



The Concept of Parenting Education in Pesantren College

Najmi Faza^{1*}, Nur Lathifah Aini², Ach. Nurholis Majid³

Institut Dirosat Islamiyah Al-Amien Prenduan

Email: *najmifaza.1993@gmail.com, ukhti.aini02@gmail.com, anurcholis1@gmail.com

Abstract: The moral degradation of children that is increasingly surfacing now often comes from poor parenting from parents and educators. It all starts with the lack of knowledge about parenting itself. Therefore, this study examines the concept of parenting education (*murabbiyat* education) applied to intensive female students at the pesantren college, Institut Dirosat Islamiyah Al-Amien (IDIA) Prenduan Sumenep. This research is qualitative research with the type of in-depth case study. Data collection techniques in this study were carried out through interviews, observation and documentation. To get the findings and conclusions, the researcher analyzes the data interactively. Data validity checking is done by triangulation of sources and triangulation of techniques. The results of this study indicate the implications of implementing the concept of *murabbiyat* education both theoretically and practically. It was found that the concept of *murabbiyat* education consists of several components, including (1) philosophy and values of *murabbiyat* education, (2) foundations of *murabbiyat* education, (3) *murabbiyat* education pattern, (4) curriculum of *murabbiyat* education, and (5) objectives of *murabbiyat* education.

Keywords: parenting education; *murabbiyat*; islamic univesity; pesantren



Introduction

Parenting education is an essential discussion in the technological era (Wahyuni et al., 2023). The reason is that child criminality occurs massively both as a subject and object. Ironically, this criminality occurs due to parents' maltreatment of children, both physically, socially, psychologically, mentally, and spiritually. In the data from the Central Bureau of Statistics (BPS), street children and abandoned children still rank third highest in the ranking of persons with social welfare problems (BPS).

The main reason for child criminality stems from parents' lack of understanding about parenting. The role of parents, who should be the first school and provide proper care for children, still needs to be fulfilled. This case has become an essential concern for many parties, to the point of mobilizing the National Law Development Agency (BPHN) of the Ministry of Law and Human Rights of the Republic of Indonesia to create the "BPHN mengasuh" program.

Essentially, parenting education is an education focused on increasing parents' capacity to meet children's developmental needs, which at least aims to ensure children's health and safety while passing on cultural values to future generations (Kazdin, 2000; Pirdaus, 2022). Furthermore, Jerome Kagan defines parenting as the efforts of parents or educators to provide education or care so that children can fulfill their responsibilities and contribute as members of society (Rosika, 2022).

Similar to the previous explanation. Jane B. Brooks also provides an overview of parenting as a reciprocal relationship that enables children to develop physically, emotionally, socially, and intellectually (Amala et al., 2022; Brooks, 2010). These important explanations provide a vital conclusion that parenting is a care carried out by parents and educators to prepare children for life both physically, emotionally, and spiritually.

However, this ideal has not been achieved significantly. In Indonesia, it was recorded that in 2022 there were 16,106 cases dominated by cases of sexual violence against children, reaching 9,588 cases. The percentage of most cases occurred at home, as much as 53%, with a percentage of 21% by parents and 29% by friends or boyfriends (Astungkoro & Suryarandika, 2023). The data is reinforced by the increase, which looks dramatic, from 4,162 cases in 2021 to 9,588 cases in 2022 (Indonesia, 2023).

Because of the prevalence of violence, the Indonesian Child Protection Commission (KPAI) encourages the Ministry of Education and Culture and education agencies to hold socialization in schools based on Permendikbud No. 82 of 2015 concerning preventing and handling violence in the school environment. In addition, it also seeks to educate educators about the psychology of child development based on Law No. 35 of 2014 related to child protection and the Convention on the Rights of the Child (KHA) (Rojab, 2022).

The cases of violence that have surfaced are now at an emergency level. KPAI data recorded 4,683 complaints throughout 2022, of which there were 2,113 complaints of special protection of children, 1,960 complaints of family environment and alternative care, 429 complaints in the education and culture



sector, 120 complaints in the health and welfare sector and 41 complaints of violations of children's freedom rights (Nababan, 2023) Chivalrous inequality always occurs without any prevention efforts. In the end, parents and teachers lose self-efficacy in parenting their children.

Based on the facts discussed, there needs to be research and theoretical refreshment so that it becomes a reference for solving parenting problems, especially theoretical concepts from the side of the Islamic religion interpreted by the pesantren community. Nurcholish Madjid (2005) emphasized that pesantren have had sensitivity and resilience in responding to all the demands and challenges of life. To obtain a theoretical concept of parenting, this article will examine in depth the concept of parenting education termed *murabbiyat* education in pesantren colleges, Institut Dirosat Islamiyah Al-Amien (IDIA) Prenduan Sumenep.

Method

This research uses a qualitative approach with a case study type. To obtain data, researchers collected data through interviews, observation and documentation. Researchers made observations by looking at parenting education activities around the dormitory and lecture classes. Meanwhile, interviews were conducted with leaders, lecturers, and students. The researcher also corroborated these two data with policy documentation, curriculum, and other corroborating documents.

After the data is collected, the researcher analyzes the data with interactive data analysis in the form of data condensation, data presentation, conclusions, and verification. Triangulating sources and triangulating techniques do data validity checking.

Result & Discussion

Institut Dirosat Islamiyah Al-Amien Prenduan has a concept of *murabbiyat* education (parenting education) as a process of preparing parents and educators in families, schools and communities. *Murabbiyat* education is focused on developing the knowledge and morals of women who will become parents and educators. It is not just a method of parenting but also a role model for children and students.

As a concept, *murabbiyat* education is the result of the abstraction of ideas of the founders and caregivers of Al-Amien Prenduan Islamic Boarding School, which are classified and categorized into five things, including (1) the philosophy and values of *murabbiyat* education (2) the basis of *murabbiyat* education (3) the pattern of *murabbiyat* education (4) the material of *murabbiyat* education, and (5) the purpose of *murabbiyat* education.

Philosophy and Values of Murabbiyat Education

The general idea of *murabbiyat* education is to form women with 4 minimum characters, namely: 1) *shalihah linafsiha*; 2) *murabbiyah liauladiha*; 3) *ra'iyah fi baiti jauziha*; and 4) *qoidah liqaumiha* (Zarkasyi, 2022). These four characteristics become the philosophy as well as the values in *murabbiyat* education.

The philosophy and value of *murabbiyat* education above is an entity to answer people's problems. Among them, unrest due to the lack of knowledge of



parenting parents (mothers) and the loss of awareness of the duties and nature of a woman. Therefore, the philosophy and values are formulated as provisions for Ma'had IDIA Prenduan students to become *mar'atus shalihah*, *murabbiyah*, and *da'iah* in the community (Syubli, 2022).

The explanations above explain that philosophy and values are essential to *murabbiyat* education, forming the ideal *murabbiyah* profile in the family and social environment.

Another important thing about the philosophy of *murabbiyat* education is to ensure that the entire process and results of education refer to *mar'atun kamilah* (perfect woman) who runs her life by sticking to her nature as a strong woman, wise in achieving their goals and continuing their career in society, without leaving their status as parents or educators (Jauhari, n.d.).

Parenting education at IDIA Prenduan strengthens the insight of a woman's responsibilities and rights in carrying out her duties according to her position. When she becomes a teacher, she becomes a true teacher; when she becomes a mother, she becomes a mother who educates (Majid, 2021).

Foundations of *Murabbiyat* Education

The source of law that is the basis of reference for *murabbiyat* education is the Qur'an, sunnah and ijihad. The three sources of law are the parameters for implementing *murabbiyat* education in shaping the style and personality of women who are expected to become future parents (Daradjat dan dkk, 2008). The activities of *murabbiyat* education are based on three sources of Islamic law, with the hope that *murabbiyat* education is well implemented and sustainable.

The three foundations of Islamic law were chosen selectively not only as an argument that IDIA Prenduan is an Islamic institution but because it has the content of creed, sharia and morals that give birth to intellectually and morally superior individuals (Mubarok, 2022). Islamic law, especially the Qur'an, confirms the meaning of nurturing, not just controlling. One example can be found in the vision, mission and hymn of IDIA Prenduan that as humans, we were created to worship Allah alone, so we are also required to act as *mundzirul qaum* (warner of the people) and *mutafaqqih fiddin* (A person who deepens the religion) (Mun'im, 2022). The reflection of the Qur'an is sought to be the basis for behaving and acting in doing anything. Not only in the realm of vision, mission and hymns, but even *murabbiyat* education also runs on Islamic solid rules and norms with self-habitation. So opportunities for sinning will be minimal because the person formed is a person who obeys the creator.

Meanwhile, the hadith "*al-ummu madrasatul ula*" (mother as the first school) confirms the urgent position of *murabbiyat* education for IDIA Prenduan intensive students who will be future mothers. Mothers are the centre of education for their families. Her role occupies a position as an educator and preacher to others. As a result, *murabbiyat* education becomes an education that truly prepares mothers who give birth to a good generation in the future (Wardah, 2022).

On the other hand, ijihad provides a middle way for complicated matters to be resolved. With the principle of mutual consensus, *ijtihad* is the last resort in deciding policies on these matters. For example, discipline was united into one perception until the term "*iqob mudarraj*" (graded punishment) emerged as a



tiered punishment. There is a classification of punishment based on the provision of colour bands for violators of the law or rules. Yellow means a warning, red means a final warning, and black means a sign of handing back care to parents. So, the punishment is only sometimes imposed on intensive students based on the offence level committed by returning to the three Islamic legal bases (Syubli, 2022).

In *murabbiyat* education, the decision to refer to the three foundations of Islamic law is a logical consequence of pesantren, as Islamic educational institutions implement Islamic teachings and spirit as a way of life.

Murabbiyat Education Pattern

Murabbiyat education implemented at IDIA Prenduan comprehensively integrates pesantren and university education patterns. Both are implemented with an Islamic spirit, ma'hadi and tarbawi based on perfect faith, broad knowledge, and true charity. Education that is carried out is also accompanied by research, service, and good governance to be able to maintain the existence of the institution's image (STATUTA IDIA, 2016). It can be seen that the institution's efforts are organizing integrative and credible education focused on developing and fostering superior character as self-actualization in the tri centre of education.

The patterns of *murabbiyat* education above are implemented using a typical triple model of parenting that is authoritative (democratic), namely *da'wah*, *uswah* (role model) and *shuhbah* (closely assist) for 24 hours even until they become alumni of the Institution. The care given to intensive female students is accompanied by continuous mentoring by modelling the ethics of a murabbiyah, namely educators and caregivers of women. So the Institution deliberately engineers a system that runs like a college as "*al-madrasah*", a dormitory as "*al-manzil*", and interaction between people as "*al-mujtama*" (Mun'im, 2022). This is done so that the entire process of *murabbiyat* education can be internalized in female students and form ideal attitudes and behaviours under the educational objectives set by the Institution. This principle directs physical, emotional and social intelligence through the development and education provided to IDIA Prenduan's intensive female students (Djuwita, 2020).

On the other hand, applied parenting also uses emotional closeness to form a close relationship between emotional students and educators like a "biological mother". Parenting is actualized through care, love, care and affection (Musyfie, 2022). Refined by adopting interactions between peers or also called peer teaching when interacting to others, both semester siblings to their semester siblings and vice versa (Husain, 2022). When female students receive this parenting pattern, there is automatically a synergy that is built in their souls through the running routine so that the purpose of concept formulation can be achieved (Wardah, 2022).

In its implementation, parenting in IDIA is a transfer of responsibility from parents to institutions (Ahmadi, 2022). Caregivers hold the responsibility with authority based on character qualifications, experience and established knowledge of qur'ani communication patterns (Wardah, 2022). In Islam, the transfer of parenting happened in the Muhammad era, and it is permissible to hand over parenting by parents to others by choosing caregivers who can educate morals and faith (Yusuf bin Abdurrahman, 2001), so with the transfer of parenting



responsibilities from parents to institutions that can educate female students, both cognitive, affective, and psychomotor.

On the other hand, the institution makes the tagline "*mahasnantri*" (santri of college) to build the identity and brand image of *ma'had*-based campus. In this case, the institution hopes that the entire program will not only intensively have space to experience studying from a *ma'had*-based campus system. The institution makes this a place to build a campus image by introducing this concept to the community. However, the flagship program is an integrated curriculum, combining the pesantren curriculum and higher education (Mun'im, 2022). This means that IDIA has provided a unique system for this *murabbiyat* education. "*Mahasnantri*" is an identity and an actualized appreciation in the *murabbiyat* education process.

Explaining again the methods applied at IDIA Prenduan in *murabbiyat* education, the most typical is *suhbah muraqabah* in *mubasyarah* or "*ishlahul mubasyir*" (Husain, 2022). This method focused on forming three aspects of intelligence: academic, moral, and spiritual. However, among the three aspects, morals are the most emphasized (Rohiem, 2022). So in its application, the two methods are carried out with several variations of methods called "*mar'atus shalihah education*" (education to form perfect woman), including exemplary guidance, advice, stories, *bil hikmah*, habituation with discipline, giving motivation (*tasyji'*) and punishment or shock therapy (Syubli, 2022).

To support the success of this *murabbiyat* education, the institution organizes a year-long service teacher program after completing education, in order to touch the three aspects of intelligence (academic, moral, and spiritual) and to maintain the pattern of integrity provided (Ahmadi, 2022).

Curriculum of *Murabbiyat* Education

Murabbiyat education material is support that complements the education process itself. The material is divided into *shabahiyah* (pesantren material) lectures and daytime lectures. The *shabahiyah* material and day lectures are integrated into intra-curricular, extracurricular, and co-curricular activities. The routine pattern is deliberately built on transdisciplinary principles.

In Intracurricular, lessons such as *tarbiyatul usrah* by Abdullah Nashih Ulwan, *fiqh*, *mabadi' ta'lim*, and courses such as field experience practice (Zarkasyi, 2022). In extracurricular materials, such as *maharatun nisa'*, *funun nisa'*, *ibadah 'amaliah*, and manners, in the study of BEMA and UKM. The implementation itself is carried out after *shabahiyah* (pesantren material) lectures to hone and equip skills. So the nature of the material taught is life and experience skills (Rohiem, 2022). Meanwhile, in co-curricular *murabbiyat* education material is provided through KULSUB (subuh lecture), *istirham*, and *daurah fiqhiyah* or *ishlahul ibadah*, which fills the needs of female students' soul space (Tidjani, 2022).

In determining the material, IDIA selects teaching materials based on the needs of students. So that between *shabahiyah* lectures (boarding) and daytime lectures run in balance. The materials taught include religious, human and material or natural studies—all to support discipline to form good behavioural attitudes and develop communication and social skills.



Objectives of *Murabbiyat* Education

The purpose of *murabbiyat* education is to produce a generation of *muslimah kaffah* with the soul of the true *murabbiyah* with the character of a natural leader who has capabilities in every aspect of life, wildly when plunging into society later (Zarkasyi, 2022). However, in this case, the emphasis is more on the figure of parents or educators who can educate morals.

The internalization of *murabbiyat* education is reflected in the five souls of the pesantren, pesantren values, philosophy, vision, mission, motto and others. Everything refers to the Qur'an, hadith, and ijihad in all aspects, especially *tarbiyah 'aqliyah* (intellectual education), *tarbiyah jismaniyah* (fiscal education), and *tarbiyah khuluqiyah* (moral education), with psychological parameters. The internalization of *murabbiyat* aims to foster awareness in finding the essence of the learners' identity as prospective parents or educators who have broad knowledge, perfect faith, and true charity in the future. As a result, the muzzle ends at "*li izzil Islam wal muslimin*" by preparing parents or educators, especially women, for the reason that the position of women is central to educating children (Husain, 2022).

In addition to the above objectives, *murabbiyat* education aims to prepare *murabbiyah* who are "*qurrata a'yun*" for children and students. The next goal of *murabbiyat* education is to prepare parents who can fulfil their obligations with a comprehensive world and hereafter orientation.

The pesantren administrators implement three functions of the organtri to achieve the educational objectives of *murabbiyat*. The three functions are 1) as an assistant to the caregivers of the pesantren in the educational process, 2) as a medium for organizational training for administrators and members and 3) as a channel for the aspirations of all *ma'had* residents (Mubarok, 2022) In carrying out this function, there is a process of distributing mandates and responsibilities given to senior students. This effort shows that there is an effort to form assertive attitudes in harmony (*ta'ayusy*) in carrying out organizational functions to maintain the stability of the educational process.

Conclusions

After analyzing and discussing in depth the concept of parenting education or what is called *murabbiyat* education case study students at IDIA Prenduan Sumenep, the researcher concluded that the Institut Dirosat Islamiyah Al-Amien Prenduan implemented *murabbiyat* education as a process of preparing prospective parents who are competent and ideal to overcome the problems of moral degradation of children caused by wrong parenting, lack of knowledge and parenting skills.

The concept of *murabbiyat* education in IDIA Prenduan consists of (1) Philosophy and values of *murabbiyat* education, (2) Foundations of *murabbiyat* education, (3) *murabbiyat* education pattern, (4) Curriculum of *murabbiyat* education, and (5) Objectives of *murabbiyat* education. The philosophy and value of *murabbiyat* education is the ideal female entity based on the teachings of the Quran and Sunnah. The ideal woman has at least four minimum characters, *shalihah linafsiha* (good personal for her self); *murabbiyah liauladiha* (educator for their childern); *ra'iyah fi baiti jauziha* (being responsible at home); and *qoidah*



liqaumiha (leader of people). The process of parenting education (*murabbiyat*) is carried out integratively with a curriculum that is compiled to produce women educators in the family and community environment.

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