Pesantren Parenting as A Solution To Students' Moral Degradation (A Systematic Literature Review)

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Abstract: Education is actually not only a place for transferring knowledge, but also instilling positive personality values. So that education becomes a solution in answering the problem of moral degradation and various cases related to the morals of students. Pesantren (Islamic Boarding School) as the oldest educational institution in Indonesia has curriculum autonomy and the implementation of education is not only centered on knowledge, but also prioritizes the religious values and morals of students. This study aims to determine the effect of boarding schools as a solution to the problem of moral degradation. This study uses the Systematic Literature Review (SLR) method, with the research data in the form of 25 studies related to the role of Islamic boarding school parenting on the formation of morals for students. There are various methods of parenting applied by Islamic Boarding Schools, namely authoritarian parenting, democratic parenting, or a combination of both. The parenting provided starts from the transfer of knowledge, habituation of daily worship, personal advice, and the role of guardians as role models for students. The results of the analysis of the research data indicate that all studies are effective in shaping the positive character of students so that this parenting style can be a solution to the problem of students' moral degradation.

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Introduction

The progress of the times does not always provide convenience and benefits for humans. In this age of sophisticated technology, humans are increasingly complacent with its various sophistication. In addition, many human roles have been replaced by technological advances, such as learning, which now does not need to have a face-to-face teacher. Although the learning process can be more efficient, in fact not all educational values can be transferred to students. One of the values that is lacking or even does not reach students well is moral values.

Education is not just a process of transferring knowledge from teachers to students, but rather a process and transfer of positive character values in students. As stated in Indonesian Law No. 20 of 2003 concerning the National Education System, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control,

personality, intelligence, noble character, and skills needed by themselves, society, nation and state. Thus, there are three competencies that must be achieved by students, namely Knowledge, Skills and Attitude Competencies.

A data obtained from the website of the National Narcotics Agency (BNN) of the Republic of Indonesia, in 2018 drug abuse among students reached 2.29 million people. It is also added that the age prone to exposure to drug abuse is the population aged 15-35 years. Turning to other cases, which are also still hotly discussed in the world of education in 2022, namely cases of bullying. Data from the Indonesian Child Protection Commission (KPAI) states that there were 226 cases of physical, psychological violence, including bullying in 2022. Most of these cases of violence against school students occurred in the school environment.

According to data from the Indonesian Ministry of Health in 2015, 15-17 years old is the largest proportion of first-time dating. About 33.3% of female adolescents and 34.5% of male adolescents aged 15-19 had dated when they were under 15 years old. In general, more adolescent boys reported having had sex than girls. Not only is the phenomenon of LGBT cases becoming a trendy style nowadays, free sex among Indonesian teenagers is increasingly very worrying throughout 2018. Because an increasing number of newborn babies are being dumped on the streets. Ind Police Watch (IPW) data throughout January 2018 there were 54 babies who were dumped in Indonesia. This figure has doubled by more than 100 percent when compared to the same period in January 2017, the number of baby dumping in Indonesia was high in history, namely 179 babies dumped on the streets, 79 died, 10 were still in fetal form and 89 were successfully rescued (Lazuardi, 2018).

School is one of the places that can accommodate the formation of positive student habits. In addition to other factors that cause cases of violence in students, the school environment, which should be able to become a place to learn knowledge, develop skills, and instill morals, turns into a frightening place for these students. There are three factors that cause bullying among students, namely family factors, peers, and mass media (Hidayati, 2019). In addition, according to Theodore and Sudarji (2019), the factors that cause bullying are parenting, school, self-esteem and group norms. In line with these two studies, Utami (2019) stated that the factors that cause bullying behavior are (1) individual factors in the form of an attitude that is too quiet and a low self-concept that makes students potential victims of bullying; (2) school factors (school climate) that negatively support bullying that occurs; (3) family factors that are less harmonious cause students to have a low self-concept; (4) unhealthy friendship factors will cause students to potentially become bullies. Based on the above opinions, it can be concluded that the causes of bullying cases are parenting (family), school environment (including peers), and mass media.

Another case that has also colored the world of Indonesian education recently is violence committed by teachers to students and vice versa. A data taken from the databoks.katadata.co.id page, sexual violence committed by teachers/teachers in reported educational institutions (2015 - August 2020) has the highest number compared to lecturers, principals, or fellow students.

Another case also emerged, namely the violence committed by students and parents of students against teachers. Reporting from the Kemendikbud window page (2022), in early February 2018 the mass media in Indonesia was busy reporting the death of Ahmad Budi Cahyono, a teacher at SMA Negeri 1 Torjun, Sampang, Madura, East Java, allegedly due to violence from his students during class hours. A few days later, news emerged of violence

against the head of SMP 4 in Lolak, North Sulawesi. This time, the perpetrator of violence was a parent who was offended by the punishment of signing a statement given to his child.

Various problems in the world of education indicate the existence of moral degradation in the world of education. This series of cases shows the irony of Indonesian education. Teachers and students who should have a sense of mutual adrift not only the process of transferring knowledge, but also the connection of hearts between them. Because the role of the teacher in school is a parent for students. Indeed, teachers are able to provide care, like their own children. In addition, parents should also understand the role of teachers as substitute parents while at school. This trust in teachers is also a cause of violence experienced by teachers.

In the Big Indonesian Dictionary, (2014) Degradation/dégradation/decline, deterioration, decline, (quality, morale, rank). The word Moral comes from the Latin word "mos" which means habit. Moral comes from Latin, Morality is a human term calling humanity or other people in actions that have positive values. Setyoningsih (2018) explains that the basic concept of morality contains the values of human behavior or actions in the form of goodness and badness through the size of religious norms, legal norms, manners and manners, cultural norms or community customs. Thus, moral degradation is a condition where there has been moral decline, which means that individuals and groups have violated the rules and procedures that apply in society. The cases that have been described previously have been enough to illustrate how there is a decline in the morals of the world of education, especially among students.

Islamic boarding school, as the oldest educational model in Indonesia, which has an autonomous education system, is a place of learning that not only focuses on improving knowledge and skills, but also emphasizes the cultivation of good morals. Islamic boarding school is an Islamic religious education institution that grows and is recognized by the surrounding community, with a dormitory system (complex), where students receive religious education through a recitation system or madrasah which is fully under the sovereignty of the leadership of one or several kiai with distinctive characteristics that are charismatic and independent in all respects (Arifin, 1996).

According to Velasufah and Setiawan (2020), other values developed by pesantren are independence, cooperation, love for the country, honesty, compassion, respect, sincerity, humility, responsibility, care, patience, peace, deliberation, tolerance and equality. Pesantren is then seen as successful in forming positive characters in students (santri) because it applies holistic education, in the form of tarbiyah (learning) which includes ta'lîm (teaching) and ta'dîb (character building or disciplining).

The educational process in the boarding school is in the highest leadership, namely the Kiyai, then down to the Guardian who plays a role in the daily activities of the students. Boarding school is an institution that is different from the pattern of life in Indonesian society, there is a process of forming its own values with all its symbols and a hierarchical system that is obeyed (Wahid, 2001). These values do not grow spontaneously, but through a process that students undergo in the boarding school.

As a unique system of life, pesantren has a different pattern of life from the pattern of life in society in general. The pattern of life in pesantren is formed naturally through the process of instilling values complete with its symbols, the existence of outward attraction, and the development of a process of influence with the community outside it. As can be shown from the outward appearance, the physical symbols of pesantren consisting of mosques, huts, and kiai residences, show a typical pattern of life as a religious community

consisting of santri with kiai as the main leader. (Muhtadi, 2004). The pesantren education process that is able to educate students with good morals is the existence of parenting in the pesantren environment. This parenting pattern is a process of transferring knowledge, habituation, and exemplary behavior from Kiyai and Wali Asuh.

The data collected by the author is a journal that discusses the Role of Islamic Boarding School Parenting Patterns on Santri / Student Character Building starting from 2015 - 2022. so that it is expected to be able to answer educational problems related to student character education (moral degradation). This data is determined by the SLR (systematic literature review) method. The author searches for various journals related to the problem through google scholar, then the results are identified to take the core points of the journal. The purpose of this SLR-based research is to connect Pesantren Parenting as a solution to the problem of moral degradation of students.

Methods

This research uses the systematic literature review (SLR) method. SLR is a way to identify, evaluate and interpret all available research with specific research questions, or topic areas, or phenomena of interest (Kitchenham, 2007). Francis and Baldesari in Siswanto (2010) stated the SLR steps as follows:

1. Formulating research questions

   This study contains three research questions (RQ) as follows:
   a. How is the parenting pattern implemented by the boarding school? (RQ1).
   b. What is the impact of the parenting pattern applied by the boarding school? (RQ2).
   c. How is the effectiveness of the application of boarding school parenting on the character building of students? (RQ3).

2. Conduct a systematic review literature search

   The literature search process that was carried out was sourced from various national journal platforms. To facilitate the literature search, researchers focus on several criteria that are in accordance with the research question (RQ), so that the discovery of literature that does not match the criteria will not be used in this study. The following are the journal selection criteria:
   a. The data used only relates to the parenting patterns applied by Islamic boarding schools such as authoritarian, democratic, and other forms of parenting that have an impact on the character building of students.
   b. Data obtained through the website https://scholar.google.com.
   c. Data used in the time span of 2015 - 2022.

3. Screening and selecting suitable research articles.

   This stage searches and selects literature by taking literature that can answer research questions. The data obtained was then evaluated through a screening process based on the quality assessment criteria previously described. The following are the criteria for assessing suitable data:
   a. Forms of parenting applied by the boarding school (RQ1).
   b. The impact of parenting patterns applied to the formation of santri character (RQ2).
   c. The effectiveness of parenting patterns applied to the formation of santri character as a solution to student moral degradation (RQ3).

4. Analyze and synthesize qualitative findings.

At this stage, the process of analyzing and synthesizing qualitative findings is carried out by categorizing, reviewing, and presenting in the research report. The information obtained from this stage will then become material in the discussion of the study results.

5. Enforce quality control.
   This quality control stage is carried out to review the literature used in the research and the results of the analysis of the literature. Quality control is carried out by discussing with expert lecturers so that the research results will not cause bias.
6. Compile the final report
   The final report is done by writing up the research and publishing it in an accredited journal.

Research Results And Discussion

Research Results

No	Author's name	RQ1 form of parenting	RQ2 Impact on learners	RQ3 effectiveness
1.	Kemas Mas' ud Ali, Aida Imtihana, Fajri Ismail, Herman Zaini (2017)	Authoritarian Parenting	Formation of disciplinary attitudes, and good morals	Effective
2.	Ine Sinthia, Dadan Nurulhaq, Asep Andi Rahman, Imas Masripah (2020)	Democratic Parenting	Formation of discipline in congregational prayer	Effective
3.	Ina Ambarwati (2018)	Authoritarian and Democratic Parenting	Honest and disciplined character building	Effective
4.	Irfa Azizah (2017)	Democratic parenting and emotional intelligence	Establishment of discipline	Effective
5.	Oki Witasari, Subur Subur (2022)	Authoritarian Parenting	Formation of students with uswatun hasanah character, obeying the rules, a figure who understands religion	Effective
6.	Achmad Fawaid, Uswatun Hasanah (2020)	The role of the foster guardian	Formation of students with moral character and broad insight	Effective
7.	Amalina Rizki R (2016)	Democratic parenting	Formation of discipline, noble character, and high social spirit	Effective

8.	Aji sofanudin, Rakhmawati Prihastuty, dan Hamidullohibda (2021)	Democratic parenting	Establishment of discipline and noble character	Effective
9.	M Zuhaery (2015)	Parenting with a combination of teaching, rewarding, and persuasion models and packaging of more modern parenting patterns	Formation of students who are spiritually independent, soft skills, insight, and financially.	Effective
10.	Fani Fadilah, Fahmi Irfani, Nirwan Syafrin (2022)	Authoritarian parenting	Formation of santri adab to the teacher	Effective
11.	Yasshinta, Chodidjah Makarim (2018)	Authoritarian and democratic parenting	Character building of santri	Effective
12.	Primana Athoiriyah (2019)	Democratic and situational parenting	Formation of obedient students and better moral development	Effective
13.	Siti masitoh (2021)	Democratic parenting (scientific and moral tarbiyah method)	Formation of good morals for students	Effective
14.	Mukhlisin (2021)	Democratic and authoritarian parenting	Good character building for students	Effective
15.	Ayuni Mahendra (2021)	Democratic, liberal, and authoritarian parenting	Formation of santri morals	Effective
16.	Ermawati, Rita Alfin (2022)	Parenting style of pesantren caregivers	Formation of discipline and intelligence of female santri	Effective
17.	Siti Zubaidah (2017)	Dormitory supervisor's parenting style	Formation of student discipline	Effective
18.	Masrianita Siregar (2022)	Authoritarian parenting	Formation of better santri morals	Effective
19.	Ika Kamelia (2019)	Parenting	Formation of	Effective

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		methods of repentance / dhikr, exemplary, and understanding the character of students	better santri morals	
20.	Laily Jamelia Farhah Uly Gusniarti (2016)	Authoritarian parenting of mentors	Student self-adjustment	Effective
21.	Nadia Eka Rahmayanti, Aisah Indati, (2017)	Democratic and authoritarian parenting	Formation of santri self-concept	Effective
22.	Yuniarsih Sri Rahayu (2020)	Authoritarian, permissive, and democratic parenting	Formation of students who are more disciplined and have good personalities	Effective
23.	Nur lailatul farida, Heru siswanto (2019)	Democratic and authoritarian parenting	Character building of santriwati	Effective
24.	Iqbal karim, ahmad nasrukin (2020)	Foster care program	Formation of students' discipline attitude	Effective
25.	Mokhammad Ashif Barkhia (2020)	Asatidz's parenting style	Positive character building of santri	Effective

Discussion

The results of the analysis of the 25 literatures above obtained that there are various parenting methods applied by boarding schools to form a better personality of students. This method is based on the leader of the boarding school called Kiyai, as well as the conditions of the students or learners. From the literature obtained, there are two dominant parenting methods used by boarding schools in an effort to shape the personalities of students with good morals. Namely authoritarian and democratic parenting. Then, the parenting pattern has an impact on increasing the morale and discipline of students.

Thaha in Arjoni (2017) defines parenting epistemologically, namely the word "pattern" is defined as a way of working, and the word "foster" means taking care of (caring for and educating) children, guiding (helping, training, and so on) oriented towards independence. In terminology, parenting is the best way taken by parents in educating children as a manifestation of responsibility to children. Thus, it can be concluded that parenting is a way of working used in caring for and educating, as well as guiding children with the aim that children become independent. Of course, the parenting process provided is pursued so that the child has good morals and personality.

Pesantren, in addition to being a place to learn religious knowledge, is also a place to shape the character of students such as respect for others, discipline, honesty, independence, and so on (Indra, 2016). The parenting pattern in boarding schools starts from educating,

guiding, and directing in terms of moral formation, carried out by caregivers or boarding school administrators as a substitute for the role of parents at home (Sinthia, et al. 2020). The process of educating the morals or morals of students, in this case referred to as santri in boarding schools, is carried out by caregivers who are then referred to as Asatidz /ah and chaired by the head of the pesantren who is referred to as Kiyai.

The data from the analysis of the article above shows that there are two types of parenting patterns that are dominantly used by Islamic boarding schools. Namely authoritarian and democratic parenting. The first parenting pattern is authoritarian parenting which centers on one figure only. The figure has full authority in regulating and students and students must obey him (Ali, et al. 2017). The figure is the Kiyai. This parenting pattern is centered on the caregiver, so in its application there are rules that must be obeyed by the students. If the santri do not obey or violate these rules, the santri will receive sanctions. Yashinta (2018) added that santri must obey all boarding school policies. With a strict attitude, it is considered an attitude that must be implemented, because then students must become disciplined in their daily lives. In disciplining santri, Ali et al. (2017) can be done, among others, by exemplifying the caregivers through advice, guidance, and ta'zir (punishment). Authoritarian parenting in its application is strict, not even a little seen as rigid. Mukhlisin (2021) in line with this explains that the emphasis of this parenting pattern is obedience without asking questions and respecting the level of power. However, authoritarian parenting in some Islamic boarding schools fosters good character in students. As in the research conducted by Rahmayanti, et al. (2017) which shows a positive relationship between authoritative parenting and santri self-concept, Karim et al (2020), Siregar (2022), Zubaidah (2017), Ermawati (2022), Ali, et al (2017) authoritarian parenting forms santri discipline, Witasari et al (2022), authoritarian parenting has an impact on the formation of obedient and religiously savvy santri characters, and Fadilah et al (2022) also show that authoritarian parenting is effective in forming santri adab to teachers. Farhah et al (2016) in their research also stated that authoritarian parenting by mentors can effectively encourage santri self-adjustment. These studies show effective results in the application of authoritarian parenting in pesantren because the caregivers and Kiyai act as role models. So that students understand their position as learners who must obey their teachers.

Second, democratic parenting. In this parenting pattern, caregivers or teachers of Islamic boarding schools are more concerned with the development of santri, santri interests, santri talents, and others (Yashinta, et al. 2018). Mukhlisin (2021) added that parents (in this case the caregivers) provide clear reasons and are willing to listen to their children (santri) but also do not hesitate to set some firm behaviors in determining boundaries. Santri are also involved in santri management organizations that concern their daily lives at the boarding school. Thus, they will practice being responsible for themselves.

Democratic parenting is more flexible when compared to authoritarian parenting. Although its application involves a lot of santri, the role of the caregiver still runs, especially in the process of transferring knowledge and supervision. Several studies related to democratic parenting show the formation of good morals for santri. Research by Shintia et al (2020), Sofanudin et al (2021), Athoiriyah (2019), Azizah (2017), Masitoh (2021), Barkhia (2020) democratic parenting can shape santri discipline, Amalina (2016) in her research shows that democratic parenting can also shape the morals and social spirit of santri.

In addition to authoritarian and democratic parenting, some boarding schools also apply a combination of these two parenting styles. In its application, the figures who must be obeyed in the pesantren are Kiyai and caregivers/asatidz but listen and provide

opportunities for students to learn to be responsible for the decisions chosen. Research conducted by Ambarwati (2018), Fawaid et al (2020), Zuhaery (2015), Yashinta and Makarim (2018), Mukhlisin (2021), Mahendra (2021), Kamelia (2019), Rahmayanti (2017), Rahayu (2020), Farida (2019), shows that this combined parenting pattern has good effectiveness in shaping positive santri characters (independent, disciplined and good personality).

The literature that has been analyzed above has answered the problem of moral degradation of students, as evidenced by the effective research results of the applied parenting patterns. With the existence of boarding schools with religion as the focus of knowledge and personality learning, it can be a solution to the decline in the morals or character of students. This is because boarding schools apply good habits, which are also supported by the example of teachers, then encouraged by directive regulations, and a positive environment that protects students or learners from the free reach of the outside world.

Based on the literature from the research that has been conducted, it can be concluded that the parenting patterns applied by boarding schools can be a solution to the moral degradation of students. The parenting patterns applied are adjusted to the conditions of the pesantren and students, namely authoritarian, democratic, and a combination of both. Then from the application of this parenting pattern, it shows the formation of the character of students who are noble, disciplined, highly social, good adab towards teachers effectively. The author adds, parenting with any method can be effective if it is supported by the exemplary caregiver as a substitute parent for students, and the trust of santri parents to the pesantren.

Acknowledgments

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