation of worship, the development of social responsibility, and the internalization of the *trilogi santri* values (Observing the Obligations of *Fardhu 'Ain*, Refraining from Major Sins, and Embodying Noble Character before God and Fellow Human Beings). However, in reality, there is still a gap between the ideals of Islamic parenting and the actual daily lives of *santri* who are exposed to digital culture and an instant lifestyle ([Darmini, A. M. M., 2021](#)). This raises an intriguing academic question: how can the Islamic parenting model implemented in Islamic boarding school transform into a character-building model that is contextualized with contemporary challenges?

The main problem in this study lies in the inconsistency between the ideal goals of Islamic parenting and the reality of character development among *santri* in the modern era ([Mujahid, I., 2021](#)). Many Islamic boarding school emphasize discipline and formal regulations but lack the integration of role modeling and moral habituation in the social life of *santri* ([Husna & Hamid, 2025](#)). This results in a paradoxical phenomenon in which *santri* may acquire cognitive religious knowledge but do not fully demonstrate strong moral behavior outside the Islamic boarding school environment. The crucial problem to be examined is how the Islamic parenting model at Nurul Jadid Islamic Boarding School is formulated and implemented to address the character crisis of *santri* within the modern social context ([Anam, S., et al., 2019](#)).

Several previous studies have discussed character education in Islamic boarding school and other Islamic institutions. First, research by Syamsuddin, published in the *Journal of Islamic Education Studies*, found that character education based on religious values in pesantren significantly influences the moral development of *santri*, yet remains normative and lacks integration with global challenges ([Syamsuddin et al., 2021](#)). Second, a study in the *International Journal of Child and Adolescent Development* showed that Islamic parenting within families greatly contributes to the moral intelligence of children, but has not been systematically adapted in pesantren education ([Al-Khalidi and Hassan, 2022](#)). Third, in the *Journal of Contemporary Islamic Education*, found that character-strengthening programs in pesantren often emphasize

formal discipline, while the dimension of social-emotional learning remains underdeveloped ([Nuraini and Abdullah, 2023](#)).

From these studies, a significant research gap can be identified. First, previous research tends to highlight character education from a normative or regulatory perspective, without explaining how Islamic parenting functions as a holistic strategy for character formation ([Khaidir, E., & Suud, F. M., 2020](#)). Second, discussions on Islamic parenting are still mostly limited to the family context rather than the Islamic boarding school, which presents a more complex social dynamic ([Roqib, M., 2021](#)). Third, no study has specifically examined the Islamic parenting model at Nurul Jadid Islamic boarding school, which has a strong tradition of shaping santri's character through the integration of formal, non-formal, and dormitory-based education ([Roqib, M., 2021](#)).

The novelty of this research lies in its approach: examining the Islamic parenting model not merely as a form of student supervision, but as a transformative character-building model that provides an alternative solution to the moral crisis of the younger generation ([Ebrahim, M. J., 2022](#)). Whereas previous studies emphasized character education in a normative sense, this research positions Islamic parenting as a socio-pedagogical instrument integrated with contemporary needs ([Shapovalova, O. V., et al., 2022](#)). By combining Bandura's social learning theory and Kohlberg's theory of value internalization, this study offers a new perspective on how the Islamic parenting model in Islamic boarding school not only develops individual morality but also fosters the collective awareness of santri as agents of social change.

The purpose of this research is to explore, describe, and analyze the Islamic parenting model at Nurul Jadid Islamic boarding school as a strategy for santri character formation in the contemporary era ([Muvidah et al., 2025](#)). Specifically, this study seeks to answer the question of how the Islamic parenting model can bridge the gap between the normative values of Islamic boarding school and the social challenges faced by santri outside the Islamic boarding school environment. Thus, this research is expected to make an academic contribution to the development of Islamic education studies while also offering practical solutions for strengthening character education in Islamic boarding school as strategic Islamic educational institutions ([Purwanto, M. R., et al., 2021](#)).

METHODS

The type of research employed in this study is qualitative research with a case study approach. This approach was chosen to achieve the research objective of exploring in depth the Islamic parenting model in shaping the character of santri at Nurul Jadid Islamic Boarding School ([Fikroh et al., 2024](#)). The study was conducted at Nurul Jadid Islamic Boarding School, KH. Zaini Mun'im Street, Karanganyar, Paiton, Probolinggo, East Java, during August 2025. The selection of this location and research period is relevant since Nurul Jadid Islamic boarding school is one of the largest Islamic educational institutions consistently applying Islamic parenting practices, thus providing rich and up-to-date data.

Data collection techniques included participatory observation, in-depth interviews, and documentation ([Zahroh et al., 2025](#)). Observation was carried out to directly observe the practice of Islamic parenting implemented in the dormitories and the daily activities of the santri. In-depth interviews were conducted with the boarding school administrators, area supervisors, and santri as the main subjects of this study to explore their understanding of the role of Islamic parenting in character formation. Meanwhile, documentation was obtained from Islamic boarding school archives such as parenting manuals, santri regulations, and records of guidance activities, which supported the analysis process.

Data analysis was carried out using Miles and Huberman's interactive model, which consists of three main stages: data reduction, data display, and conclusion drawing/verification ([Anisa & Budiman, 2025](#)). Data obtained from observation, interviews, and documentation were reduced to select information relevant to the research focus. The classified data were then displayed in descriptive narrative form to facilitate interpretation. Finally, temporary conclusions were drawn and continuously verified until valid and credible research findings were achieved.

The research subjects consisted of three main categories: (1) boarding school administrators, who serve as policy makers and hold primary responsibility for the Islamic parenting model, (2) area supervisors and caregivers, who are directly involved in managing the daily activities of the santri, and (3) active santri, who are the direct recipients of the Islamic parenting model. The subjects were selected purposively, considering their involvement and relevance to the research focus ([Wijaya et al., 2025](#)). This ensured that the data collected reflected not only normative aspects but also the real-life experiences of the actors within the Islamic boarding school's parenting system.

The validity of the data was maintained using triangulation of sources, methods, and time ([Sa'adah et al., 2022](#)). Source triangulation was conducted by comparing information from caregivers, administrators, and santri to obtain a more objective picture. Method triangulation was achieved by combining the results of observation, interviews, and documentation so that the data complemented each other. Time triangulation was applied by collecting data at different moments, both during routine and special activities, to ensure consistency of findings. In addition, a member check was conducted by confirming interview results with the informants to ensure that the interpretations aligned with their intended meaning. These strategies guaranteed the validity and reliability of the research data.

Table 1. Research Methodology Framework

Component	Description
Type of Research	Qualitative research with a case study approach
Location	Nurul Jadid Islamic Boarding School, KH. Zaini Mun'im Street, Karanganyar, Paiton, Probolinggo, East Java
Research Period	August 2025
Subjects of Research	<ol style="list-style-type: none"> 1. Boarding School Administrators (Policy Makers) 2. Area Supervisors/Caregivers 3. Active Santri (Students)

Component	Description
Data Collection	<ol style="list-style-type: none"> 1. Participatory Observation 2. In-depth Interviews 3. Documentation (Archives, Manuals, Regulations)
Data Analysis	<p>Miles & Huberman's Interactive Model:</p> <ol style="list-style-type: none"> 1. Data Reduction 2. Data Display 3. Conclusion Drawing/Verification
Data Validity	<ol style="list-style-type: none"> 1. Triangulation of Sources, Methods, and Time; 2. Member Check for Interview Confirmation

RESULT AND DISCUSSION

A. Islamic Parenting Patterns in the Daily Life of Santri

The findings of this research reveal that the Islamic parenting system at Nurul Jadid Islamic Boarding School functions not merely as a set of formal regulations but as a strategy for character formation integrated into the daily lives of the students (santri). Based on an interview with one of the boarding management staff, this parenting model is founded on the principles of habituation of worship, reinforcement of manners, and the establishment of collective discipline ([Sista, T. R., & Sodikin, A., 2022](#)). Kiai Ahmad Madarik, S.E., Head of the Boarding Affairs Bureau, stated, "We do not only emphasize that students diligently study the Qur'an, but also that they accustom themselves to live orderly, disciplined, and respectful of one another. This is how we instill character." ([Interview, August 2025](#)). This statement indicates that Islamic parenting does not only emphasize cognitive religious aspects but also directs students towards behavioral habituation that reflects moral values in daily practices ([Syarifah et al., 2024](#)).

In line with this, Mirna Wulan Sari, a santri, explained, "At first, I found the pesantren rules difficult, but over time I got used to them. It turned out that these rules made me more disciplined and able to control myself. Even outside the pesantren, I became more cautious." ([Interview, August 2025](#)). This testimony suggests that the internalization of Islamic parenting values occurs through a consistent process of habituation. What initially felt like compulsion eventually transformed into self-awareness. This finding supports Bandura's social learning theory, which emphasizes that moral behavior can be formed through modeling and reinforcement within a social environment ([Fazli et al., 2025](#)).

B. The Role of the Santri Trilogy in Character Development

The research further demonstrates that the values of the *Santri Trilogy* (Observing the Obligations of *Fardhu 'Ain*, Refraining from Major Sins, and Embodying Noble Character before God and Fellow Human Beings) constitute the fundamental foundation of Islamic parenting at Nurul Jadid Islamic Boarding School. These values are not only slogans but are genuinely internalized in daily practices through student development activities ([Mujahid, I., 2021](#)). Ustadzah Zahiya Adiba, S.Pd., Head of Al-Hasyimiyah Dormitory, remarked, "The *Santri Trilogy* is the spirit of our parenting system. Students are taught to obey the rules, remain humble in learning, and respect their

teachers. *This is what differentiates them from ordinary students.*" ([Interview, August 2025](#)). This statement illustrates that the Santri Trilogy is adopted both as a normative framework and as practical guidance in Islamic parenting ([Sari et al., 2025](#)). From the students' perspective, the internalization of these values is also acknowledged to strongly influence their daily attitudes. Mellaty Fadhilatul Bariroh, a female santri, shared, *"I am learning not only about religious knowledge but also about how to respect teachers and peers. Humility is truly emphasized, and because of that, we feel our learning becomes more blessed."* ([Interview, August 2025](#)). This statement confirms that Islamic parenting based on the Santri Trilogy has a significant psychosocial effect, as it fosters respect, sincerity, and spiritual connectedness between students, their teachers, and fellow santri.

C. Digital Era Challenges to Islamic Parenting

The research also identified serious challenges faced in implementing Islamic parenting, particularly due to the penetration of digital culture and the instant lifestyle among students. Ustadzah Maria Al Faradela, S.Ag., a guardian teacher, stated, *"Many students nowadays find it hard to detach from their gadgets. We need to impose strict rules on mobile phone usage so that parenting is not disrupted."* ([Interview, August 2025](#)). This statement indicates that Islamic parenting cannot be separated from the dynamics of contemporary social changes ([Rahmasari, 2024](#)).

Similarly, Nahdia Kamila Shofia acknowledged, *"Without restrictions, we could spend more time playing than studying the Qur'an. But with the rules, we learn how to manage our time and focus more on pesantren activities."* ([Interview, August 2025](#)). This testimony highlights the function of Islamic parenting as a social filter that helps screen out external influences potentially harmful to character formation ([Hadi et al., 2023](#)). In the framework of Thomas and Znaniecki's social disorganization theory, Islamic parenting can be understood as a mechanism of normative reintegration in the face of anomie caused by the pressures of digitalization.

D. The Impact of Islamic Parenting on Character Formation

The study found that the impacts of Islamic parenting are clearly evident in shaping students' discipline, responsibility, and social awareness ([Achadah, A., et al., 2022](#)). Observations revealed that students consistently perform prayers on time, follow their daily schedule in an orderly manner, and show a strong commitment to maintaining cleanliness and tidiness in their dormitories. Ustadz Mohammad Alief Hidayatullah, M.E., a member of the boarding management, explained, *"We can clearly see the changes in students. Those who were initially indifferent, after a few months became more disciplined and responsible."* ([Interview, August 2025](#)).

Supporting this, Sofiah Dinanti expressed her personal experience: *"I have changed a lot since joining the pesantren. Now I value time more, care about my friends, and even dare to remind others if they break the rules."* ([Interview, August 2025](#)). These testimonies affirm that Islamic parenting not only cultivates individual discipline but also nurtures collective awareness within the student community. This finding resonates with Putnam's concept of social capital, which stresses that community involvement generates trust, norms, and networks that reinforce social cohesion ([Mahmudin et al., 2021](#)).

Table 2. Islamic Parenting and Its Impacts on Student Character

Aspects of Islamic Parenting	Practices at Nurul Jadid Islamic Boarding School	Impacts on Student Character
Worship Habituation	Congregational prayer, dhikr, Qur'an recitation	Spiritual discipline, emotional stability
Santri Trilogy	Rule obedience, respect for teachers	humility, Respectful attitude, sincerity in learning, responsibility
Digital Control	Restricted gadget usage, supervision by guardians	Study focus, time management, self-control
Collective Social Activities	Mutual cooperation, community service, discussions	Social care, solidarity, teamwork
Rules and Discipline	Dormitory regulations, routine schedules	Responsibility, rule awareness, independence

These findings confirm that Islamic parenting at Nurul Jadid Islamic Boarding School serves as an integral mechanism in shaping student character. Interviews, observations, and documentation consistently demonstrate a strong correlation between Islamic parenting practices and the formation of discipline, moral awareness, and social responsibility among students ([Sokip, S., et al., 2019](#)). Despite the negative influence of the digital era on students, Islamic parenting has proven to be an effective solution by creating a social filter based on religious values and pesantren traditions ([Musytari et al., 2025](#)). Thus, the results of this study not only reaffirm the relevance of Islamic parenting within the context of pesantren education but also highlight its potential as an alternative model for character education that remains contextual to the challenges of globalization and digitalization.

The findings of this study affirm that the Islamic parenting model at Nurul Jadid Islamic Boarding School plays a strategic role in shaping students' character through the habituation of worship, the reinforcement of the *trilogi santri*, and regulations addressing the challenges of the digital era. This result aligns with Alotaibi's (2021) research in the *Journal of Moral Education*, which demonstrates that religion-based education with a habituation approach fosters spiritual discipline and moral awareness among students ([Yani et al., 2025](#)). In a similar context, Kamaruddin and Ismail (2020), published in the *International Journal of Islamic Educational Studies*, emphasize that Islamic parenting practices in Malaysian Islamic educational institutions not only instill discipline but also nurture respect and social solidarity among learners ([Assya'bani, 2025](#)). These findings reinforce the interpretation that the Islamic parenting system implemented at Nurul Jadid is effective in building collective awareness and social responsibility, as illustrated by students' testimonies of becoming more caring and courageous in reminding their peers.

Nevertheless, this study also highlights serious challenges stemming from the penetration of digital culture, which potentially undermines the effectiveness of

Islamic parenting ([Alqahtani, E., 2020](#)). This reality resonates with Saeed and Ibrahim's (2022) findings in the *Journal of Youth Studies*, which reveal that gadget dependency among Muslim youth creates moral dilemmas and disrupts the internalization of religious values ([Parhanisa et al., 2025](#)). By comparing these findings, it becomes evident that the Islamic parenting model at Nurul Jadid Islamic Boarding School contributes a new strategy by combining digital-use regulation with religious value cultivation, enabling students to remain disciplined and focused on learning activities. This simultaneously fills the gap in previous studies, which often highlighted the negative impacts of digitalization without offering solutions rooted in pesantren traditions ([Hadi, M., 2022](#)). Therefore, this study strengthens the argument that Islamic parenting functions not only as a normative framework but also as a contextual and adaptive model of character education that responds to the challenges of globalization and the digital era ([Hasanah & Maseri, 2025](#)).

Theoretically, this research expands the understanding of how Bandura's social learning theory can be operationalized in the pesantren context, where religious habituation, teacher role modeling, and the strengthening of the santri trilogy represent concrete forms of modeling and reinforcement as proposed by Bandura, while at the same time enriching character education theory based on religious values that was previously understood in a normative sense by demonstrating that the internalization of values through Islamic parenting becomes more effective when combined with social regulation and collective discipline, thereby reaffirming the pesantren as a social laboratory capable of building the moral agency of young generations through structured and contextual parenting ([Anas & Afandi, 2024](#)); practically, this research provides significant contributions to the development of pesantren education management by showing that Islamic parenting can serve as an alternative solution to address the moral crisis of young people in the digital era, where gadget regulation, religious habituation, and the integration of the santri trilogy in daily life enable pesantren to maintain their relevance amidst globalization, making these findings not only applicable to Nurul Jadid Islamic Boarding School but also replicable in other Islamic educational institutions, with the implication that Islamic parenting can function as a character education model that produces disciplined santri while also shaping a generation of young people with integrity, social awareness, and readiness to become agents of change in modern society ([Azizi & Izza, 2022](#)).

CONCLUSION

The conclusion of this study affirms that the Islamic parenting model at Nurul Jadid Islamic Boarding School plays a strategic role in shaping students' character through the habituation of worship, the reinforcement of the santri trilogy, and social regulations that are adaptive to the challenges of the digital era. The key lesson drawn from this research is that strong character formation does not solely rely on normative or doctrinal aspects, but also on structured and integrated parenting practices embedded in students' daily lives. This finding demonstrates that pesantren possess the strength of functioning as social laboratories capable of internalizing moral and religious values through habituation, role modeling, and collective discipline, all of which nurture spiritual awareness, social responsibility, and personal integrity.

From a scholarly perspective, this study contributes significantly by renewing the application of Bandura's social learning theory and value-based character education, highlighting that both can be effectively operationalized within the pesantren system. Moreover, this research reinforces the relevance of using case study approaches to deeply explore Islamic parenting practices. However, the study is limited in scope, focusing only on a single pesantren within a specific location, thus not fully capturing the variations of experiences across other institutions. Accordingly, further research is needed with a broader scope—covering diverse pesantren models, wider geographical contexts, and employing more varied methodologies—to provide a more comprehensive understanding that can serve as a stronger basis for formulating Islamic educational policies.

Based on these findings and limitations, future studies are recommended to expand the locations and types of pesantren observed, in order to capture a wider range of Islamic parenting practices. Subsequent research should also consider applying mixed-methods approaches to yield more comprehensive insights and enable quantitative comparisons regarding the effectiveness of Islamic parenting in shaping students' character. In addition, deeper investigations into pesantren strategies for adapting to the digital era are necessary, so that the Islamic parenting model can be further developed as a framework of character education that is not only relevant within pesantren, but also adaptable to other Islamic educational institutions in Indonesia and beyond.

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