

## ISLAMIC BOARDING SCHOOLS AND INDEPENDENCE FROM SOCIOLOGICAL CONCEPTS



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### Abstract

Formal education in Indonesia consists of various levels, from basic to tertiary, with regulations set by law to ensure access to education for all citizens. Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, have played an important role in shaping the character of the nation's generation, especially in the context of spiritual education. However, with the increasing interest of modern parents in sending their children to Islamic boarding schools, challenges arise related to parenting patterns and parents' expectations regarding their children's education in Islamic boarding schools. This article discusses the shift in parenting patterns of modern parents who tend to spoil children, thus having a negative impact on their independence. Pesantren, with a boarding system that emphasizes independence, faces a dilemma between meeting parental expectations and maintaining its traditional values. This study uses literature study methods to examine the concept of Islamic boarding schools and student independence, as well as identifying optimal parenting patterns in fostering children's independence in Islamic boarding schools. The research results show the importance of synergy between parents and Islamic boarding schools in educating children in a balanced way, both from an academic and spiritual perspective, to face the challenges of modernization.

### Abstrak

Pendidikan formal di Indonesia terdiri dari berbagai jenjang, mulai dari dasar hingga tinggi, dengan regulasi yang ditetapkan oleh undang-undang untuk memastikan akses pendidikan bagi semua warga negara. Pesantren, sebagai lembaga pendidikan Islam tertua di Indonesia, telah memainkan peran penting dalam membentuk karakter generasi bangsa, terutama dalam konteks pendidikan spiritual. Namun, dengan meningkatnya minat orang tua modern mengirimkan anak ke pesantren, muncul tantangan terkait pola asuh dan harapan orang tua terhadap pendidikan anak di pesantren. Artikel ini membahas pergeseran pola asuh orang tua zaman modern yang cenderung memanjakan anak, sehingga berdampak negatif pada kemandirian mereka. Pesantren, dengan sistem asrama yang menekankan kemandirian, menghadapi dilema antara memenuhi harapan orang tua dan mempertahankan nilai-nilai tradisionalnya. Kajian ini menggunakan metode studi kepustakaan untuk menelaah konsep pesantren dan kemandirian santri, serta mengidentifikasi pola asuh yang optimal dalam menumbuhkan kemandirian anak di pesantren. Hasil penelitian menunjukkan pentingnya sinergi antara orang tua dan pesantren dalam mendidik anak secara seimbang, baik dari segi akademis maupun spiritual, untuk menghadapi tantangan modernisasi.

## INTRODUCTION

Article 14 of Law Number 20 of 2003 concerning the National Education System states that formal education levels consist of primary, secondary and higher education. In addition, Article 17 (paragraph 2) regulates that basic education includes Elementary School, Madrasah Ibtidaiyah, or similar form, as well as Junior High School, Madrasah Tsanawiyah,



or other equivalent form. Secondary education includes High School, Madrasah Aliyah, Vocational High School, Vocational Madrasah Aliyah, or equivalent. Meanwhile, higher education refers to the level of education after secondary school, including diplomas, licenses, masters, majors, and doctoral degrees, which are held by higher education institutions (Indonesia *et al.*, 2003).

The majority of the Indonesian population who embrace Islam have agreed to form the Unitary State of the Republic of Indonesia, which is based on the values of Pancasila and the 1945 Constitution. This agreement guarantees the freedom of religious communities in carrying out and developing education. Article 31 paragraph 2 of the 1945 Constitution confirms the government's commitment to strive and implement a national education system in accordance with the provisions of the law. This reflects support for ensuring that every citizen, including Muslims, can access education in accordance with applicable legal norms.

After Indonesia achieved independence, Muslims' awareness of the important role of their struggle in achieving independence increased. The government, realizing this urgency, is working to improve Islamic education in Indonesia. The manifestation of this awareness can be seen in the formulation of Law of the Republic of Indonesia Number 2 of 1989. Furthermore, the Indonesian Government continued this commitment by issuing Decree Number 20 of 2003 which regulates the implementation of the national education system. This decision was taken as a concrete step in integrating Islamic education into the framework of the national education system (Jannah, 2013).

Entering the 2000s, there was an increase in parents' interest in sending their children to Islamic boarding schools. This is related to parents' awareness of the complexity of life's challenges in the future, where not only intellectual (IQ) and emotional (EQ) intelligence are needed, but also spiritual intelligence (SQ). Academic intelligence that is not balanced with spiritual intelligence can result in negative behavior in children, which is detrimental to many parties. Islamic boarding schools, as the first Islamic educational institutions in Indonesia, are considered to answer these demands by presenting an education system that combines the Islamic boarding school and madrasa curriculum. This is considered a solution to ensure that children are not only intelligent from an academic perspective, but also from a spiritual perspective (Kamal, 2018).

However, it turns out that this situation creates a dilemma where parents completely hand over their children's education to Islamic boarding schools. However, this is accompanied by several prohibitions which can actually hinder the development of children's independence and lower their self-confidence. These prohibitions often make children less polite towards educators and educational staff. On the one hand, parents are willing to pay high education costs, but on the other hand, they are not willing to allow their children to be educated according to the culture prevailing in Islamic boarding schools. This situation creates tension between parents' expectations of quality education and disagreement with some aspects of the culture or rules at the Islamic boarding school that are considered to be hindering their child's development.

## METHODS

This research uses a type of library research. Literature review is research where data collection techniques are carried out in the field (in the library) based on reading literature that provides information about a research topic. The information is then reduced, presented and presented using research procedures (Sari & Asmendri, 2020). This approach uses various literature studies. In the literature, journals and books are used that support the development of ideas about the concept of Islamic boarding school and independence

## RESULT AND DISCUSSION

## **RESULT**

### 1. Islamic boarding school

Traditional Islamic boarding schools emerged in remote areas of Indonesia before independence, founded by clerics as centers of Islamic research and strategic places for people's struggles, including resistance to colonialism and nationalist military training. Concrete evidence is found in the appointment of several clerics as national heroes during the independence struggle. The founders of the country, especially among the Islamic boarding school students, shaped the character of this nation based on Islamic boarding school values. Even though he returned from school in the Middle East, the ulama was supported by fellow ulama without government support, establishing Islamic boarding schools and becoming teachers in remote villages. There, they formed the character of a generation that was intelligent, moral, and had a spirit of resistance to foreign colonialism (Bani, 2015).

Compared to other educational institutions, Islamic boarding schools can be considered a special culture. Its uniqueness is reflected in an independent leadership model, universal literature that has been maintained with consistency for centuries, as well as a value system that is different from societies outside the area where Muslims who adhere to it live (Setiawan & Velasufah, 2019). The educational process is carried out through traditional arrangements, methods and reading materials. Both in the context of formal teaching in multi-level educational institutions such as schools or madrasas, or through the halaqah system using the weton or sorogan method. The main characteristic of this traditional teaching approach lies in its emphasis on literal understanding of a book (Dhofier, 2019). In relation to this, Islamic boarding schools are considered to have the ability to train students so they can live their lives independently, different from formal educational institutions. The dormitory system in Islamic boarding schools, along with its characteristics, encourages students to be able to complete and carry out tasks in daily life independently (Setiawan & Velasufah, 2019).

At the end of the 20th century, the establishment of Islamic boarding schools was different from the past. If previously Islamic boarding schools were established as the core of local life, now Islamic boarding schools stand in villages or communities that are more crowded or advanced. The condition of the people is relatively good, and the economy can be considered well-established. The founder and caretaker did not come from the area, but from outside the city who were assigned to establish and manage the Islamic boarding school.

Over time, Islamic boarding schools face increasingly complex problems that need to be identified from now on. One of the issues that arises is the challenge of modernization or modern lifestyle. Although there are positive impacts of modernization, especially in the advancement of science and technology, it needs to be carefully considered to overcome the negative impacts that may arise (Lisnawati, 2020). However, along with this progress, more and more negative aspects are emerging, such as the erasure of eastern cultural values, religious values among the younger generation and moral decline. Based on what was found in the field, the issue of student independence is also a big problem because parents want facilities that help their sons and daughters in carrying out daily activities, especially washing and ironing their own clothes.

### 2. Modern Parenting Patterns

The education process continues along the course of our lives, and is also known as lifelong education or life-long education. However, it is important to remember that education is also undergoing transformation in line with developments over time and technology. In the current digital era, society is facing extraordinary technological advances (Aslan, 2019). Human life cannot be separated from technology. Technology has a central role in human life, and its impacts, both positive and negative, permeate various aspects of

life. The negative impacts of the complexity of the current digital era, such as changes in children's moral behavior that raise concerns, are becoming very real. Therefore, the role of parenting provided by parents in the family environment has a crucial role in shaping the values received by children.

Illahi describes parenting patterns as the behavior applied by mothers and fathers when interacting with their children. This relates to several aspects, such as parental techniques for instilling discipline, giving rewards or punishments, providing attention, and providing other responses that have an impact on the formation of a child's character. How parents show sincere affection and a firm attitude is not an act of cruelty or arrogance, but is part of a balanced and wise approach in educating children (Fimansyah, 2019). Mussen stated that parenting style refers to various parental strategies for encouraging children to achieve goals. These goals involve developing the knowledge, values, ethics, and behaviors that parents want their children to have as they enter adulthood.

Intan Erlita, a psychologist, stated that today's parents give too much love to their children. Where children are always helped in doing things that should be basic abilities for them. This also results in them becoming soft children and having weak fighting power. Apart from that, current economic demands also require mothers to work outside the home to help the family's economy. As a consequence, children are forced to entrust their care duties to other parties, and this of course has impacts that can be interpreted as positive or negative, both for children and parents. Similar conditions are also the background to why parents decide to send their children to Islamic boarding schools (Adnan, 2020).

### 3. Fostering an Independent Attitude in Children

Children, as gifts from Allah SWT and heirs to the nation's future, have diverse potentials that need to be optimized. The extraordinary potential that children have must be developed in line with the stages of their development. Therefore, it is necessary to provide education from an early age so that children's growth and development can reach optimal levels.

Behavior refers to all actions, actions, or responses carried out by a person or individual, either with full awareness or without realizing it. Independence, on the other hand, is an attitude or desire to do something according to one's own capacity, without depending on other people, and with full responsibility for the actions taken. Thus, independent behavior is all actions, deeds or responses carried out by a person or child, either with awareness or without awareness, in accordance with the individual's abilities, without dependence on other parties, and carried out with enthusiasm and full responsibility for the results. that action (Juwita *et al.*, 2015).

According to the definition contained in the Big Indonesian Dictionary published by the Ministry of Education and Culture, independence refers to the state or ability to act independently without depending on other people. However, it should be further noted that in reality, no human being is able to live truly independently without dependence on other people. Humans are naturally social creatures who cannot be separated from social life. Therefore, independence should refer to a person's ability to create positive things that can develop their potential, although in this process, cooperation and interaction with other people is still needed (Amin, 2019).

To foster independence in children, steps should be taken from an early age, especially during the golden period of a child's growth and development. In this phase, the child's emotional center develops significantly. Therefore, it is important and has a big impact to teach independence from an early age. These efforts will have a positive influence that continues into adulthood. Therefore, those involved in the process of raising children at an early stage must embed these values carefully (Syafrida Siregar, 2017).

Forms of parental pampering that have a negative effect on children's independence:

- a. Helping children every time they do work that children their age should have mastered.
- b. Dictating to children all their work
- c. It's too easy to feel sorry for your child for every task and obligation he or she carries out
- d. Comparing children
- e. Setting too high expectations for children
- f. Prioritize IQ intelligence above everything else
- g. Provide convenience for children
- h. Not brave in many things.

Fadhral bin Zaid was once impressed to see a boy from an Arab family, and he praised him very much. The mother then shared her experiences on how to educate her child. When the child is five years old, he is entrusted to an educator. These educators teach reading skills, memorizing the Al-Quran and poetry. The child is also invited to learn about the glorious history of his people and is given an example of the commendable deeds carried out by his father and grandfather. When he entered adolescence, Fadhral invited him to learn horse riding skills, master weapons, explore various areas, and learn to listen and carry out orders (Abdullah Nashih Ulwan, 2019).

In general, in Indonesia, children who enter Islamic boarding schools are usually teenagers. In this period, they are experiencing a transition in all aspects of life, including both physical and psychological aspects. According to Elizabeth Hurlock, adolescent development tasks involve several things: 1) Development of biological aspects; 2) Accepting adult roles based on the influence of habits; 3) Achievement of emotional freedom from parents and/or other adults; 4) Achieving a personal outlook on life; 5) Realization of individual identity and participation in youth culture itself.

Therefore, it is natural for Islamic boarding schools to apply the rules as previously applied. With the aim of fulfilling the development tasks of its students in addition to building the characteristics of Islamic boarding school education itself. Consistency and firmness are the main keys to fostering children's independence which is practiced by Islamic boarding schools. This is also a principle that parents should adhere to at home in an effort to foster their children's independence.

## ***DISCUSSION***

Education, sociology and anthropology have a complementary relationship. Education occurs in the context of the social life of human society, and anthropology plays a role in explaining the history of the development of human education in that social context. Anthropology is a scientific discipline that focuses its study on humans and has existed since the beginning of human civilization. The process of development of human civilization which is reflected in culture is the result of continuous educational efforts. At all times, people continue to learn various things to meet their basic needs, survive, and continue to improve their quality of life. Education, as a tool for the sustainable development of human civilization, is part of efforts to improve the quality of life.

In dealing with issues regarding the level of independence of students and the attitudes of parents in Islamic boarding schools, several causes can be explained from a sociological perspective. Although one may be extremely careful, one must still carry out one's obligations in accordance with language, customs, traditions, and social laws, all of which constitute "social truth." This social truth is not something created or designed by individuals, but rather something they are forced to recognize and adapt to. Individuals will face the consequences of social rejection and punishment if they reject these "social truths." Therefore, striking elements of sociological idealism can be found in Durkheim's theory (Brennan, 2017).

The law of three stages of human development coined by Auguste Comte, namely theological, metaphysical and positivist (Muhammad Syukur, 2018). First, the theological phase. Second, the stage characterized by human belief in abstract and universal natural laws. Third, take positive and scientific steps (scientific thinking stage) (Chabibi, 2019).

From the description above, it is clear that the stage that parents go through is the positivism stage. They measure and compare the costs incurred which should be commensurate with the services received. Furthermore, Karl Marx's thoughts divided humans into two groups, namely the bourgeoisie and the proletariat. The bourgeois concept today is not the same as it was during the industrial revolution when Karl Marx discovered his concept of thought. But it's a broader concept. Where the bourgeoisie means those who are in power, who are stronger, who are smarter and other super things. In educating students in Islamic boarding schools, parents, as the group that has material contributions, are in a bourgeois position so they can act as they wish towards the Islamic boarding school (Umanailo, 2019). They do not realize that within the framework of education, Islamic boarding schools have control over student behavior. Because education must be implemented as optimally as possible in accordance with the objectives set by legislation and the vision and mission that have been formulated by the Islamic boarding school itself.

Marx stated that as time goes by, society will remain divided into classes, especially the ruling class, and all power and wealth will be centralized. Institutions such as law, philosophy, religion, and art reflect the economic status of a particular class. On the other hand, Weber is more inclined to support the role of history and culture as something unique. These two figures together formed the basis for the economic school, where sociology became a science in its own right (Muhammad Syukur, 2018).

Effective education involves social interaction between the elements involved in the educational process, namely students, teachers and educational institutions. Excessive parental involvement can disrupt the existing social balance, so that the goals set by the Islamic boarding school are not achieved in accordance with the predetermined mission (Isma *et al.*, 2023). As is known, social action in Islamic boarding schools is based on four principles, namely rational instrumental, value-based, traditional, and affective.

In the context of Islamic boarding school education, the rational instrumental principle refers to an approach taken in a rational and measurable way to achieve certain goals. Islamic boarding school education, which often has a focus on Islamic religious teaching, uses this principle to ensure that the teaching and learning methods implemented efficiently support the achievement of desired educational goals (Sobari, 2024). In this case, the rational instrumental approach focuses on efforts to maximize the effectiveness of the educational process by planning and implementing logical and measurable strategies to achieve the desired results. Islamic boarding schools cannot carelessly set policies, especially policies that will harm their students. This policy is of course based on good values and passed down through habits. Which will ultimately manifest as an action or behavior that remains in the students.

## CONCLUSION

Social facts that occur in Islamic boarding schools where Islamic boarding school education initially aims to instill independence in students. Recently, there has been a change in the attitude of parents who dictate to Islamic boarding schools what they can and cannot do to their children. This creates a lack of independence for the students, the Islamic boarding school eventually turns into a place to laze around.

Too much parental involvement in Islamic boarding school education has damaged the value system that applies in Islamic boarding schools. Therefore, Islamic boarding schools need to take rational instrumental and value-based actions towards parents before accepting

a student. In this way, each element in the Islamic boarding school can be aware of its respective position in the education system.

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