

Integrated Parenting Management for Character Education in Islamic Boarding Schools: A Qualitative Study

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ABSTRACT

Character education has become a global educational priority in response to increasing moral challenges among young people. In Indonesia, Islamic boarding schools (*pesantren*) play a strategic role in fostering students' moral and spiritual development; however, empirical studies on systematic parenting management that integrates educational leadership, stakeholder collaboration, and Islamic values remain limited. This study aimed to examine the planning, organization, implementation, and supervision of integrated parenting management in supporting character education at Anharul Ulum Islamic Boarding School and to develop a value-based parenting management model applicable to similar institutions. This study employed a qualitative phenomenological approach. Data were collected through semi-structured interviews, participant observation, and document analysis involving kyai, teachers, students, parents, and community members selected using purposive and snowball sampling. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, supported by triangulation, member checking, peer debriefing, and reflexive journaling to ensure trustworthiness. The findings identified three interrelated themes: (1) the creation of a conducive educational environment through systematic planning, (2) structured collaboration among *pesantren* leaders, families, and local communities in implementing parenting management, and (3) educator role modelling combined with educative discipline as the primary mechanism for internalizing character values. These themes were synthesized into an Integrated Parenting Management Model that combines the POAC management framework with the Islamic concept of *tarbiyah* to support sustainable character formation. The study demonstrates that integrated parenting management provides a comprehensive and culturally grounded framework for institutionalizing character education in Islamic boarding schools and offers practical guidance for strengthening value-based educational leadership in similar religious educational settings.

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1. INTRODUCTION

Youth moral degradation has emerged as a pressing global concern, with rising rates of adolescent behavioral deviance, substance abuse, cyberbullying, and declining prosocial engagement

documented across diverse socio-cultural settings (OECD, 2024; UNESCO, 2023). Educational institutions worldwide are increasingly tasked with integrating character development into their core missions, as cognitive instruction alone proves insufficient in fostering ethical resilience and civic responsibility (Arthur et al., 2022; Berkowitz & Bier, 2023). Recent international scholarship emphasizes that effective character education requires systematic, institution-wide management frameworks rather than isolated moral lessons or teacher-led exemplarity (Lickona & Davidson, 2023; OECD, 2024). Despite growing consensus on the need for holistic youth development, empirical models that bridge educational management with value-based pedagogy remain underdeveloped, particularly in non-Western religious schooling contexts.

In Indonesia, Islamic boarding schools (*pesantren*) have historically functioned as pivotal institutions for moral, religious, and social formation. Beyond academic instruction, many *pesantren* serve as surrogate care environments for students from economically disadvantaged backgrounds, orphans, and abandoned youth (Firmansyah & Abidin, 2024; Solihin et al., 2022). This dual educational-care mandate requires structured parenting management that coordinates daily supervision, emotional support, and moral socialization. However, contemporary *pesantren* management often lacks formalized systems to operationalize these caregiving functions, leaving student development vulnerable to inconsistent practices, unregulated adult-student power dynamics, and reactive rather than preventive interventions. As these institutions increasingly absorb students with complex socio-emotional needs, the demand for evidence-based, care-integrated management models has grown substantially.

Existing research on Islamic education management predominantly applies classical administrative frameworks, particularly Terry's POAC model (Planning, Organizing, Actuating, Controlling), to curriculum delivery and institutional operations (Jumriani et al., 2025; Ramdhani & Taufiq, 2025). While these studies demonstrate POAC's utility in enhancing administrative efficiency, they rarely examine its applicability to student care, character formation, or the Islamic pedagogical concept of *tarbiyah* (comprehensive moral and spiritual upbringing) (Abdalla, 2025). Concurrently, scholarship on Islamic character education has largely remained normative, emphasizing scriptural foundations and teacher moral exemplarity without translating these principles into actionable, measurable management systems (Fathul Amin, 2025; Guruh Oktasatria et al., 2025; Nur Yaman, 2025). Empirical investigations into how *pesantren* leaders operationalize parenting strategies through structured planning, role coordination, implementation, and evaluation remain scarce. This disconnect between administrative theory and value-based caregiving limits the scalability, consistency, and accountability of character education initiatives in religious boarding environments.

This study addresses the lack of empirical research on parenting management in *pesantren* with strong social welfare functions. Despite growing literature on character education and Islamic school administration, few studies systematically examine how care-oriented *pesantren* design, coordinate, and evaluate integrated parenting models that align managerial efficiency with *tarbiyah* principles. The absence of evidence-based frameworks leaves institutions like Anharul Ulum Kademangan Islamic Boarding School—where *kyai* and *ustadz* assume surrogate parenting roles for marginalized youth—without standardized, replicable management practices. Consequently, student outcomes remain highly dependent on individual leadership styles rather than institutionalized, value-driven systems.

Guided by this gap, the study pursues three objectives: (1) to analyze the planning and organization of integrated parenting management at Anharul Ulum Kademangan Islamic Boarding School; (2) to map stakeholder roles and collaborative mechanisms among *kyai*, teachers, parents, and the local community in supporting students' character development; and (3) to develop a value-based parenting management model that can be adapted by socially oriented *pesantren*. These objectives are operationalized through the following research questions: How are planning and organizational structures designed to implement integrated parenting in a socially embedded *pesantren*? How do stakeholders coordinate to sustain student care and moral formation? And what management

framework can effectively institutionalize *tarbiyah*-aligned parenting practices across similar Islamic boarding contexts?

The academic contribution of this research lies in its integration of POAC management theory with Islamic *tarbiyah* to produce an empirically grounded, stakeholder-inclusive parenting management model. By shifting focus from normative moral instruction to systematic care governance, the study offers a scalable framework that addresses both the socio-economic vulnerabilities and character development needs of *pesantren* students. Beyond its local application, the model informs national character education policy and enriches global discourse on value-based school leadership in religious educational settings.

2. METHODS

This study employed a naturalistic qualitative approach grounded in phenomenological principles to explore how student care management and character formation are experienced, interpreted, and enacted within a *pesantren* context. A phenomenological lens was appropriate because the research aims to uncover the lived experiences and meaning-making processes of stakeholders—*kyai*, *ustadz*, *santri*, and guardians—as they navigate caregiving, discipline, and moral socialization. Rather than testing predetermined variables, this design captures the essence of integrated parenting management as it unfolds organically in daily institutional life, aligning with the study's focus on value-based educational practices and stakeholder collaboration (Creswell & Poth, 2018; van Manen, 2016).

The research was conducted at Anharul Ulum Islamic Boarding School in Kademangan, Blitar Regency, a mountainous area in South Blitar. The site was selected purposively due to its strong social welfare orientation: it primarily accommodates orphans, economically disadvantaged youth, and abandoned children, making it a critical context for examining integrative parenting management (Palinkas et al., 2015). The institution is led by three *kyai* with complementary leadership styles, supported by 50 *ustadz/ustadzah* across madrasah, boarding, and formal school programs, and serves approximately 800 *santri* with diverse academic and socioeconomic backgrounds (Table 1).

Table 1. Institutional Profile and Characteristics of Anharul Ulum Islamic Boarding School

Component	Total	Characteristics
Caregiver	3 <i>Kyai</i>	Complementary leadership styles; charismatic and visionary
Teacher	50 <i>Ustadz / Ustadzah</i>	Male and female educators across madrasah, boarding, and formal schools
<i>Santri</i> (students)	800 <i>Santri</i> (students)	Diverse academic/financial backgrounds; 6-year formal track; 3–6 years for Qur'an memorization
Topography and Guardians		Mountainous, green environment; guardians primarily farmers, with some traders, civil servants, and private employees

A total of 15 key informants were selected using purposive and snowball sampling techniques. Purposive sampling ensured representation across essential stakeholder roles, while snowball sampling identified individuals with deep institutional knowledge and long-term involvement in care practices (Etikan et al., 2016). Table 2 summarizes informant characteristics. This combined strategy maximized informational richness while capturing multi-level perspectives on student care and character development.

Table 2. Characteristics of Research Informants

Role	Number	Age Range	Gender	Length of Involvement	Purposive Criteria
<i>Kyai</i>	1	55–65	Male	>30 years	Leader of the <i>pesantren</i> , main decision-maker
<i>Ustadz</i>	3	30–45	Male	10–20 years	Core educators, role models in religious practice
<i>Santri</i>	6	15–20	Male/Female	5–15 years	Actively engaged in character-building programs

Guardian (Parents)	4	35–50	Male/Female	5–15 years	Parents/guardians involved in parenting patterns
Community Member	3	40–55	Male/Female	10–25 years	Local figures supporting <i>pesantren</i> activities

Data were gathered through three complementary methods: semi-structured interviews, participant observation, and document analysis. Semi-structured interviews (60–90 minutes each) served as the primary instrument, exploring informants' experiences with care practices, discipline, and role coordination. Guiding questions included: "How is student care practiced within the *pesantren* environment?" and "What roles do the *kyai*, *ustadz*, and *santri* play in maintaining discipline?" Interviews were conducted in contextually appropriate settings (e.g., guest rooms, community spaces) to foster natural dialogue (Brinkmann & Kvale, 2015).

Participant observation was conducted over a two-week period across daily routines (learning, worship, communal activities) to capture real-time interactions, disciplinary patterns, and care dynamics. Field notes were recorded immediately after observation sessions to preserve contextual nuance (Emerson et al., 2011). Document analysis supplemented these data through systematic review of institutional regulations, activity logs, curricula, and internal governance records. All materials were cataloged and cross-referenced to support analytical triangulation (Bowen, 2009).

Data were analyzed using the interactive model of Miles et al. (2014), comprising three iterative stages: data reduction, data display, and conclusion drawing/verification. First, raw transcripts, field notes, and documents were systematically reviewed to generate initial codes reflecting emergent meanings (e.g., collective surveillance, mentor-student mentoring, guardian involvement). Codes were clustered into broader categories (e.g., social surveillance, stakeholder synergy) based on conceptual alignment and recurring patterns. Second, data were displayed using narrative summaries, comparative matrices, and relational diagrams to visualize stakeholder interactions and management workflows. Finally, conclusions were drawn by identifying core themes, conducting negative case analysis, and verifying interpretations against the study's theoretical framework (POAC management and Islamic *tarbiyah*). This streamlined process ensured that findings remained empirically grounded while maintaining analytical rigor (Miles et al., 2014).

Credibility was established through methodological and source triangulation, member checking, and peer debriefing (Lincoln & Guba, 1985). Interview data were cross-validated with observational records and institutional documents to minimize single-source bias. Preliminary themes were shared with key informants for member checking, ensuring accurate representation of their experiences. The research team maintained reflexive journals to bracket preconceptions, acknowledging their dual roles as academics and members of the Islamic education community (Berger, 2015).

All participants provided written informed consent after receiving clear explanations of the study's purpose, voluntary nature, confidentiality protections, and right to withdraw at any stage. Pseudonyms were used in all reporting, and digital/physical data were stored securely in compliance with institutional data protection guidelines.

3. FINDINGS AND DISCUSSIONS

3.1 Findings

3.1.1 Conducive Environment as the Foundation of Character Development (Planning)

Data from interviews, observations, and institutional documents indicate that Anharul Ulum Kademangan deliberately structures its physical, temporal, and psychosocial environment to scaffold moral socialization. The *kyai* and administrative team design predictable daily schedules, maintain clean and secure living quarters, and allocate dedicated spaces for worship, study, and communal activities. As one *ustadz* noted, "We don't just tell students to be disciplined. We build the rhythm of their day so discipline becomes automatic. From waking to sleeping, every activity is mapped to

reinforce order and purpose". Document analysis of internal regulations confirms structured timetables, designated supervision zones, and environmental maintenance protocols. Observation records show high compliance with daily routines, minimal unstructured idle time, and consistent spatial organization that reduces behavioral friction.

This finding aligns with the Planning function of Terry's POAC model, which emphasizes proactive design rather than reactive intervention. In character education literature, environment is increasingly recognized not as a passive backdrop but as an active pedagogical tool that shapes habituation and moral reasoning (Arthur et al., 2022; OECD, 2024). The *pesantren*'s environmental planning operationalizes the Islamic concept of *tarbiyah bi al-ahwal* (education through contextual conditions), demonstrating how spatial and temporal structuring reduces cognitive load and frees students to internalize values through repetition.

Compared to prior studies that treat *pesantren* environments as merely traditional or restrictive (Firmansyah & Abidin, 2024), this study reveals a deliberate, evidence-aligned planning strategy that mirrors the "whole-school climate" approach documented in international character education frameworks (Lickona & Davidson, 2023). Unlike models that rely solely on explicit moral instruction, the planned environment at Anharul Ulum functions as a silent curriculum, reinforcing discipline, responsibility, and religiosity through daily architecture. This bridges local Islamic educational practices with global research on ecological design in youth development (Bronfenbrenner, 2018; OECD, 2024).

3.1.2 Tripartite Stakeholder Synergy in Parenting Management (Organizing & Actuating)

Field data reveal a formalized coordination structure linking *kyai/ustadz*, parents/guardians, and local community members. Monthly alignment meetings, shared decision-making forums, and delegated responsibility matrices were consistently documented. Guardians reported receiving structured updates on student progress, while community leaders participated in vocational and moral guidance programs. A guardian explained: "Before, we just sent our children here and hoped for the best. Now, the *pesantren* invites us into the process. We know what's expected, and we support it at home." Observations also confirmed joint planning sessions, transparent communication channels, and role-specific task allocation among stakeholders. Institutional records show meeting minutes, attendance logs, and feedback mechanisms that track collaborative implementation.

This pattern maps directly to the Organizing and Actuating phases of POAC, illustrating how human and social resources are systematically coordinated to achieve character formation goals. The tripartite model operationalizes stakeholder theory in a religious educational context, shifting from a *kyai*-centric hierarchy to a distributed governance framework. This aligns with international research on family-school-community partnerships, which consistently show that coordinated stakeholder involvement significantly improves student socio-emotional outcomes and reduces behavioral deviance (Epstein, 2018; UNESCO, 2023).

While previous Indonesian studies often describe *pesantren* community engagement as informal or culturally inherited (Solihin et al., 2022), this study documents a structured, replicable synergy model. The integration of Qur'anic ethical principles (e.g., mutual cooperation in righteousness) functions not as a standalone normative claim but as a cultural governance norm that legitimizes shared accountability. Internationally, this mirrors collaborative leadership models in faith-based schools in Malaysia and the UK, where religious values are institutionalized through stakeholder contracts rather than left to individual discretion (Memon et al., 2023; Arthur & Davison, 2021). The finding demonstrates how POAC's organizing function can be culturally adapted without sacrificing managerial rigor.

3.1.3 Role Modeling and Educative Guidance as Core Mechanisms (Actuating & Controlling)

Interviews and observations consistently identify educator exemplarity, structured moral routines, and educative (non-punitive) discipline as the primary drivers of character internalization.

Ustadz and *kyai* are expected to model congregational worship, Qur'an engagement, and ethical conduct. Disciplinary practices prioritize corrective learning over retribution: students who miss prayers engage in additional spiritual reading or facility maintenance, while creative achievements receive public recognition and tangible reinforcement. An informant noted: "Punishment that breaks the spirit teaches nothing. We correct through responsibility. If a student disrupts harmony, they restore it. That's how character is built." Document analysis confirms formalized appreciation systems, talent development programs, and graduated corrective protocols. Observation notes show high student-educator interaction quality, with educators consistently framing rules as learning opportunities rather than compliance demands.

This theme operationalizes the Actuating and Controlling functions of POAC, demonstrating how leadership is enacted through daily pedagogical practice and feedback loops. The emphasis on role modeling aligns with social learning theory, which posits that moral behavior is acquired through observation, imitation, and reinforced practice (Bandura, 1977; Berkowitz & Bier, 2023). Within the *tarbiyah* framework, educator exemplarity (*uswah hasanah*) functions as a lived curriculum, transforming abstract values into observable routines.

Compared to studies that report authoritarian or punitive discipline in some religious schools (Nur Yaman, 2025; Guruh Oktasatria et al., 2025), Anharul Ulum's educative guidance model demonstrates a shift toward positive discipline and restorative accountability. This aligns with global character education research that distinguishes between compliance-driven and internalization-driven moral development (Lickona & Davidson, 2023; OECD, 2024). The integration of Qur'anic recitation, congregational worship, and creative appreciation is not merely ritualistic; it functions as a controlled feedback mechanism that reinforces prosocial identity and self-regulation. Internationally, this parallels "character habituation" models in East Asian and Western moral education, where routine practice, mentor modeling, and constructive correction are systematically embedded into institutional culture (Arthur et al., 2022; Wang & Zhang, 2024). The finding confirms that POAC's controlling function, when aligned with value-based pedagogy, can produce sustainable character outcomes without compromising student autonomy or well-being.

The caregivers of the *pesantren* directly serve as coordinators in these activities. The agenda discussed in monthly or annual meetings, which have been mutually agreed upon, includes aligning perceptions, strategies, concepts, and approaches to overcoming challenges, among other topics, to ensure the collective success of character development initiatives.

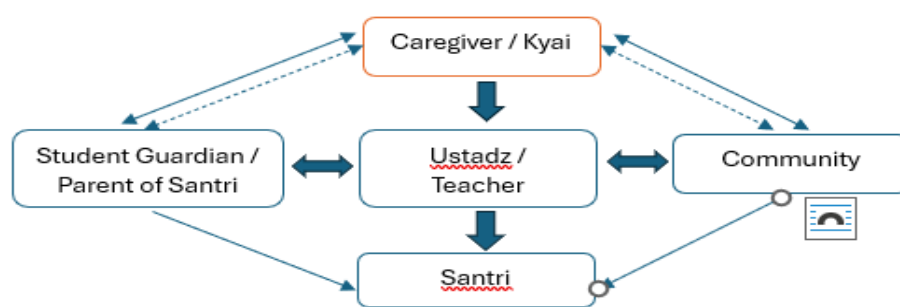


Figure 1. The organizational Structure

In practice, the caregivers assign qualified and competent human resources in their respective fields. In addition to placing high-quality personnel, the caregivers also delegate tasks and authority to the board of *asatidz* (teachers) while maintaining supervision and guidance over them. There are also some aspects of Implementing Parenting Systems in Shaping the Character of Santri.

Implementation (Actuating), according to Suharsimi Arikunto (2009:11), refers to the process of guidance and direction carried out by leaders to provide explanations, instructions, and supervision to their subordinates before and during the execution of tasks. Based on this theoretical framework,

research findings reveal that both Islamic boarding schools (*pondok pesantren*) also engage in mobilization and implementation efforts related to the character formation of *santri*, which include:

a. Designing a Conducive and Comfortable Boarding School Environment

An educational institution's success in shaping students' character heavily depends on its management. If not managed properly, it may lead to failure. Therefore, establishing a well-organized, conducive, and comfortable environment is essential before implementing other initiatives. This aligns with Veithzal Rivai (2009:621), who states that if a school (educational institution) provides a safe, orderly, and comfortable learning environment, then the teaching and learning process will be more enjoyable (enjoyable learning). Thus, creating such an environment in both Islamic boarding schools (*pontren*), and Islamic educational institutions in general, is a necessity. When the environment is well-structured, the process of character formation among *santri* will be much easier to achieve. Conversely, no matter how well-planned an education system is, if it is not supported by an adequate, comfortable, and safe environment, students may easily become bored, lose motivation, and ultimately fail to develop their character to its fullest potential.

b. Establishing Cooperation Between the Boarding School Community, Parents, and Society

In addition to creating a conducive and comfortable environment as mentioned earlier, cooperation between educators, parents, and society is equally important and essential. This principle has been effectively implemented at Pondok Pesantren Anharul Ulum Blitar. Through collaboration among these three key components, education aimed at shaping the character of *santri* and student in general is more likely to succeed. Beyond serving as a means to facilitate tasks, cooperation is also highly encouraged, as stated in the Qur'an (Surah Al-Ma'idah: 2), which reads:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

"And cooperate in righteousness and piety..." (Qur'an, Surah Al-Ma'idah: 2)

c. Making the Exemplary Behavior of Educators in the Boarding School Toward Santri

In relation to the parenting system aimed at shaping the character of *santri* at Pondok Pesantren Ibadurrahman and Mamba'ul Hisan, the role model behavior of various parties, including the boarding school community, parents, and society, is something that must be realized. This is based on the assumption that *santri* or students, in general, will imitate what they see and experience in their environment. If the role model behavior of the educators and the community is positive, this will be the key to the success of *santri* character formation.

On the contrary, if there is no good example set by the educators, such as the *pengasuh* (caretakers) and *asatidz* (teachers), then the outcome will likely be failure. For example, when we encourage our children to perform obligatory prayers in congregation, it is ironic if we do not participate ourselves in those prayers or other activities. This is also in line with the example set by Prophet Muhammad (PBUH), as mentioned in Al-Qur'an, Surah Al-Ahzab: 21, which states:

"Indeed, there has certainly been for you in the Messenger of Allah an excellent example..." (Qur'an, Surah Al-Ahzab: 21)

As educators, it is not enough to simply equip *santri* with theories and a curriculum; it also involves how educators can become role models and examples for their students. When students (*santri*) love and respect their teachers, everything that the educator says and does will be followed by the students (Ratna, 2009:157). Therefore, in shaping the character of our students, good role modeling is the key to success, as demonstrated in the two *pondok pesantren* mentioned above.

d. Providing Opportunities for Students Through Various Acts of Kindness via Boarding School Programs.

In relation to the parenting system for shaping the character of *santri* and simultaneously fostering mature thinking in their actions, providing opportunities for students (*santri*) to engage in acts of kindness is highly encouraged. This parenting style is what Baumrind (1967) refers to as the democratic

parenting style, which prioritizes the child's well-being in doing good, while not hesitating to guide and control them when necessary. This approach is also a foundation for achieving the perfect character formation of *santri* in the research locations studied by the author. By giving students opportunities to engage in various acts of kindness, they will gain valuable personal experiences. For example, in managing the canteen, both at Pondok Pesantren Anharul Ulum Kademangan, by giving *santri* the opportunity to participate in managing activities such as the canteen, it becomes a very valuable experience for them in the future when they engage with society. Similarly, other activities that can be handled by our students, as long as they are not against religious teachings, are also beneficial. This approach is exemplified by Abu Talib when he cared for the young Muhammad (PBUH), giving him the opportunity to engage in the noble task of shepherding sheep. The lessons learned from this experience had a positive impact on him when he became the Prophet, leading his people. From this, values such as responsibility, patience, honesty, compassion, and others emerge.

e. **Appreciating Santri's Creativity**

Appreciating creativity is very important for our students. If we do not pay attention to it and fail to give them recognition, they will become disappointed, lazy, hopeless, and this can eventually lead to serious consequences. We must avoid such outcomes for our students. The forms of appreciation vary. Based on the research findings from both *pondok pesantren* mentioned above, appreciation can come in the form of words, tangible items, or actions.

For example, words of praise such as, "Wow, that's amazing...", "Great job!", "Congratulations!", "I'm so proud of you today..." and so on. It could also be in the form of tangible rewards, such as giving pocket money to save, new clothes, school supplies (such as Quran-reading tools), and more. Additionally, it could be actions, such as allowing a high-achieving student the opportunity to perform on stage.

This is the approach educators should take to shape and guide the character development of their students, especially the *santri*, whether at Pondok Pesantren Anharul Ulum Kademangan Blitar. The key is to understand the psychology of our students. We must never fail to appreciate what they do, even if their efforts are not yet perfect. For instance, if they draw a house that looks like a tangled thread, let it be, and still say, "Wow, that's good! Try again..." and continue encouraging them.

f. **Providing Educative Punishments**

To motivate students not to repeat mistakes or violations, giving punishment is allowed, but it must be educational in nature. For instance, when a student (*santri*) does not perform prayers in congregation, they may be asked to sweep the floor or memorize short surahs from the Qur'an, which will ultimately benefit them. The core idea is that the punishment should not cause harm and should have an educational value. The severity of the punishment depends on the gravity of the mistake. For example, a child who steals money from a peer would receive a different punishment than one who simply misses congregational prayer. The implementation of these educative punishments aims to instill values such as responsibility, discipline, honesty, love for truth, and others. This is the guiding principle what the author found from the two *pondok pesantren* above in terms of shaping the character of *santri*.

g. **Instilling the Habit of Performing Congregational Fardhu Prayers**

Instilling the habit of performing *fardhu* prayers in congregation is not only about seeking the reward, which is twenty-seven times greater than praying alone, but it also carries values that are very important for our students. These include values such as love for Allah SWT and His Messenger, *taqwa* (piety), patience, togetherness, cleanliness, purity of heart, responsibility, love for excellence, and others. These values are some of the basic character traits of children, as developed by Megawangi (Arismantoro, 2008:28) through the Indonesian Heritage Foundation (IHF), which is based on nine core character traits that serve as the goals of character education. These nine core traits are: Love for Allah and the universe along with its contents, Responsibility, discipline, and independence, Honesty,

Respect and politeness, Compassion, care, and cooperation, Self-confidence, creativity, hard work, and perseverance, Justice and leadership, Kindness and humility, Tolerance, love for peace, and unity

h. Instilling the Habit of Reading the Qur'an

In relation to the formation of the character of students (*santri*), reading the Qur'an is not just about gaining rewards from Allah SWT for those who recite it, but more than that, it carries valuable character traits that we should instill in our students. These include the value of excellence, as stated in the hadith of the Prophet (PBUH): "Khairukum man ta'alamal Qur'an wa 'alamahu." (The best among you are those who learn the Qur'an and teach it). Additionally, there is the value of nobility for those who read it, as they are among the group that Allah SWT's paradise longs for. There are also many other character values that can be found in reading the Qur'an. If we can properly access and implement these values, it is highly likely that our students will become a Qur'anic generation that continuously earns Allah SWT's pleasure. This is what has been implemented at Pondok Pesantren Anharul Ulum Kademangan.

3.2 Discussion

This study demonstrates that integrated parenting management in Islamic boarding schools extends beyond conventional administrative functions by positioning character education as a comprehensive institutional responsibility embedded within daily educational practices. The findings indicate that character formation at Anharul Ulum Islamic Boarding School is supported by three interrelated mechanisms: the deliberate creation of a conducive educational environment, structured collaboration among *pesantren* stakeholders, and the consistent implementation of role modelling and educative guidance. Collectively, these mechanisms illustrate that effective character education is not achieved through isolated instructional activities but through an integrated management system that coordinates organizational structures, educational leadership, and Islamic values. This finding supports contemporary perspectives that sustainable character education requires a whole-school approach in which institutional culture, leadership, and stakeholder participation collectively reinforce students' moral development (Arthur et al., 2022; Berkowitz & Bier, 2023; OECD, 2024).

The first major finding highlights the importance of environmental planning as the foundation of character formation. Unlike educational settings that rely primarily on classroom instruction, the *pesantren* deliberately structures physical spaces, daily schedules, and social interactions to cultivate discipline, responsibility, and religious commitment. The predictable rhythm of daily activities, supervised communal life, and organized learning environment function as what educational scholars describe as the "hidden curriculum," where values are transmitted implicitly through institutional culture rather than explicit instruction alone (Jackson, 1968; Lickona, 1991). Within the framework of Terry's Planning function, this systematic environmental design demonstrates that organizational planning serves not merely administrative efficiency but also moral formation. Furthermore, these findings align with Bronfenbrenner's ecological systems theory, which argues that human development is strongly influenced by the interaction between individuals and their surrounding environments (Bronfenbrenner & Morris, 2006). In the *pesantren* context, environmental management becomes an educational strategy that continuously reinforces desirable behaviours through habituation, allowing students to internalize Islamic values as part of their everyday experiences rather than as abstract moral concepts.

Another important contribution of this study concerns the integration of *pesantren* leaders, parents, and local communities into a collaborative parenting management system. Rather than assigning responsibility for character education exclusively to *kyai* or teachers, the institution establishes structured communication, shared decision-making, and coordinated supervision among multiple stakeholders. This finding extends previous studies on *pesantren* management that primarily emphasize charismatic leadership by demonstrating that sustainable character education depends upon distributed responsibility across educational communities (Ramdhani & Taufiq, 2025; Sandiko et al., 2022). The collaborative model identified in this study reflects Epstein's (2018) framework of school-family-community partnerships, which argues that meaningful cooperation among educational

stakeholders significantly strengthens students' academic, social, and moral development. Similarly, UNESCO (2023) emphasizes that educational institutions addressing complex youth challenges require coordinated partnerships extending beyond school boundaries. The integration of parents and community members into institutional parenting management therefore represents an important organizational innovation, ensuring consistency between educational values practiced within the *pesantren* and those reinforced in students' family and social environments.

The findings further reveal that educator role modelling and educative discipline constitute the primary mechanisms through which Islamic values are internalized. Rather than emphasizing punitive sanctions, caregivers consistently employ constructive guidance, restorative disciplinary practices, and continuous exemplification of desirable behaviours. Daily congregational prayer, Qur'anic recitation, communal service, and positive reinforcement function as structured opportunities for students to observe and imitate moral conduct. These findings strongly support Bandura's (1977, 1986) Social Learning Theory, which explains that individuals acquire behaviours through observation, imitation, and reinforcement provided by significant role models. Within Islamic educational philosophy, this mechanism reflects the concept of *uswah hasanah*, whereby educators become living examples whose conduct possesses greater pedagogical influence than verbal instruction alone. Previous research similarly concludes that teachers' moral exemplarity represents one of the strongest predictors of successful character education because students tend to internalize behaviours consistently demonstrated by respected authority figures (Berkowitz & Bier, 2023; Lickona & Davidson, 2023). Consequently, character education within the *pesantren* is implemented not merely through curriculum content but through authentic interpersonal relationships that continuously reinforce moral identity formation.

An equally significant finding concerns the implementation of educative punishment and appreciation as complementary strategies for developing students' self-regulation. Instead of applying retributive discipline, the *pesantren* employs corrective activities such as Qur'anic memorization, community service, and facility maintenance that encourage students to reflect upon their behaviour while simultaneously developing responsibility and self-discipline. Likewise, recognition of students' creativity and achievement through verbal appreciation, public acknowledgement, and opportunities for leadership strengthens intrinsic motivation and positive behavioural reinforcement. These practices are consistent with restorative approaches to school discipline, which emphasize behavioural improvement, accountability, and relationship restoration rather than fear-based compliance (Gregory et al., 2016). From a management perspective, these strategies illustrate the Controlling function within Terry's POAC framework, where supervision is implemented as formative feedback that promotes continuous personal development instead of merely detecting violations. Such findings suggest that effective educational control should prioritize moral growth and self-regulation rather than institutional punishment alone.

The integration of Islamic values throughout the parenting management system also represents a noteworthy theoretical contribution. Rather than positioning POAC as a value-neutral administrative framework, this study demonstrates that each managerial function can be interpreted through the Islamic concept of *tarbiyah*, where planning, organizing, implementation, and supervision collectively serve the broader objective of holistic human development. Planning establishes an environment conducive to moral formation, organizing coordinates stakeholders around shared educational responsibilities, actuating translates Islamic values into daily educational practices, and controlling reinforces continuous reflection and behavioural improvement. This synthesis bridges classical educational management theory with Islamic educational philosophy, extending previous literature that has often treated administrative management and character education as separate domains (Abdalla, 2025; Ramdhani & Taufiq, 2025). Accordingly, the proposed integrated parenting management model contributes a culturally grounded framework that combines managerial effectiveness with value-based educational leadership.

Despite these important contributions, several limitations should be acknowledged. This research was conducted in a single *pesantren* with a distinctive social welfare orientation that accommodates economically disadvantaged and orphaned students. Consequently, the findings may not be fully transferable to other Islamic boarding schools operating under different organizational structures or educational missions. Furthermore, although phenomenological inquiry provides rich insights into stakeholders' lived experiences, the qualitative design does not permit statistical generalization of the findings. Future research should therefore examine the applicability of the proposed parenting management model across multiple *pesantren* representing diverse geographical, cultural, and institutional contexts. Comparative case studies, mixed-methods research, and longitudinal investigations would provide stronger evidence regarding the sustainability of collaborative parenting management and its long-term influence on students' character development. In addition, future studies should develop quantitative instruments capable of measuring the effectiveness of integrated parenting management, stakeholder collaboration, and value-based educational leadership, thereby strengthening empirical understanding of how Islamic educational institutions can systematically cultivate character formation within increasingly complex contemporary societies.

4. CONCLUSION

This study demonstrates that effective santri character formation at Pondok Pesantren Anharul Ulum is achieved through systematic planning and organizing, culminating in an integrated Pesantren–Family–Community parenting model. By functioning simultaneously as a moral education framework and a socio-economic support system for vulnerable students, the model addresses both developmental and welfare needs within a coordinated managerial ecosystem. Theoretically, this finding enriches Islamic education management by positioning collaborative parenting and social networks as core components of the POAC framework, bridging traditional *tarbiyah* principles with contemporary institutional governance. Practically, the results offer actionable guidance for stakeholders: *pesantren* leaders can institutionalize tripartite coordination forums, policymakers may adapt the model for national character education initiatives, and local communities can develop structured engagement schemes to reinforce value-based learning beyond institutional boundaries.

While this research establishes a foundational framework, its single-site qualitative design limits broad generalization and may reflect contextual subjectivity in data interpretation. Future research should therefore employ comparative multi-site designs across urban and rural *pesantren*, incorporate longitudinal methods to track long-term graduate character outcomes, and develop validated quantitative instruments to measure the efficacy of tripartite parenting synergies. Through these methodological expansions, the integrated parenting model can be rigorously tested, refined, and scaled to strengthen both Islamic educational management and broader character education practices.

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