



PARENTING STYLES AND ISLAMIC BOARDING SCHOOL CULTURE: SHAPING STUDENTS' COMFORT AT MAWARIDUSSALAM ISLAMIC BOARDING SCHOOL DELI SERDANG

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Abstrak

Penelitian ini mengkaji keterkaitan antara pola asuh orang tua dan budaya pesantren dalam membentuk kenyamanan santri di Pesantren Mawaridussalam, Batang Kuis, Indonesia. Dengan mengadopsi desain studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, yang melibatkan santri, orang tua, dan pengasuh asrama yang dipilih secara purposif hingga mencapai kejenuhan data. Data dianalisis menggunakan model interaktif Miles dan Huberman, dengan triangulasi sumber dan teknik untuk menjamin kredibilitas. Temuan penelitian mengidentifikasi tiga tipologi pola asuh: Otoritatif-Disipliner, Demokratis-Partisipatif, dan Permisif-Terkontrol. Terdapat kesesuaian yang konsisten antara pola asuh yang diterapkan orang tua dan yang dipersepsikan santri pada ketiga kelompok tersebut. Budaya pesantren yang berlandaskan Panca Jiwa –keikhlasan, kesederhanaan, kemandirian, ukhuwah Islamiyah, dan kebebasan terarah—berfungsi sebagai ruang internalisasi dan aktualisasi nilai. Kenyamanan santri terbentuk ketika pola asuh orang tua selaras dengan budaya pesantren, menghasilkan sinergi yang memperkuat motivasi belajar, komitmen keagamaan, dan kesejahteraan psikologis; sebaliknya, ketidakselarasan berpotensi menimbulkan ketegangan batin. Penelitian ini berkontribusi pada pengembangan program parenting dan bimbingan konseling dalam konteks pesantren.

Kata Kunci: Pola Asuh Orang Tua; Budaya Pesantren; Kenyamanan Santri; Panca Jiwa; Pondok Pesantren

Abstract

This study investigates the interplay between parental parenting styles and pesantren culture in shaping students' comfort at Pesantren Mawaridussalam, Batang Kuis, Indonesia. Adopting a qualitative case study design, data were collected through in-depth interviews, participant observation, and documentation, involving students, parents, and dormitory caregivers selected purposively until data saturation was achieved. Data were analyzed using Miles and Huberman's interactive model, with source and technique

1275



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triangulation applied to ensure credibility. The findings identify three parenting typologies: Authoritative-Disciplinary, Democratic-Participative, and Permissive-Controlled. A consistent correspondence was observed between parenting styles enacted by parents and those perceived by students across all three groups. Pesantren culture, grounded in the Panca Jiwa—sincerity, simplicity, self-reliance, Islamic brotherhood, and directed freedom—functions as a space for value internalization and actualization. Students' comfort is constructed when parental parenting styles align with pesantren culture, producing synergy that reinforces learning motivation, religious commitment, and psychological well-being; conversely, misalignment risks inner tension. This study contributes to the development of parenting programs and counseling guidance within pesantren contexts.

Keywords: Parenting Styles, Pesantren Culture, Student Comfort, Panca Jiwa, Islamic Boarding School

INTRODUCTION

From the perspective of educational philosophy, the formation of a complete human being requires a balanced cultivation of physical, spiritual, intellectual, and social dimensions. Education, therefore, transcends the mere transmission of knowledge; it constitutes a deliberate process of character formation, moral development, and the cultivation of humanistic values rooted in culture and belief systems (Lickona, 2019; Muchlas & Haryanto, 2020). Within this framework, a conducive learning environment emerges as a fundamental prerequisite for optimal learning and holistic character development (Handayani & Sulastini, 2023). Such an environment is sustained by healthy interpersonal relationships and comprehensive parenting practices capable of providing security, recognition, and emotional support (Gafur et al., 2024). Parents, as the primary figures in a child's life, occupy a pivotal role in preparing the child's psychological and moral readiness for formal educational settings (Rahmawati, 2024). Consequently, the quality of early parental engagement directly influences the extent to which children are equipped to navigate subsequent educational environments, including the distinctive socio-religious context of Islamic boarding schools (Qin et al., 2025).

Every interaction between children and parents contributes to the construction of parenting patterns that subsequently determine how children respond to challenges beyond the family sphere, particularly within pesantren (Islamic boarding school) settings (Baumrind, 1991; Fadlillah & Fauziah, 2022). Warm, affectionate, and consistent parenting fosters robust self-confidence and adaptive capacity, whereas parenting that is either insufficiently supportive or misaligned with pesantren values may generate tension, discomfort, and impediments to students' psychosocial development (Lamborn et al., 1991; Steinberg et al., 1992). This philosophical stance positions parenting patterns and pesantren culture not as discrete variables but as a dialectical unity indispensable to the creation of a comfortable and productive learning environment (Mujahidah, 2015;

1276



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Triyono & Mediawati, 2023). The continuity between familial parenting and pesantren culture, moreover, is not formed in a vacuum; it constitutes a product of historical accumulation institutionalized within the Islamic educational tradition of the Malay-Indonesian archipelago (Dhofier, 1982; Silfiyasari & Zhafi, 2020). Within this framework, pesantren function as secondary socialization agents that consolidate Islamic values already embedded within the family while simultaneously extending their internalization through distinctive social structures, power relations, and religious practices (Maccoby & Martin, 1983)

Pesantren have historically produced numerous prominent scholars and community leaders whose contributions to Islamic civilization in the archipelago have been substantial (Dhofier, 1982). This enduring success is inseparable from the institution's capacity to preserve parenting traditions closely intertwined with religious values, which are progressively internalized through a distinctive pesantren culture (Muchlas & Haryanto, 2020; Pondok Modern Darussalam Gontor, 2021). Parenting patterns in this context are typically grounded in robust Islamic values, instilling discipline, devotional commitment, and profound respect for religious teachers and fellow community members (Mufti Pahang, 2017; NU Online Jabar, 2021). In the past, such parenting was markedly traditional yet highly effective, largely because parents and pesantren shared a uniform understanding of values (Dhofier, 1982). In the contemporary era, however, shifting social and cultural dynamics have rendered parenting patterns increasingly variegated, often blending modern and traditional orientations (Hendriawan et al., 2024; Lin et al., 2025). This transformation necessitates that pesantren adapt and synergize their institutional culture to preserve the stability and comfort of students, thereby opening a significant scholarly space for examining how parenting patterns and pesantren culture may be integrated to sustain educational quality in modern Islamic boarding schools (Silfiyasari & Zhafi, 2020; Triyono & Mediawati, 2023).

The shifting social and cultural landscape does not, however, negate the normative foundations that have long informed Muslim parenting practices (Mufti Pahang, 2017). On the contrary, the dynamics of modernity necessitate a reconsideration of foundational parenting principles derived from Islamic teachings, ensuring that the synthesis between traditional values and contemporary demands rests upon a solid and authentic foundation (NU Online Jabar, 2021; Ghafur, 2025). In other words, the efforts of pesantren to adapt and synergize their institutional culture must be understood as an actualization of the normative framework enshrined in the Qur'an and Hadith, rather than as a compromise with externally imposed values (Muchlas & Haryanto, 2020; Pondok Modern Darussalam Gontor, 2021). Accordingly, prior to analyzing how parenting



patterns and pesantren culture may be integrated within modern Islamic boarding schools, it is essential to elaborate the theological foundations that serve as the ideal reference for parenting from an Islamic perspective (Triyono & Mediawati, 2023). Although pesantren culture and parental parenting patterns are widely acknowledged as crucial, empirical research examining their interrelation and integration in shaping student comfort remains limited, particularly within the context of pesantren in Batang Kuis District (Rahmawati, 2024; Lin et al., 2025).

LITERATURE REVIEW

Parenting Styles and Adolescent Development

Parenting styles constitute a fundamental mechanism through which families shape children's developmental trajectories, influencing attitudes, behaviors, and psychological adjustment (Baumrind, 1991). Baumrind's classical typology—authoritative, authoritarian, and permissive—remains the dominant framework for analyzing parenting practices across cultural contexts, though recent scholarship has increasingly questioned its universal applicability (Maccoby & Martin, 1983). Empirical evidence from Indonesia demonstrates that democratic parenting significantly enhances adolescent self-confidence, while permissive parenting exhibits no significant relationship (Ali & Asrori, 2019). Conversely, permissive parenting correlates negatively with students' adjustment in boarding school settings, with higher permissiveness associated with lower adaptive capacity (Lamborn et al., 1991). These findings suggest that parenting styles exert differential effects depending on the developmental context, particularly when children transition from familial to residential educational environments.

Parenting and Boarding School Adjustment

The transition to boarding school represents a critical developmental juncture wherein parenting practices function as psychological capital that students draw upon during adaptation (Steinberg et al., 1992). Research on Chinese boarding students indicates that authoritative parenting, characterized by warmth combined with appropriate behavioral control, fosters self-efficacy and social support, thereby reducing interpersonal distress (Lin et al., 2025). In contrast, students from authoritarian or neglectful backgrounds experience elevated separation stress and difficulty establishing healthy peer relationships (Lamborn et al., 1991). Within pesantren contexts specifically, cultural adaptation emerges as a complex process influenced by individual readiness, institutional systems, and available social support (Rahmawati, 2024). New students frequently encounter feelings of alienation, psychological pressure, and intercultural



communication gaps, though orientation programs and senior mentorship accelerate adjustment (Hendriawan et al., 2024). These findings underscore that parenting style does not operate in isolation but interacts with institutional environments to determine student outcomes.

Pesantren Culture and Character Formation

Pesantren function as total institutions wherein a distinctive cultural system governs daily life through structured routines, communal worship, and hierarchical relationships (Dhofier, 1982). This culture encompasses not merely formal regulations but embedded customs, traditions, and social interactions that collectively shape students' dispositions. Research on pesantren integration into formal schooling reveals that institutional culture operates as a hidden curriculum through four principal mechanisms: educator modeling, habituation routines, supportive dormitory environments fostering *ukhuwah*, and systematic reward-sanction structures (Silfiyasari & Zhafi, 2020). The *Panca Jiwa* framework—sincerity, simplicity, self-reliance, Islamic brotherhood, and directed freedom—provides the normative foundation for this cultural system (Pondok Modern Darussalam Gontor, 2021). Character formation occurs through intensive mentoring and immersive religious environments that cultivate religiosity, discipline, responsibility, and independence (Muchlas & Haryanto, 2020). Notably, this cultural formation process appears particularly consequential for students from underprivileged backgrounds, positioning pesantren as compensatory developmental environments (Gafur et al., 2024).

Psychological Well-Being and Comfort in Pesantren

Student comfort within pesantren settings emerges as a multidimensional construct encompassing spiritual, social, and emotional dimensions rather than the mere absence of distress (Handayani & Sulastini, 2023). Qualitative research reveals that santri frequently interpret emotional discomfort as an ordinary component of adaptation, framing well-being through the capacity to maintain functioning despite challenges (Triyono & Mediawati, 2023). This resilience-oriented interpretation aligns with broader perspectives emphasizing that positive functioning can coexist with adversity (Lickona, 2019). The institutional environment contributes substantially to well-being through structured schedules that provide predictability and a sense of control (Choirotun, 2024). Social support from peers and *ustadz* further functions as an emotional anchor, with mentorship relationships helping santri navigate moments of psychological strain (Cook-Sather, 2020). These findings suggest that comfort arises from the synergy between individual dispositions and institutional affordances.



The Interplay of Family and Institutional Socialization

The relationship between familial parenting and pesantren culture can be theorized as sequential socialization wherein primary family values are consolidated and extended by secondary institutional agents (Maccoby & Martin, 1983). Kiai Cholil Nafis, Vice Chairman of the Indonesian Ulema Council, asserts that character formation originates in the family, with schools and pesantren functioning as "second-layer education" that complements rather than replaces parental guidance. When parental values align with institutional norms, students experience continuity that facilitates adaptation; conversely, dissonance between home and pesantren may generate internal conflict and discomfort (Qin et al., 2025). Contemporary scholarship emphasizes that boarding institutions should function as compensatory developmental environments, providing protective factors—teacher mentorship, peer support systems, social-emotional learning—that buffer students from adverse family experiences (Musbikin, 2021). This perspective reframes pesantren not merely as educational institutions but as ecological niches wherein the effects of parenting styles are mediated, amplified, or compensated through institutional structures and relational networks.

Research Gap and Contribution

Despite substantial scholarship on parenting styles and pesantren culture separately, empirical research examining their interaction in shaping student comfort remains limited, particularly within Indonesian pesantren contexts (Rahmawati, 2024). Existing studies predominantly employ quantitative designs or focus on single variables, neglecting the qualitative dynamics through which family and institutional socialization converge (Lin et al., 2025). The present study addresses this gap by investigating how parenting patterns and pesantren culture interact to construct student comfort at Pesantren Mawaridussalam, Batang Kuis. By integrating perspectives from students, parents, and caregivers, this research contributes to a more holistic understanding of the ecological processes through which residential Islamic education shapes adolescent development and well-being.

RESEARCH METHODS

This study employs a qualitative approach with a case study design, selected to explore in depth how parenting patterns and pesantren culture interact in shaping students' comfort at Mawaridussalam Islamic Boarding School, Batang Kuis District (Yin, 2018). A case study enables the researcher to understand the phenomenon holistically and contextually within the natural setting of the pesantren, without any manipulation of variables (Yin, 2018). The research focuses on the meanings, perceptions, and

1280



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subjective experiences of students, parents, and pesantren caregivers regarding these two variables. The research was conducted at Mawaridussalam Islamic Boarding School, located in Batang Kuis District, Deli Serdang Regency, selected for its distinctive culture and the diverse parenting backgrounds of its students. Subjects were determined through purposive sampling based on specific criteria. Key informants comprise active students who have resided at the pesantren for at least three years, their parents or guardians, and the ustadz/ustadzah who supervise the dormitory. The number of informants was adjusted according to data requirements until data saturation was achieved.

Data were collected through three principal methods: in-depth interviews, participant observation, and documentation (Yin, 2018). In-depth interviews were employed to gather information concerning parenting patterns practiced by parents at home and the pesantren culture experienced by students. Participant observation was conducted by directly observing students' daily activities, social interactions, and the implementation of pesantren regulations. Documentation supplemented the data through pesantren profile records, student handbooks, and other relevant archives. Data analysis referred to the Miles and Huberman model, comprising three concurrent streams of activity: data reduction, data presentation, and conclusion drawing or verification (Miles & Huberman, 1994). Data reduction was performed by summarizing and selecting main points aligned with the research focus, while data presentation took the form of narrative description. Conclusions were drawn based on patterns emerging from the presented data and subsequently verified against field evidence. To ensure data validity, source triangulation was conducted by comparing data from students, parents, and caregivers, while technical triangulation compared interview, observation, and documentation results, thereby ensuring a high level of credibility (Houghton et al., 2013)

RESULTS AND DISCUSSION

1. Results

Parenting Patterns Applied and Experienced by Students

The first parenting typology identified is Authoritative-Disciplinary, characterized by high demands coupled with non-negotiable directives. Parents in this group enforce clear rules regarding prayer times, homework completion, and limited outdoor activities, while simultaneously constructing positive narratives about pesantren life and the prospect of becoming religious teachers (Baumrind, 1991). This pattern reflects the demandingness dimension, though the absence of explanation or dialogue about rules positions it closer to authoritarian parenting (Maccoby & Martin, 1983). Research indicates that authoritative parenting, which combines warmth with appropriate



behavioral control, is consistently associated with positive academic outcomes across diverse cultural contexts (Steinberg et al., 1992). The consistency between parenting enacted by parents and that perceived by students is notable, suggesting that directives and religious values are effectively transmitted (Lamborn et al., 1991). In pesantren education, this pattern aligns with institutional values emphasizing discipline and obedience, positioning pesantren as a natural continuation of family tradition (Dhofier, 1982). Parents view strict discipline as the optimal pathway for shaping religiously devout and academically responsible children (Fadlillah & Fauziah, 2022).

The second typology, Democratic-Participatory, demonstrates a balanced approach combining high demands with high responsiveness. Parents encourage independent homework completion while remaining available for assistance, and they permit recreational activities once academic obligations are fulfilled (Baumrind, 1991). Students in this group actively express their desire to attend pesantren, ultimately obtaining parental consent despite initial parental preferences for secular junior high schools (Steinberg et al., 1992). This pattern reflects two-way communication, negotiation, and respect for children's autonomy (Maccoby & Martin, 1983). Empirical evidence from longitudinal studies demonstrates that authoritative parenting significantly influences adolescent academic achievement through mediating mechanisms including grit and self-regulated learning (Qin et al., 2025). The consistency between parental and student perspectives underscores the dialogic nature of this parenting approach (Lamborn et al., 1991). Parents understand the importance of balancing academic and religious demands with children's developmental needs for play and socialization (Ali & Asrori, 2019). This approach generates stronger intrinsic motivation and agency among students, enabling them to become active agents in their educational decision-making processes (Cook-Sather, 2020).

The third typology, Permissive-Controlled, exhibits lower demands with situational control mechanisms. Parents grant social freedom while engaging in monitoring behaviors, and they employ reactive coercion when confronting academic resistance (Baumrind, 1991). Notably, the coercion applied stems from perceived child laziness rather than a principled belief in discipline. Students in this group report that their decision to attend pesantren was influenced by neighbors and siblings rather than direct parental direction, though parents facilitated religious experiences through Quranic instruction and tahfizh programs (Hendriawan et al., 2024). Research on parenting styles indicates that permissive parenting is generally negatively associated with academic achievement (Lamborn et al., 1991). This pattern reflects a responsive rather than proactive parenting strategy, suggesting the absence of a consistently



articulated parenting framework (Maccoby & Martin, 1983). The influence of external social context, particularly neighbors and extended family, emerges as a significant determinant in this typology, highlighting the ecological embeddedness of educational decision-making within broader social networks (Rahmawati, 2024).

Comparison of Parenting Styles and Their Implications

Dimensions	Authoritative-Disciplinary (A)	Democratic-Participatory (B)	Permissive-Controlled (C)
Demandingness	Tall	Tall	Low-Medium
Responsiveness	Currently	Tall	Currently
Communication	One way (parent → child)	Two-way (negotiation)	Two-way (dialogue and presentation)
Child Autonomy	Low	Tall	High (social) / Medium (academic)
Control	Strict and consistent	Flexible and focused	Reactive and situational
Source of Motivation	External (parental direction) + positive narrative	Internal (personal desires)	Internal (interest) + social influence
Facilitating Religious Values	Direct teaching (prayer, reciting the Koran)	Not explicitly stated	Teaching the Koran, memorizing the Koran, and Islamic boarding school presentations
Social Influence	Brother (family)	Not mentioned	Neighbors and brothers
Parent-Student Consistency	Consistent	Consistent	Consistent

Table 1 presents a systematic comparison of the three parenting typologies across key dimensions including demandingness, responsiveness, communication patterns, autonomy granted, control mechanisms, motivational sources, and religious value facilitation (Baumrind, 1991). The Authoritative-Disciplinary group demonstrates high demands with one-way communication and strict control, while the Democratic-Participatory group exhibits high demands with two-way negotiation and flexible guidance (Maccoby & Martin, 1983). The Permissive-Controlled group shows low-to-medium demands with situational monitoring and reactive control (Lamborn et al., 1991). Despite these differences, a consistent finding across all three groups is the correspondence between parenting styles applied by parents and those perceived by students (Steinberg et al., 1992). This consistency constitutes the primary prerequisite for students' sense of security and comfort (Rahmawati, 2024). Previous research has established that parenting styles show expected relations to academic outcomes across

1283



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gender, age, parental education, and ethnic categories, though cultural factors may moderate these relationships (Qin et al., 2025). The three groups share common goals – raising devout and academically responsible children – yet employ divergent strategies influenced by parents' role construction, perceptions of children's needs, and personal experiences (Ali & Asrori, 2019).

Consistency of Parents' and Students' Perspectives

Further analysis reveals consistency between parenting patterns enacted by parents and those experienced by students across all three groups (Baumrind, 1991). In the Authoritative-Disciplinary group, both parents and students describe explicit direction, strict discipline, and positive narratives about pesantren, with students accepting the educational decision as predetermined (Dhofier, 1982). In the Democratic-Participatory group, both parties report two-way communication and respect for autonomy, with students exercising agency to negotiate their educational choices (Steinberg et al., 1992). In the Permissive-Controlled group, both describe social freedom, situational monitoring, and facilitation of religious experiences, with students acknowledging the influence of social context (Hendriawan et al., 2024). This consistency demonstrates that parenting styles tend to be perceived similarly by students, even when differences exist in emphasis and interpretation (Lamborn et al., 1991). The alignment between parental intent and student perception is particularly significant because perceived parenting, rather than objective parenting behavior alone, directly influences developmental outcomes (Qin et al., 2025). Research on parent attachment and student well-being has established that parent attachment significantly correlates with well-being through mediating mechanisms including teacher-student relationships and peer attachment (Rahmawati, 2024).

Implications for Educational and Guidance Practices

These findings carry important implications for educational and counseling practices in pesantren settings (Hendriawan et al., 2024). First, pesantren administrators should recognize that students arrive with diverse parenting backgrounds, necessitating differentiated guidance and counseling programs tailored to varying needs (Rahmawati, 2024). Second, the Democratic-Participatory pattern appears to generate stronger intrinsic motivation, suggesting that pesantren should encourage student agency in learning processes (Cook-Sather, 2020). Third, parents require capacity-building programs that equip them with knowledge about parenting approaches supporting religious value internalization and autonomy development (Musbikin, 2021). Fourth, positive narratives about pesantren and direct exposure through visits constitute



effective strategies for attracting student interest, and pesantren can collaborate with parents to develop inspiring narratives and structured visitation programs (Qin et al., 2025). Fifth, external social factors including neighbors and siblings significantly influence educational decisions, indicating that pesantren can leverage these influences by involving extended families and communities in socialization initiatives (Rahmawati, 2024). These implications align with broader research demonstrating that supportive social environments in educational settings are essential for holistic student development (Handayani & Sulastini, 2023).

Islamic Boarding School Culture: Panca Jiwa in Daily Life

The Panca Jiwa framework, systematically articulated by K.H. Imam Zarkasyi, founder of Pondok Modern Gontor, has become a widely adopted value system in Indonesian modern pesantren (Pondok Modern Darussalam Gontor, 2021). The first principle, sincerity (*keikhlasan*), emphasizes that all actions are performed solely for divine worship rather than personal gain (Muchlas & Haryanto, 2020). Students at Mawaridussalam report that ustadz consistently instill the value of sincerity while conveying its spiritual merits, and teachers express hope that students' activities will not feel burdensome while expecting divine blessings (Ghafur, 2025). Research on Panca Jiwa internalization reveals that this value operates through transformative stages including value transformation, value transaction, and transinternalization, ultimately becoming integrated into students' personalities (Triyono & Mediawati, 2023). The cultivation of sincerity creates harmonious relationships wherein both teachers and students engage in learning as devotional practice, establishing the foundation for a supportive educational ecosystem (Silfiyasari & Zhafi, 2020).

The second principle, simplicity (*kesederhanaan*), is manifested most visibly in dress practices at Mawaridussalam (Pondok Modern Darussalam Gontor, 2021). Parents report following pesantren regulations without purchasing clothing significantly different from customary student attire, emphasizing cleanliness and neatness over expense or branding (Muchlas & Haryanto, 2020). Students confirm that their clothes are purchased from ordinary stores rather than expensive branded outlets (Ghafur, 2025). This practice represents not coercion but character strength built through habituation (Silfiyasari & Zhafi, 2020). Students maintain simplicity principles amid strong currents of fashion trends and consumer culture, understanding that student identity is measured by depth of knowledge and morality rather than outward appearance (Triyono & Mediawati, 2023). The collective dimension of this simplicity is significant: uniform dress codes create equality among students, eliminating social distance between those from wealthy and less affluent families (Gafur et al., 2024). Research on Panca Jiwa

1285



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internalization identifies simplicity as a core characteristic strengthening both social piety and intrapersonal aspects among students (Silfiyasari & Zhafi, 2020).

The third principle, independence (kemandirian/berdikari), is cultivated through daily responsibilities including self-care and personal management (Choirotun, 2024). New students at the Tsanawiyah level are trained in independent dressing and maintaining personal belongings, gradually developing self-reliance that extends beyond material matters (Arif et al., 2021). The fourth principle, Islamic brotherhood (ukhuwah Islamiyah), manifests through shared joys and sorrows without barriers of family background, ethnicity, culture, or nationality (Pondok Modern Darussalam Gontor, 2021). Students report immediately forming friendships with peers from diverse regions such as Riau and Aceh upon arrival (Lika et al., 2022). Research on peer relationships in modern pesantren confirms that supportive peer relationships significantly enhance students' emotional and social well-being, contributing to positive self-perception and mental health. The communal environment, characterized by shared activities and collective experiences, fosters a strong sense of belonging and emotional security (Dhofier, 1982). The fifth principle, directed freedom (kebebasan), allows students to think, act, and determine their futures within the boundaries of pesantren discipline and regulations (Muchlas & Haryanto, 2020).

Students' Experiences of the Pesantren Environment

Emotional bonds among students at Mawaridussalam emerge as a crucial dimension of social integration, particularly during initial adaptation (Lika et al., 2022). New students report rapid social acceptance, with earlier arrivals actively initiating introductions and forming friendship. Over time, these interpersonal relationships develop into deeper affective bonds and collective practices (Dhofier, 1982). Students describe their community as consistently unified, with tasks accomplished through collective effort, and long-term residents express feeling like family, sometimes choosing to visit friends' homes rather than returning to their own villages during holidays (Lika et al., 2022). This emotional bond functions as a determining factor for student resilience in completing education (Rahmawati, 2024). Research on parent attachment and student well-being demonstrates that peer attachment serves as a significant mediator between parent attachment and student well-being (Qin et al., 2025). The findings confirm that emotional bonds with peers are not merely complementary to pesantren social life but constitute a foundational element integrating newcomers, maintaining communal cohesion, and strengthening student retention.



Relationships between students and ustadz at Mawaridussalam exhibit significant variation, ranging from supportive relationships enabling self-actualization to hierarchical relationships marked by strong respect (Dhofier, 1982). One student with rhythmic Quranic recitation talent and MTQ competition experience reports that after entering pesantren, he found opportunities to develop his abilities, frequently attending the mosque, joining poetry recitations, and being trusted to read the Quran during gatherings (Cook-Sather, 2020). Conversely, relationships also feature egalitarian treatment and friendliness, with students noting that ustadz do not discriminate among students (Lika et al., 2022). However, hierarchical dimensions persist, with some students expressing reluctance and preference for avoidance when encountering ustadz (Dhofier, 1982). This dynamic reflects the blend of supportive closeness, egalitarian treatment, and hierarchical respect characteristic of pesantren educational traditions. The kiai and ustadz authority remains a dominant cultural element, framing relationships within norms of politeness and respect while simultaneously creating space for warmth and guidance (Silfiyasari & Zhafi, 2020).

Students' closeness to God undergoes significant transformation through structured worship habituation (Ghafur, 2025). One student reports that before entering pesantren, prayers were often performed late or missed entirely, but after arriving, prayer times are supervised and comfort develops through congregational prayer at the beginning of prayer times (Triyono & Mediawati, 2023). Quran reading habits similarly transform from nighttime only to regular reading at the mosque after prayers (Muchlas & Haryanto, 2020). Fostering closeness extends beyond obligatory worship to include voluntary prayers, demonstrating comprehensive religious culture where piety is measured through both obligations and additional practices (Silfiyasari & Zhafi, 2020). At a deeper level, closeness is strengthened through Arabic language mastery enabling direct engagement with religious texts including those on monotheism and jurisprudence (Ghafur, 2025). Research on Muslim adolescents in boarding schools confirms that faith in Allah and fear of Allah positively relate to life satisfaction, with life satisfaction serving as a mediator between religiosity and psychological well-being (Qin et al., 2025). Closeness to God at Mawaridussalam is thus formed through three complementary pathways: disciplined obligatory worship, voluntary worship implementation, and Arabic mastery for understanding religious sources (Triyono & Mediawati, 2023).

Goals, Aspirations, and Family Suppor.



Students' goals and aspirations at Mawaridussalam demonstrate diversity reflecting individual needs and backgrounds (Cook-Sather, 2020). One student aspires to quality university education, studying English in hopes of acceptance into prestigious Indonesian universities, demonstrating that pesantren function not only as religious educational institutions but also as vehicles for formal educational mobility (Qin et al., 2025). Motivation also stems from peer interactions, with one student inspired by friends continuing education abroad in Egypt and elsewhere, deepening Arabic language proficiency (Lika et al., 2022). Some aspirations root in family responsibility and community contribution, with one student planning to develop his parents' village pesantren (Dhofier, 1982; Wahab et al., 2024). Non-academic aspirations include athletic development, facilitated by sports facilities unavailable in home villages (Gafur et al., 2024). This spectrum of aspirations – higher education, study abroad, family educational institution development, and non-academic talent cultivation – reflects the supportive pesantren environment enabling diverse pathways (Handayani & Sulastini, 2023).

Family support manifests in various forms not always physical but genuinely felt by students (Rahmawati, 2024; Moh Sholihuddin et al., 2026). One student reports that although parents do not frequently visit, they remain responsive to non-routine needs, demonstrating that physical presence is not the sole indicator of family attention (Qin et al., 2025). Others describe regular visits during designated periods, strengthening emotional bonds and serving as monitoring mechanisms for student development (Musbikin, 2021). When parents cannot attend, siblings or relatives substitute, reflecting flexible delegation of roles (Rahmawati, 2024). Sudden financial needs are consistently met with parental approval (Lickona, 2019; Khafidh et al., 2021). Research on parent attachment confirms that parent attachment significantly correlates with student well-being, with teacher-student relationships and peer attachment serving as mediating pathways (Qin et al., 2025). Family support at Mawaridussalam thus takes flexible forms – responsiveness to needs, regular visits with attention, and role delegation – all functioning to ensure educational continuity and student well-being (Musbikin, 2021).

Supportive Environment and the Interaction of Parenting and Culture

The social and institutional environment at Mawaridussalam plays a significant role in shaping students' welfare and holistic development (Handayani & Sulastini, 2023). Social support is realized through mutual assistance culture addressing learning, health, and personal difficulties, reinforced by shared activities including communal meals, community service, and recreation (Gafur et al., 2024). Reward systems for outstanding students – scholarships, certificates, prizes – serve as positive reinforcement (Choirotun, 2024). Sports areas and gardens support physical and psychological health (Gafur et al.,

1288



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2024). Student organizations (OSIS/OPP) provide space for creativity, leadership, and independence development through arts activities (hadrah, calligraphy, theater, music), sports (futsal, volleyball, badminton, martial arts), journalism, scouting, and practical skills including sewing, computing, and languages (Lika et al., 2022). Regular communication access with families via telephone or video calls maintains emotional bonds and provides affective support (Qin et al., 2025). Research indicates that comfort in pesantren is essential for students to survive and actively participate in teaching-learning processes, with guidance and counseling services playing a critical role in enhancing student comfort (Rahmawati, 2024).

Students' comfort at Mawaridussalam is constructed through the integration of two key strengths: parental parenting at home and pesantren culture in the dormitory (Dhofier, 1982). Parenting styles equip students with foundational character traits determining adaptation capacity (Baumrind, 1991). The Authoritative-Disciplinary pattern forms students with high mental readiness accustomed to rules and non-negotiable directions, viewing pesantren as natural continuation of family traditions (Fadlillah & Fauziah, 2022). The Democratic-Participatory pattern produces students with strong agency and intrinsic motivation, comfortable because pesantren entry decisions emerge from mutual agreement (Steinberg et al., 1992). The Permissive-Controlled pattern, despite permissiveness, provides security through situational monitoring and religious experience facilitation (Lamborn et al., 1991). Across all typologies, consistency between parenting applied and perceived constitutes the primary prerequisite for security and comfort (Rahmawati, 2024). Pesantren culture based on Panca Jiwa functions as a concrete space where family values are internalized and practiced: sincerity and simplicity create environments free from materialistic pressures; independence and Islamic brotherhood address social needs with peer bonds becoming determining factors for resilience; directed freedom provides actualization space framed by clear discipline (Pondok Modern Darussalam Gontor, 2021).

The interaction between parenting patterns and pesantren culture creates a meeting point forming student comfort when alignment occurs: emphasis on worship discipline meets supervision and congregational prayer habituation, eliminating inner conflict and making worship habitual (Silfiyasari & Zhafi, 2020); granting of autonomy meets self-actualization spaces through OSIS/OPP and extracurricular activities, generating feelings of appreciation and support (Cook-Sather, 2020); responsive family support meets regular visits, scheduled communication, and role delegation, maintaining emotional ties to home and preventing isolation (Qin et al., 2025). Parents equip students with psychological capital – discipline, motivation, agency – while pesantren provides



socio-spiritual platforms for development (Baumrind, 1991). This synergy produces spiritual and psychological comfort strengthening learning motivation and faith quality (Triyono & Mediawati, 2023). Conversely, incongruence potentially creates tension, though consistency between parent and student perspectives at Mawaridussalam demonstrates that this synergy has successfully created a supportive, conducive educational environment oriented toward student welfare (Gafur et al., 2024). These findings contribute to understanding how residential Islamic education shapes adolescent development through ecological processes integrating family and institutional socialization (Dhofier, 1982).

CONCLUSION

This study reveals three distinct parenting typologies applied and experienced by students at Mawaridussalam Islamic Boarding School, Batang Kuis District. The Authoritative-Disciplinary pattern is characterized by high demands, explicit and non-negotiable directives, strict religious and academic discipline, and positive narratives about pesantren as a persuasive strategy, reinforced by family traditions positioning pesantren as a natural educational continuation. The Democratic-Participatory pattern emphasizes two-way communication, negotiation, respect for children's autonomy, and strong child agency in determining educational decisions. The Permissive-Controlled pattern grants social freedom, situational monitoring, reactive control of academic behavior, facilitation of religious experiences, and is significantly influenced by social context including neighbors and siblings. Across all three typologies, consistency was found between parenting styles applied by parents and those perceived by students, meaning each student experiences parenting similarly despite variations in emphasis and interpretation.

The pesantren culture at Mawaridussalam, grounded in Panca Jiwa—sincerity, simplicity, independence, Islamic brotherhood, and directed freedom—is concretely applied in students' daily lives. Sincerity is instilled through intracurricular and extracurricular learning so that students do not feel burdened in worship. Simplicity is manifested through habits of simple, clean, and neat dressing, training character strength, resilience, self-control, and zuhud attitudes while distancing from *riya'*. Independence is trained through self-management, including personal dressing. Islamic brotherhood is formed through rapid and inclusive social acceptance of new students from various regions, developing into collective solidarity resembling kinship relations. Directed freedom provides space for students to think, act, and determine their future while remaining bounded by pesantren discipline and regulations.



Students' experiences of the pesantren environment demonstrate that emotional bonds with peers serve as the foundation for social integration, communal cohesion, and a determining factor for student resilience in completing education. Relationships with ustadz reflect a blend of supportive closeness, egalitarian treatment, and hierarchical respect characteristic of pesantren educational traditions. Students' closeness to God is formed through three complementary pathways: disciplined obligatory worship habituation, voluntary worship implementation, and Arabic language mastery for understanding religious texts. Students' goals and aspirations demonstrate a broad spectrum including higher education, study abroad, family educational institution development, and non-academic talent cultivation, all facilitated by the supportive pesantren environment. Family support manifests in flexible forms, from responsiveness to needs, regular visits with attention, to role delegation to other family members. The social and institutional environment contributes through mutual assistance culture, reward systems for outstanding students, sports and garden areas, student organizations, diverse extracurricular activities, and regular communication access with families.

Students' comfort at Mawaridussalam is constructed through the integration of two main forces – parental parenting at home and pesantren culture in the dormitory – which complement each other in creating an ecosystem supporting students' psychological and spiritual well-being. Parenting styles function as initial capital for psychological readiness: the Authoritative-Disciplinary pattern forms high mental readiness, the Democratic-Participatory pattern generates strong agency and intrinsic motivation, while the Permissive-Controlled pattern provides security through situational monitoring and religious experience facilitation. Pesantren culture functions as a space for internalization and actualization of values, where sincerity and simplicity create an environment free from materialistic pressures, independence and Islamic brotherhood address students' social needs, and directed freedom provides space for potential actualization without feeling constrained. Students' comfort is created when parental parenting styles align with pesantren culture, so that no inner conflict occurs, students feel appreciated and supported, and emotional bonds with family remain maintained. This synergy produces spiritual and psychological comfort that strengthens learning motivation and the quality of students' faith. Conversely, misalignment between the two potentially creates tension. However, the consistency between parents' and students' perspectives at Mawaridussalam demonstrates that this synergy has successfully created an educational environment that is supportive, conducive, and oriented toward student welfare.



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