

Parenting Patterns in Students' Character Building at Pondok Modern Darussalam Gontor Putri Campus 1 Mantingan Ngawi

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Abstract

A parenting approach is used by Islamic boarding schools to raise generations with Islamic values. 24-hour complete life education is inextricably linked to the parenting approach used to mold the character of female students. This study aims to describe parenting patterns in shaping the character of female students, which includes parenting patterns in shaping the character of female students and methods for character development for female students at PMD Gontor Putri Campus 1. This study employs descriptive qualitative research methods. Interviews, observation, and documentation are all forms of data collecting, while strategies for data analysis include data reduction, data presentation, and conclusion-drawing. First, the study's findings indicate that there are four factors that influence parenting success and how it affects how female students behave. Second, in order for parenting styles to be successfully applied in developing students' character, a method must be used. The third strategy is to integrate three educational institutions (family, school, and community education) into one program to accomplish educational objectives in the development of female students' character. This strategy aims to create an integrative, comprehensive, and independent education system.

Keywords: Parenting patterns; female students' character; Islamic boarding schools

Introduction

Character education issues grew as a result of several incidents that revealed how drastically the nation's children's morale had declined. We were shocked when a student fight broke out on Thursday, 24 February 2022, in Kebantenan or Marunda Artery, Cilincing, North Jakarta. A student was stabbed in the back during the brawl, whose footage went viral on social media, and was sent to the Cilincing Hospital (RS). One out of three of the respondents studied (students under the age of 18) reported experiencing acts of violence, 75–80% of students reported witnessing acts of violence, and 15–35% of students reported being victims of cyberbullying, according to the survey results.¹ This moral degeneration is thought to be caused by the fact that many Indonesian schools still merely serve as a venue for the transmission of knowledge, both general and ethical, and have not yet advanced to the point of moral and ethical development (character building).² One of the challenges in the advancement of character education is this issue. As per Ghandi's warning, "education without character" is one of the seven deadly sins.³

Character education, according to Lickona (1992), consists of three primary components: knowing the good (knowing the good), loving the good (desiring the good), and doing the good (performing the good).⁴ Character education instills positive habits so that kids comprehend, are able to feel, and are willing to do well. It does more than just educate youngsters what is right and wrong. The goal of this character education is the same as the goal of moral education.

One of the educational institutions that has long been implementing character education is Islamic boarding schools.⁵ Sauri asserts that character development in Islamic boarding schools is superior to character development in public institutions. Sauri's perspective is supported by the reality that character education may be successfully administered in Islamic boarding schools. Sauri mentioned discipline as a pesantren example of character education. He claims that Islamic boarding schools place

¹ Ria Gumilang and Asep Nurcholis, "Peran Pondok Pesantren Dalam Pembentukan Karakter Santri," *Comm-Edu (Community Education Journal)* 1, no. 3 (2018): 42–53.

² Ibid.

³ Fifi Nofiaturrahmah, "Metode Pendidikan Karakter Di Pesantren," *Jurnal Pendidikan Agama Islam* 11, no. 2 (2014): 201–216.

⁴ Irwansyah Suwahyu, "Pendidikan Karakter Dalam Konsep Pemikiran Pendidikan Ki Hajar Dewantara," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 23, no. 2 (2018): 192–204.

⁵ M Yunus Abu Bakar, "Pembentukan Karakter Lulusan Melalui Pembelajaran Bahasa Arab Di Pondok Modern Gontor Ponorogo Dan Pondok Pesantren Lirboyo Kediri," *JOIES: Journal of Islamic Education Studies* 1, no. 1 (2016): 25–62.

a larger importance on discipline than regular schools. Because Hurlock claims that parenting can also be regarded as discipline, pupils in Islamic boarding schools are disciplined in a variety of ways and accept their instructors' and kiai's counsel. Society teaches children moral behavior that is appropriate for the group through discipline.⁶

The parental behavior practiced by the parenting staff, whose structural position is under the direction of the Islamic boarding school, is known as the santri parenting pattern. The primary responsibilities of the santri care personnel include helping the pesantren leadership dynamically plan activities for the santri throughout the day while adhering to the relevant Islamic boarding school regulations. Four elements, namely supervision, communication, discipline, punishment, and rewards, are used as parenting strategies. According to Baumrind, there are three different sorts of parenting styles: authoritarian, democratic, and permissive. The three parenting philosophies have a significant impact on how a child's personality develops. In addition, parenting styles shape children's character through the family environment they create.⁷

Pondok Modern Darussalam, Gontor Putri Campus 1, hereinafter referred to as PMD One of the Islamic boarding schools, Mantingan Ngawi, lays a high value on the development of female students' moral character. Compared to education outside of the Islamic boarding school, which is primarily focused on academic and material successes, education at PMD Gontor Putri Campus 1 lays more of an emphasis on developing personal character. Campus one of PMD Gontor Putri With a focus on what is seen, heard, experienced, found, and felt, all of which contain education that is based on values, Ngawi Education places a greater emphasis on the principles of moral education and mental education. All life is conducted with strict discipline throughout the day and night.⁸ 24-hour complete life education is inextricably linked to the parenting approach used to mold the character of female students. In the five spirits, a female student's entire existence is always infused with sincerity, simplicity, independence, Islamic ukhuwah, and freedom, community-oriented education is expressed. Additionally, the learning process is

⁶A Muchaddam Fahham, "Pendidikan Karakter Di Pesantren (Character Education in Islamic Boarding School)," *Jurnal Pusat Pengakajian, Pengolahan Data dan Informasi (P3DI) Sekretariat Jenderal DPR RI.(Online)* (2013).

⁷ Gina Sonia and Nurliana Cipta Apsari, "Pola Asuh Yang Berbeda-Beda Dan Dampaknya Terhadap Perkembangan Kepribadian Anak," *Prosiding Penelitian dan Pengabdian kepada Masyarakat* 7, no. 1 (2020): 128–135.

⁸ M Yunus Abu Bakar, Hasan Baharun, and Maulidatul Hasanah, "Build Public Trust Through Excellent Service in School," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (2021): 106–117.

strengthened by the integration of intra, co, and extracurricular activities into a single unit with an integrative, comprehensive, and independent education system.

An important topic to research is Parenting Patterns in Forming the Character of Santriwati at PMD Gontor Putri Campus 1 Mantingan Ngawi, which includes: a. parenting success factors in developing the character of female students; b. parenting patterns in developing the character of female students; and c. parenting strategies.

Method

This research on "Parenting Patterns in Shaping the Character of Santriwati," uses a qualitative research type using a field research design.⁹ The research design that was used was broadly divided into several stages, including: 1) the preparation stage, where researchers with the objectives achieved are theoretical studies of the expected results beginning with conducting observations, surveys, and data collection in the study's focus problem; and 2) the implementation stage, where researchers with the objectives achieved are theoretical studies of the expected results starting from conducting observations, surveys, and data collection in the study's focus problem. 3) The researcher does data analysis, develops conclusions, and puts together a study report at this step. Researchers at Pondok Modern Darussalam Gontor Putri Campus 1 hypothesized that the success of character development at Pondok Gontor Putri 1 was due to students attending 24-hour boarding schools that were structured with discipline, which served as the model for Santri behavior in life in dorms, schools, and organizations.

The researcher started her investigation by first reading a variety of literary works that related to parenting management and how it affected how female pupils behaved. The researcher did an in-depth investigation by gathering field data through a series of interviews, observations, and documentation reviews after reviewing numerous works of literature in order to locate the relevant data needed for this study. Three methods—data reduction, data presentation, and verification or inference—were used to analyze the data.¹⁰ There are four ways to check the validity of the data: 1) Persistence of Observation

⁹ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (PT Remaja Rosdakarya, 2021).

¹⁰ John W Creswell, P Kualitatif, and D Riset, "Memilih Di Antara Lima Pendekatan, Terj," *Ahmad Lintang Lazuardi, Yogyakarta: Pustaka Pelajar* (2015).

or Depth of Observation.¹¹ 2) Triangulation: source triangulation, method triangulation and theory triangulation.¹² 3) Extend attendance intensity and 4) Member Check.¹³

Theory of student parenting patterns

The pattern of caring for female students in Islamic boarding schools is the coaching and development of personality and mastery of knowledge which is carried out through daily experiences and is influenced by learning resources in Islamic boarding schools, especially from caregivers. Parenting usually uses the concept of parenting from Baumrind. The concept from Baumrind (1966) is known as the tripartite typology model which distinguishes parenting into three types including authoritarian, authoritative and permissive parenting. The tripartite typology was then complemented by Maccoby & Martin into four types of parenting, namely authoritarian, authoritative, permissive and uninvolved parenting. Broadly speaking, according to Diana Baumrind in the book written by Santrock in Savitri Suryandari, there are three parenting styles and perfected by Maccoby¹⁴:

- 1) Authoritarian or Authoritarian parenting is a parenting style that limits or punishes. Where parents urge children to follow their directions and respect their work and efforts.
- 2) Authoritative or democratic parenting encourages children to be independent but still places limits on control over their actions. Verbal action of give and take is possible, and parents are very warm and affectionate towards children. Authoritative parents show pleasure and support in response to their child's constructive behaviour
- 3) Authoritative or democratic parenting encourages children to be independent but still places limits on control over their actions. Verbal action of give and take is possible, and parents are very warm and affectionate towards children. Authoritative parents show pleasure and support in response to their child's constructive behaviour
- 4) Obedient or Permissive parenting is a parenting style in which parents are very involved with children, but are too demanding or control them. Such parents let their

¹¹ Ibid.

¹² Moleong, *Metodologi Penelitian Kualitatif*.

¹³ Sugiyono, "Memahami Penelitian Kualitatif," *Bandung: Alfabeta* (2015).

¹⁴ Savitri Suryandari, "Pengaruh Pola Asuh Orang Tua Terhadap Kenakalan Remaja," *JIPD (Jurnal Inovasi Pendidikan Dasar)* 4, no. 1 (2020): 23–29.

children do whatever they want. As a result, children never learn to control their desires.

- 5) Uninvolved parenting is a style in which parents are not very involved in the child's life. Children whose parents neglect them feel that other aspects of their parents' lives are more important than theirs. These children tend to lack social skills.

Each of the four different parenting philosophies has unique traits depending on how it is applied. Despite the fact that democratic parenting is the best parenting approach to use, parents are still free to use the other three parenting philosophies. These parenting philosophies therefore have benefits and drawbacks, and in their use, other factors possessed by parents or caregivers may have an impact.

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Character Building Concept

According to Lickona, the three interconnected components of a "so conceived character" are moral knowing, moral feeling, and moral activity. Knowing about goodness, then making a commitment to goodness, and ultimately acting on that commitment are all components of excellent character. Character refers to a variety of abilities, behaviors, knowledge, attitudes, and motives. Character is a universal human behavior value that encompasses all human activities, both in the context of relating to God, to himself, to fellow human beings, and to the environment. It is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette,

¹⁵Ibid.

culture, and customs. As a result, character is synonymous with morals. As a result, character is a universal human behavior value that includes all human activities.

Furthermore, Thomas Lickona mentions five character education approaches as follows:¹⁶

- 1) The value instilling technique is a method for teaching kids social skills. This method's goal is for students to embrace and internalize the social concepts given to them so they can use them in everyday life.
- 2) Cognitive approach is a method that places a strong emphasis on mindset. This tactic seeks to inspire pupils to think critically about moral dilemmas. According to this perspective, moral development is the progression of moral judgment-making ability from a lower level to a higher level of thinking. There are two key goals for this strategy. In the first place, it can help pupils form more nuanced moral conclusions based on higher standards. Second, encouraging pupils to explain the rationale for their values and political stances on moral issues.
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- 5) The value analysis approach is an approach that aims to hone students' ability to think rationally or logically in analyzing social problems.

¹⁶ Thomas Lickona, "Education for Character: How Our Schools Can Teach Respect and Responsibility," in *Education for Character* (Jakarta: Bumi Aksara, 2012).

- 6) The value clarification approach is a strategy that emphasizes efforts to assist students in evaluating their own feelings and behavior, as well as deepening their understanding of their own values.
- 7) The value clarification approach is a strategy that emphasizes efforts to assist students in evaluating their own feelings and behavior, as well as deepening their understanding of their own values.
- 8) The approach to learning to do is a strategy by providing opportunities for students to be able to implement ethical and ethical actions. The aim is to provide opportunities for students to perform moral actions that are based on the moral values that exist within them.¹⁷

The potential of Islamic boarding schools in the implementation of character education

There are at least five of the eleven character education tenets that pesantren blatantly embody: 1) Character education has become a priority in the Islamic boarding school community. 2) All inhabitants of the pesantren form moral and learning communities and believe they share responsibility for the continuous character education. 3) Encourages and even compels female pupils to act morally. 4) The kyai, who serves as the custodian or head of the pesantren, has been portrayed as moral leadership in the application of character education. Of the eleven principles of character education, there are at least five principles that are clearly owned by pesantren: 1) Islamic boarding schools have become a community that cares about character education. 2) All pesantren residents become learning communities and moral communities who feel that they have mutual responsibility for the ongoing character education. 3) Allows, even requires, the female students to perform moral actions. 4) The implementation of character education that requires moral leadership has been represented by the kyai as the caretaker or leader of the pesantren, and 5) There has been a spiritual cohesion and sense of belonging between the pesantren, the parents of the students and the community, so that they work hand in hand, in their respective capacities, in character development efforts. In addition, in character education, the learning environment has a very important role, especially in developing and shaping students' personality optimally.

¹⁷ Miftachul Ulum, "Pembentukan Karakter Siswa Melalui Pendidikan Berbasis Pondok Pesantren," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2018): 382–397.

The three pillars of education—the educational institution, the home, and the community—are where character education takes place. There are two different learning experiences that are built into each pillar of education through intervention and habituation. In the intervention, a learning-interaction environment was created with the intention of achieving character development through the use of structured learning experiences. Because these values have been internalized and personified during the intervention process, habituation circumstances and conditions are produced that allow students everywhere to grow used to acting in accordance with those values and has become their own character.¹⁸

Aspects of the successful PMD Gontor Putri Campus Parenting Pattern for Santriwati

Aspects of the parenting pattern of female students at PMD Gontor Putri Campus 1 Mantingan Ngawi that will be explored are limited to 4 aspects: 1) Discipline Enforcement. Discipline is applied with a function as a guideline in assessing behavior, 2) Giving gifts and punishments, 3) Communication of pesantren and female students caregivers, and 4) Supervision (control) as the efforts of Islamic boarding school caregivers to supervise and influence the activities of female students.

The context above, in line with Baumrind's opinion, Aspects of parenting, according to Baumrind there are four aspects that arise in childcare including: control (supervision), maturity demands, communication, and affection.¹⁹ Sely revealed that aspects of parenting or parenting include aspects of: 1) Communication, 2) giving punishments and gifts, 3) Parental control and 4) discipline.²⁰

The results of the study found that the care of female students at Pondok Gontor Putri 1 carried out several aspects of the stages as follows:

1) Discipline Enforcement

Discipline is the most important element in pesantren education. The discipline that is applied at Pondok Gontor Putri 1 is in all elements of the life of female students,

¹⁸ Ibid.

¹⁹D Baumrin, "Prototypical Descriptions of 3 Parenting Styles," *Http://Www.Decpsy.Org/Teaching/Parent/ Bumrind/Parenting/Styles.Pdf*.

²⁰ Sely Wahyuningrum, "Pengaruh Sistem Bina Keluarga Balita (BKB) Terhadap Pengembangan Pola Asuh Orang Tua: Studi Deskriptif Di Desa Margaasih Kecamatan Cicalengka" (UIN Sunan Gunung Djati Bandung, 2019).

which involve several aspects: religious discipline, school discipline, boarding, organizing, dressing, exercising, and language. The purpose of applying discipline is to shape the character of the female students, namely to form the personality of the female students who are militant, to form empathy and concern for the female students and to form a mindset, attitude and responsible behavior (Interview: Leader, care staff and one of the ustadzah, observations and documents)

The results of the above research are reinforced by Handoko's opinion²¹ as well as Yusron's²² who argues that one of the educational institutions that prioritizes character education with the process 24 hours a day is PMD Gontor. This Pondok has a difference with other traditional Islamic Boarding Schools, which is more systematic and disciplined. According to Syam, strict discipline makes PMD Gontor feel more conducive and orderly, and the atmosphere in this environment can be used as an effective educational tool, everything that is seen, felt and done contains educational values. The female students are always advised to pay attention, see and participate in all activities in Islamic boarding schools and are told to pay attention to how the kiai, teachers and or ustadz live.²³

2) Implementation of reward and punishment to female students

Reward is a form of positive reinforcement used by the pondok to recognize female students who work hard and achieve their goals. The reward is not only material; the pondok also shows its appreciation by entrusting students with assignments to lead intra-boarding organizations like OPPM and others. -other. Female students who break Islamic boarding school norms get penalty or penalties; these sanctions take the shape of moral sanctions and punishments that are instructive and do not harm the body, making female students more disciplined and aware of their errors.²⁴

²¹ Muhamad Dini Handoko, "Manajemen Pondok Pesantren Salafi Di Era Milenial," *Jurnal Dewantara* 8, no. 02 (2020): 277–293.

²² Muhammad Yusron Maulana El-Yunusi, M Yunus Abu Bakar, and Mardiyah Mardiyah, "Students' Interpersonal Intelligence Formulation: Case Study at Darussalam Gontor Islamic Boarding School," *Journal of Islamic education AL-HAYAT* 6, no. 2 (2022).

²³ Aldo Redho Syam, "Manajemen Pendidikan Kedisiplinan Santri Di Pondok Pesantren: Studi Kasus Di Pondok Modern Darussalam Gontor" (Universitas Islam Negeri Maulana Malik Ibrahim, 2015); M Yunus Abu Bakar and Mardiyah, "Development of National Insights through Education and Scouting Training in the Environment of Modern Islamic Boarding School Darussalam Gontor Ponorogo Indonesia," *Saudi Journal of Humanities and Social Sciences (SJHSS)* 5, no. 8 (2020).

²⁴ Mardiyah, *Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi*, ed. M Yunus Abu Bakar, Ke-IV. (Yogyakarta: Aditya Media Publishing, 2019).

According to Sonia, giving gifts and punishments is part of the educational process. Giving punishment aims to provide a deterrent effect and prevent the continuation of the behavior. Giving a gift is something that is given to someone else as an award or memento/souvenir. Prizes are rewards in the form of goods such as pens, pencils, notebooks, pens, rulers, reading books, or also known as material rewards. Application of reward and punishment; Rewards and punishments are two inseparable entities. If applied separately, it will not run effectively, especially in the context of disciplinary enforcement.²⁵

3) Communication

In order to create effective communication, PMD Gontor Putri Campus 1 employs a number of strategies, including: 1) Strategies for Selecting Communicators, 2) Strategies for Selecting and Introducing Audiences, 3) Strategies for Composing and Presenting Messages, and 4) Strategies for Selecting and Planning Media. All communication operations are now controlled and directed by the communicator. Credibility, attractiveness, and strength are three factors that Santri and the OPPM PMD Gontor personnel consider when choosing communicators. These factors are used to choose persons who will carry out regeneration. The cadre process' method for choosing and identifying audiences is crucial because it will be simpler for communicators to get their points through to audiences who have relevant background knowledge and expertise. In order to create effective communication, PMD Gontor Putri Campus 1 employs a number of strategies, including: 1) Strategies for Selecting Communicators, 2) Strategies for Selecting and Introducing Audiences, 3) Strategies for Composing and Presenting Messages, and 4) Strategies for Selecting and Planning Media. All communication operations are now controlled and directed by the communicator. Credibility, attractiveness, and strength are three factors that Santri and the OPPM PMD Gontor personnel consider when choosing communicators. These factors are used to choose persons who will carry out regeneration. The cadre process' method for choosing and identifying audiences is crucial because it will be simpler for communicators to get their points through to audiences who have relevant background knowledge and expertise. (Source: Leader, care staff and one of the ustadzah)

²⁵ El Yunusi and Muhammad Yusron Maulana, "Implementasi Nilai-Nilai Pendidikan Pesantren Dalam Membentuk Karakter Santri: Studi Kasus Pesantren Tebuireng Jombang Dan Pondok Modern Darussalam Gontor Ponorogo" (UIN Sunan Ampel Surabaya, 2017).

In this instance, the viewpoint expressed by Harold D. Lasswel in Wahyu Kurniawan is equivalent. The following crucial elements of a communication strategy must be taken into account: 1) Strategies for choosing communicators who must adhere to certain standards and criteria for a communicator; 2) Strategies for crafting and delivering well-planned messages so that communicants can understand them; 3) Strategies for choosing and planning selective media in order to adapt to the needs and circumstances of the audience; and 4) Strategies for choosing and introducing the target audience.²⁶

4) Supervision

The supervision system in PMD Gontor Campus 1 education is carried out in 2 ways, which include: a) direct supervision; and b) indirect supervision. Direct supervision means that direct supervision is carried out by the santriwati care section and the security section. Includes: roving supervision (daur ma'had). Direct supervision will be followed up with two possibilities: 1) if the violation is considered minor, then direct sanctions will be taken, such as violations of being late to class or going to the mosque. 2) if it is considered serious, it will be followed up with a court or trial, such as: leaving the hut without permission, buying food outside the hut area and other serious violations. While indirect supervision will be followed up by a trial or court. which is carried out after every maghrib, a court is held for those who are summoned to the Security section. (Source: Leader, care staff and one of the ustadzah).

The context above, in line with Slameto's view, supervision can be interpreted as an activity that is carefully planned and integrative and has a positive value so that the direction and objectives of the evaluation are in line with the educational goals of encouraging and developing the abilities of students, teachers, and perfecting education and teaching programs, not as a tool used to assess the success of teaching but is a very important part of the teaching system.²⁷ The view put forward by Didin and Hendri states that supervision is an action to straighten out what is not straight, correct what is wrong and justify what is right. And in Islamic education, supervision

²⁶ Wahyu Kurniawan and Nur Aini Shofiya Asy'ari, "Strategi Komunikasi OPDM Darussalam Gontor Dalam Melaksanakan Kaderisasi," *Journal of Islamic Communication* 2, no. 1 (2019).

²⁷ Slameto, *Evaluasi Pendidikan, Cet. I.* (Jakarta: Bina Aksara, 1988).

is interpreted as a continuous monitoring process to ensure the implementation of planning in a consistent manner, both material and spiritual.²⁸

Parenting Patterns in Shaping the Character of PMD Gontor Putri Campus Santriwati 1

The parenting pattern at PMD Gontor Putri Campus 1 has various patterns in caring for female students. The typology of parenting patterns applied at PMD Gontor Putri Campus 1 is to use 3 types of parenting patterns namely; democratic parenting patterns, authoritarian patterns and permissive patterns. These three parenting styles have implications for the formation of children's character in adulthood. And the three patterns are used according to the character aspects of Islamic boarding school activities.

The context above, equivalent to the opinion of Diana Baumrind in a book by Santrock (2002) states that there are three parenting styles, namely: 1. Authoritarian Parenting, this parenting pattern establishes rules or behaviors that are required to be followed rigidly and should not be questioned. 2. Democratic or authoritative parenting (Authoritative Parenting) This parenting pattern emphasizes the individuality of children, encourages children to learn independently, but parents still have control over children. 3. Permissive Parenting This parenting pattern is parenting without the application of discipline to children. This parenting style requires children to do anything without the demands of parents on children.²⁹ Some of the parenting styles at PMD Gontor Putri Campus 1 are as follows:

- 1) The democratic pattern on the teaching aspect. Teaching is carried out with learning activities, both intra, co and extra. The intra-curricular uses the KMI system by integrating the three curriculum areas, intra-curricular, co-curricular and extra-curricular. This Islamic boarding school implements an integrative, comprehensive and independent education system.
- 2) This context is supported by the results of research by M. Enoch Markum in Muallifah who in his dissertation proved that authoritative parenting (democracy) is very effective in supporting high achieving children. Where in this study, the research

²⁸ Hafidhuddin Didin and Hendri Tanjung, "Manajemen Syariah Dalam Praktik," *Jakarta: Gema Insani* (2003).

²⁹ Sonia and Apsari, "Pola Asuh Yang Berbeda-Beda Dan Dampaknya Terhadap Perkembangan Kepribadian Anak."

subjects were distinguished based on their respective achievements that had been achieved by students with parenting criteria in their respective families, and it was proven that on average with authoritative parenting styles, it was those who had high achievements.³⁰

This is also in accordance with the results of Gina's research which concluded that authoritative parenting (democracy) is an ideal parenting style for the development of a child's personality because authoritative parenting requires discussion so that the child becomes open, the child has the initiative to act and there is coordination between people. old and child. This clearly can build a good relationship between parents and children.³¹

- 3) The pattern of autocracy in the aspect of reward. Rewards are carried out by giving awards for the achievements achieved by female students, and giving punishment for violations that have been committed. This reward is evident in the discipline applied by PMD Gontor Putri1 to all elements of the life of the santri, namely discipline in the dormitory, in organizing and in the madrasa which is organized in a totality of 24-hour life.³²

This is consistent with Santrock's assertion that Islamic boarding schools prefer to punish their female students and impose harsh limitations on them without giving them the chance to consider all of the sanctions or restrictions set by Islamic boarding schools. According to Baumrind, this type of parenting fits into the pattern of authoritarian parenting. Due to their obligation to follow the rules established at the Islamic boarding school, female students may suffer from poor prosocial behavior and social competence as a result of this parenting style, which prevents them from being free to fully realize their potential.³³

- 4) The permissive pattern on the persuasion aspect. Persuasion is carried out through a personal approach by providing advice, directions, guidance to female students, and assisting in solving problems that are being faced by female students. This permissive pattern is very important for female students, especially for new female students who

³⁰ Psycho Islamic Smart Parenting Muallifah, "Jogjakarta" (Diva Press, 2009).

³¹ Sonia and Apsari, "Pola Asuh Yang Berbeda-Beda Dan Dampaknya Terhadap Perkembangan Kepribadian Anak."

³² M. Yunus Abu Bakar, "Konsep Pemikiran Pendidikan K.H. Imam Zarkasyi Dan Implementasinya Pada Pondok Pesantren Alumni," *Disertasi*, no. Pemikiran pendidikan K.H. Imam Zarkasyi (2007): 417.

³³ John W Santrock, "Adolescence: Perkembangan Remaja" (2003).

do not understand life in Islamic boarding schools and are not comfortable living in Islamic boarding schools because they have to be separated from their parents. This is where the female student care section takes a permissive approach to the female students through guidance, advice and assistance so that the female students can gradually understand and feel comfortable living in Islamic boarding schools, thus facilitating the achievement of the character formation of the female students (Source: Leaders, care staff and one of the ustadzahs) .

As according to Baumrind in Santrock, permissive parenting is freedom given in full and children are allowed to make decisions for themselves, without consideration from parents and behave according to what they want without any control from parents.³⁴ The statement regarding parenting style above is not in accordance with the findings of researchers in the field because at PMD Gontor Putri Campus 1 it does not give full freedom to female students but gives freedom with certain limits. The statement above is also inconsistent with the findings of researchers in the field because the care of female students continues to provide control to female students in all matters including their discipline and responsibilities as female students. Baumrind's statement about permissive parenting above is inconsistent with the findings of researchers at PMD Gontor Putri 1. Because at PMD Gontor Putri Campus 1 the female students are not given full authority, they are still responsible and are still controlled and supervised by the ustazahs in the parenting division.

Strategies for Forming the Character of Santriwati at PMD Gontor Putri Campus 1 Mantingan

Character building for PMD Gontor Putri Campus 1 female students through a. five soul values and b. intra, co and extra curricular activities

- 1) Internalization of five-soul values, because five-soul values can move everything that is very important in the character education process for female students. From the five main values of Pancasila indirectly produce derived values that support the main values. Just as the value of sincerity fosters high values of loyalty and dedication, the value of simplicity fosters values of patience and gratitude, the value of independence fosters values of confidence, self-esteem, creativity, productivity and pride in school,

³⁴ John W Santrock et al., "Life-Span Development (Perkembangan Masa Hidup Jilid 1" (2002).

while the value of ukhuwah al-Islamiyyah fosters values of patriotism, democracy, cooperation, tolerance, and respect for differences, while the value of freedom fosters the value of self-confidence and responsibility.

This is in line with Muchlich's opinion that there are several approaches that can be used in the implementation of character education, namely the value instilling approach, the moral development approach, the value analysis approach, the value clarification approach, and the learning to do approach. Of these several approaches, the value instilling approach according to Muslich is the right approach to be used in character education in Indonesia.³⁵ Thomas Lickona, also said that: "Without the virtues that form good character, individuals cannot live happily and no society can function effectively. Without good character, all human beings cannot progress towards a world that upholds the dignity and worth of every person."³⁶

2) Intra, co and extra curricular activities. This means that educational institutions that prioritize the formation of the mental character of their students, PMD Gontor Putri Campus 1 implement an integrative, comprehensive and independent education system. Integrative means the integration between intra, extra and co-curricular in one unit. So as to be able to consistently integrate the three education centers, family, school and community education in one program that is managed in totality with a 24-hour life. The formation of female students' character through intra-curricular, co-curricular and extra-curricular activities are all activities arranged by Islamic boarding schools. (Source: Leader, care staff and one of the ustadzah)

This is in accordance with regulations, namely in Permendikbud Number 23 of 2017 that school activities include three activities, namely: intracurricular, co-curricular and extracurricular.³⁷ Lickona is used to consider the process of personality formation in Islamic boarding schools, so these three processes can be seen in the entire educational process that takes place in Islamic boarding schools for 24 hours, which are considered Islamic boarding schools. as total quality control, so that a generation of Muslims with

³⁵ Muslich Masnur, "Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional," *Jakarta: Bumi Aksara* (2011).

³⁶ Thomas Lickona, "Character Matters (Persoalan Karakter): Bagaimana Membantu Anak Mengembangkan Penilaian Yang Baik, Integritas, Dan Kebajikan Penting Lainnya," *Jakarta: Bumi Aksara* (2012).

³⁷ Kemendikbud RI, "Hari Sekolah," last modified 2017, <http://luk.staff.ugm.ac.id/atur/bsnp/Permendikbud23-2017HariSekolah.pdf>.

character is born. The introduction of good, bad and good love is carried out by students in formal learning, there are teaching materials that can be mentioned here the process of introducing good and good love.³⁸

Concluding Remarks

There are 4 aspects of success in the parenting pattern of female students at PMD Gontor Putri Campus 1: a. Discipline enforcement to function as a guide in assessing the behavior of female students; b. Rewards and punishments; c. Communication of pesantren caregivers and female students; and d. Supervision (control) is an attempt by pesantren caretakers to supervise and influence the activities of female students.

There are numerous ways to care for female students according to the parenting style at PMD Gontor Putri Campus 1. Three different parenting styles are used, including: a) democratic parenting styles, which are particularly useful in extracurricular and curricular parts of teaching; b) authoritarian parenting styles. The reward aspect employs the authoritarian pattern. The implementation of rewards includes recognizing the accomplishments of female students and punishing those who violate the law. Awards are given for female students' accomplishments, and infractions are punished with penalty, in order to carry out rewards. d) Patterns of permissiveness. The persuasive aspect employs the permissive pattern. By providing female students with counsel, support, and assistance in resolving issues, persuasion is an explanation of all the laws of Islamic boarding schools using a human manner. This Islamic boarding school employs a number of strategies to ensure the achievement of these three parenting pattern typologies, including: 1) the *uswatun hasanah* (exemplary) method, 2) the training and habituation method, 3) the disciplinary method, and 4) the *ibrah* and *mauizah* methods.

Through: a. educational ideals of Islamic boarding schools (*Pancajiwa*), PMD Gontor Putri 1 female students begin to develop their character. The five souls are: 1) sincerity, 2) simplicity, 3) independence, 4) *ukhuwah Islamiyah*, and 5) freedom, followed by b. intramural, co-curricular, and extracurricular activities for the development of female students' character. The intra-curricular integrates the three curriculum areas—*intra-curricular*, *co-curricular*, and *extra-curricular*—using the KMI system. This Islamic boarding school employs a system of integrated, thorough, and

³⁸ Thomas Lickona, "Educating for Character: Mendidik Untuk Membentuk Karakter," *Jakarta: Bumi Aksara* (2012): 20–28.

independent education since it promotes the development of its students' mental character. Integrative refers to the integration of intramural, extramural, and co-curricular activities into a single entity. In order to successfully combine the three types of education—family, school, and community—into a single curriculum. Combining the benefits of the madrasah and pesantren educational systems into a single package. To achieve educational objectives in the character development of female pupils, the instruction in these three centers has been carefully planned, connected, supportive of one another, and complimentary.

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