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Research Article

Student Care Strategy Through Application Code Of Ethics Of Santri In Pesantren Al-Qur'an Cijantung Ciamis

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Abstract. The pattern of parenting for santri in pesantren is quite varied, but there is no single parenting model that is said to be the most effective because each pesantren has different conditions. The purpose of this research is to see how the parenting model for Santri at Pesantren Al-Qur'an Cijantung Ciamis, the model of supervision, guidance, discipline, reward, and punishment in pesantren, and the implementation of the Santri Code of Ethics are carried out. This research is qualitative, with the main instrument being the researcher himself (*a human instrument*). This study uses data collection methods such as observation, interviews, and documentation. In data analysis techniques, using four stages, namely data reduction, data presentation, interpretation, and conclusion of data. The results of the study show that Pesantren Al-Qur'an Cijantung Ciamis, in caring for students, has a parenting system guided by the Santri Code of Ethics, which is carried out democratically. The code of ethics for students is the highest rule that must be obeyed by all students, including those who live in pesantren. The Code of Ethics is a standard of behavior and morals that must be obeyed by all students.

Keywords: Parenting for Santri, Code of Ethics, Islamic boarding school

Abstrak. Pola pengasuhan santri di pesantren cukup bervariasi, namun belum ada satu model pengasuhan yang dikatakan paling efektif, karena masing-masing pesantren memiliki kondisi yang berbeda. Tujuan penelitian ini untuk melihat bagaimana model pengasuhan para santri di Pesantren Al-Qur'an Cijantung Ciamis, bagaimana model pengawasan, bimbingan, disiplin, hadiah dan hukuman di pesantren serta bagaimana Implementasi Kode Etik Santri itu dilakukan. Penelitian ini adalah penelitian kualitatif, dengan Instrumen utama adalah peneliti sendiri (*human instrument*). Penelitian ini menggunakan metode pengumpulan data dengan observasi, wawancara, dan dokumentasi. Dalam teknik analisis data, menggunakan empat tahapan yaitu reduksi data, penyajian data, penafsiran dan penyimpulan data. Hasil penelitian menunjukkan bahwa Pondok Pesantren Al-Qur'an Cijantung Ciamis dalam melakukan pengasuhan kepada santri memiliki sistem pengasuhan dengan berpedoman pada Kode Etik Santri yang dilakukan secara demokratis. Kode etik santri merupakan aturan tertinggi yang harus dipatuhi oleh semua santri dan peserta didik yang tinggal di Pondok pesantren. Kode Etik adalah standar perilaku dan akhlak yang harus dipatuhi oleh seluruh santri.

Kata Kunci: Pengasuhan, Kode Etik Santri, Pesantren

INTRODUCTION

Caring for students in Madrasah or boarding schools is very vital. In the parenting process, it is often attached to discipline, including what happens in Islamic boarding schools. It's just that the disciplinary patterns that occur in Islamic boarding schools are quite varied: authoritarian disciplinary, democratic disciplinary, and permissive disciplinary. The pattern of authoritarian discipline still exists in many Islamic boarding schools. Islamic boarding schools have strict rules that are rigid and without explanation. The disciplinary pattern in this type of Islamic boarding school usually dictates all the actions that should be carried out by the students and does not expect the students to refute the decisions that have been made; if they violate them, they apply corporal punishment. Corporal punishment is a punishment that is still carried out by some Islamic boarding schools against students by using violence with the aim of disciplining them, such as hitting the hand with a ruler, pulling the hair because it is too long, ordering push-ups because it is late, slapping the head with a prayer rug because it is not fluent in reading, and so on. Discipline is often misunderstood and equated with punishment. For some teachers, instilling discipline means punishment. (Fahham, 2015).

Some other student parenting problems include: 1) Not all students apply the values obtained from the material presented by the Counseling Guidance teacher in everyday life. 2) Not all students take advantage of counseling and guidance services in schools. 3) There are still some parents who do not understand and apply parenting styles that are adapted to the characteristics and character of the child. 4) There are still parents who do parenting based on conscience and pay little attention to the ideas and opinions of their children. 5) Not all educators and education staff can communicate with students well, so they do not build interaction skills. 6) There are still students who behave poorly as a result of the school environment. 7) There are still students who copy the results of their friends' work. 8) Not all students have independence as part of their individual character, so the provision of counseling and

guidance services is felt to be appropriate for adolescents, as is the case in the high school where this research was conducted. (Mahmudi, 2020).

From a parental perspective, many parents of students fully surrender their children's education to the school and are less cooperative towards various matters concerning their child's learning development (Safilu & Yuris, 2019). Parents really have great hopes for their children who live in Islamic boarding schools so that they really become children with good character, pious, and successful without knowing how the process of realizing these hopes is a very difficult thing.

In realizing these various expectations, Pesantren carry out different strategies. Pesantren Al-Qur'an Cijantung, in caring for students, has a parenting system guided by the Santri Code of Ethics. The code of ethics for students is the highest rule that must be obeyed by all students and students who live in Islamic boarding schools, both at the Madrasah Tsanawiyah level and the Madrasah Aliyah level. This research is focused on the parenting strategies of students carried out by the Pesantren Al-Qur'an Cijantung Ciamis through the implementation of the Santri Code of Ethics. In general, the formulation of the problem of this research is what is the parenting strategy of Pesantren Al-Qur'an Cijantung Ciamis for students? by answering three main problems, namely: 1) What is the profile of the model of parenting for students in Pesantren Al-Qur'an Cijantung Ciamis? 2) What are the aspects of upbringing of students that include supervision, guidance, discipline, and rewards and punishments in the dormitories for students? 3) How is the implementation of the Santri Code of Ethics in caring for students in Pesantren Al-Qur'an Cijantung Ciamis? This research is based on the assumption that the Santri Code of Ethics implemented at the Pesantren Al-Qur'an Cijantung Ciamis will have a positive impact on the upbringing of students in the aspects of supervision, guidance, discipline, and rewards and punishments.

Literature Review

Several relevant studies related to parenting students in dormitories include Suhandi, in his research entitled "Strengthening Character Education Through Parenting and Exemplary Patterns at Al Bayan Sukabumi PU High School," revealed that SMA Pesantren Unggul Al Bayan Sukabumi implemented character education through parenting and exemplary patterns by getting closer between the teacher as a guide and students in the same environment. Students are required to live in dormitories, and most of the teachers also live in the school environment. The school appoints a vice principal of the boarding school whose job is to facilitate and control all student activities in the dormitory, and this task is also assisted by dormitory caretakers who guide an average of 20 students (Tonny K. Suhandi, Dedi Mulyasana, Adjat Sudradjat, 2020).

Another study was carried out by Azizah entitled "Democratic Parenting in Early Childhood Social Emotional Development at Mother Ponorogo Daycare," revealing parenting strategies carried out at "Ibunda" Daycare Center using democratic parenting by prioritizing social emotional children based on the child's enthusiasm and sense of happiness and excitement and not providing rules that curb children's expression (Suci Midsyahri Azizah, 2019). In another view, Fawaid revealed

that the implementation of the guardianship system is very significant for the life of the pesantren community (Achmad Fawaid, 2020). In her research, Maghfirah said that 1) The majority of verbal violence was in the low category for students in Islamic boarding schools; 2) The majority of ustaz authoritarian parenting styles were in the high category for students in Islamic boarding schools; and 3) There was a significant negative relationship between the authoritarian parenting style of ustaz dormitories and verbal violence among young students in Islamic boarding schools (Maghfirah & Duryati, 2019).

The research entitled "Reinforcement of Furudul Ainiyah Santri Through Intensification of Foster Guardians at the Nurul Jadid Islamic Boarding School" states that the role of foster guardians is very significant in aspects of the development of students as a whole (Agus R. & Aliah (2020)). Meanwhile, the research entitled Development of New Santri Input Based on Adaptation-Quarantine: Analysis Study of New Santri at the Yanabii'ul Qur'an Kudus Islamic Boarding School, stated that going through a process of planning, selection, and quarantine to be able to become new santri at the pesantren is a form of effort on the part of the management so that prospective students from an early age understand the strengths and weaknesses of new students, and then it is easy to develop the various potential of new students. (Siregar & Aini, 2019).

While Fadhillah & Apriadi, in their research on Ustadz Communication Patterns in Fostering Santri Morals, state in the case study of the Dea Malela Modern Islamic Boarding School that there are two communication patterns in the moral development of Santri at the Dea Malela Islamic Boarding School that occur at the Dea Malela Modern Islamic Boarding School, namely the wheel communication pattern and the chain communication pattern (Fadhillah & Apriadi, 2020), entitled The Relationship Between Parenting and Emotional Intelligence with Interpersonal Communication in Binjai State Madrasah Aliyah Students states that Binjai Aliyah Madrasah students have a tendency to democratic parenting and have high emotional intelligence and interpersonal communication (Fauzi & Hasanuddin, 2019). In his research on Parenting Patterns in Social Behavior of the Millennial Generation In terms of Neuroscience, it is stated that the proper parenting style in the millennial generation for controlling the lives of children is democratic parenting because the more democratic parenting style is applied, the higher the emotional maturity in making decisions (Haq, T., 2020).

Some of the studies above are more concerned with how parenting strengthens the character of students, how democratic parenting causes violence, and how parenting styles relate to intelligence. Some of these studies have not focused on how the implementation of the code of ethics for students, such as at the Pesantren Al-Qur'an Cijantung Ciamis, influences the parenting patterns of students in Islamic boarding schools. This study captures the aspects of student parenting that include supervision, guidance, discipline, rewards, and punishments at the Pesantren Al-Qur'an Cijantung Ciamis, as well as how the implementation of the Santri Code of Ethics influences the parenting pattern of students at the Islamic boarding school.

RESEARCH METHODOLOGY

Paradigmatically, this type of research is qualitative. This research is descriptive in nature and tends to use analysis by emphasizing process and meaning. Data collection was carried out by observing each activity and, of course, from the results of interviews and distributing questionnaires to respondents. This research was conducted at the Pesantren Al-Qur'an Cijantung Ciamis with the target audience of students who became students at MAN 3 Ciamis and lived at that pesantren. The data sources for this research include primary and secondary sources. The primary data sources are caregivers and students. The main data sources are recorded through written notes, video or audio tape recording, taking photos, and films. As for additional data, researchers seek and document various data from other sources in order to enrich the data, be it through books, photos, articles, newspapers, statistical data, and so on. The instrument in this study was the researcher himself (a human instrument). In this study, researchers used data collection techniques that included observation, interviews, documentation, questionnaires, and a literature study. To complement the results of interviews, observations, and documentation about parenting patterns conducted by the Pesantren Al-Qur'an Cijantung Ciamis, the researcher distributed questionnaires to 30 students to find out their views and experiences while studying at the Islamic boarding school. Measurements were made on five aspects, which included supervision, communication, discipline, punishment and reward, and parenting patterns in general. In data analysis techniques, there are four components, where the four components are cyclical and interactive processes in a study. The four components are data reduction, data presentation, data interpretation, and conclusion.

RESULT AND DISCUSSION

Profile of Pesantren Al-Qur'an Cijantung Ciamis

Pesantren Al-Qur'an Cijantung Ciamis was founded in 1935, ten years before the Republic of Indonesia was proclaimed independent. The founder and pioneer is KH. Mochammad Sirodj (Babah), the first son of KH. Hayat and Hj. Fatmah, who was born in 1910. Starting from a piece of waqf land from KH. Idris, his maternal grandfather, who is located in Cijantung hamlet, Adultri Village, Cijeungjing District, Ciamis Regency, KHM. Sirodj started pioneering and built a simple boarding house and a simple prayer room as well. Armed with the knowledge he got from several Islamic boarding school scholars and adengans he visited, among others Pesantren Kiara Bandung-Banjarsari Ciamis, Pesantren Cikalang-Tasikmalaya, Pesantren Cikuncung-Bandung, and for seven years, he studied Qira'at al-Quran with several Sheikhs in Mecca Almukarramah, Saudi Arabia, especially Sheikh Ibrahim Al-Ghomrowi, a very famous scholar of the Quran. In this humble place, he carried out jihad day and night in order to spread the Islamic religious message. To the students who come from various regions, he teaches knowledge about the basics of Islam, especially knowledge and understanding of qira'at al-Quran and how to read and write the Qur'an correctly, fluently, and tartil according to the rules of tajwid science.

The existence of the Pesantren Al-Qur'an Cijantung Ciamis in the history of the growth of Islamic boarding schools in West Java can be categorized as the oldest

Pesantren Al-Qur'an along with the Lontar-Serang Banten Islamic Boarding School led by KH. Sholeh Ma'mun, KHM Sirodj contemporary, while studying in Makkah. From the womb of the Cijantung Islamic Boarding School, many alumni of Qura' experts have been born, some of whom have been able to establish institutions or become successors to institutions built by their parents on a small, medium, and large scale. Besides being able to establish Islamic boarding schools, the alumni have also participated in broadcasting the Qur'an through MTQ at the regional, national, and international levels. And until now, the Pesantren Al-Qur'an Cijantung Ciamis has always contributed and become a training ground for West Java caravans that are prepared for national and international MTQ events.

In subsequent developments, the Pesantren Cijantung did not stop from time to time in the process of empowering itself and adapting to the times. The pure salafiyah curriculum model and scientific studies are limited to the qirat of the Qur'an, which was carried out for 30 years, namely from its establishment in 1935 until the early 1970s, and which began to be renewed and enriched by adopting the national curriculum (the Ministry of Education and Culture at that time and the Ministry of Religion) through the provision of education, namely the Madrasah Mualimin (SD/MI level), as well as the Teacher Education School (SPG), which was opened from 1970 to 1991. Then, in 1986, the Madrasah Tsanawiyah (MTs) was opened; in 1988, the Madrasah Aliyah (MA/SMU) was opened, whose status changed to Madrasah Aliyah Negeri (MAN) in 1997; and in 2007, the Madrasah Ibtidaiyah (MI) was established. To ensure the continuity of existing formal educational institutions and their further development, a foundation was formed with the name "Yayasan Pendidikan Al-Islam Cijantung".

The study of the yellow book, which was originally focused on books related to the sciences of the Qur'an (*tajwid*), has since been enriched with lessons (*Kitab*) of fiqh, tauhid, Arabic (*nahwu, sharaf, and balaghah*), as well as English lessons. Along with the times, the learning method that originally used the classical method was replaced, starting in 2006, by methods of accelerating the quality of education, such as *the Amtsilaty Method* (a fast way to read the yellow book), *the Qiro'aty Method* (a fast way to read the Qur'an), and the BBQ Method (a quick way to read the Qur'an).

In line with that, in order to support the smooth running of education in Islamic boarding schools, supporting institutions and other infrastructure were also built, such as the Islamic boarding school economic institution established in 1994, namely Kopontren/BBMT Asy-Syifa, which is engaged in the business of General Trading and Savings and loan Services. In 1996, the first Islamic Boarding School Health Post (POSKESTREN) was established in West Java, which was inaugurated directly by the Head of the Regional Health Office of West Java Province. Furthermore, in 2000 a Computer Education Institute was established, in 2003 a Pesantren library building was built, which is currently in the process of collecting books and scriptures as a library collection, and in 2008 the "Air Quro" Hexagonal business was developed. Over time, in order to improve the quality and quantity of education, improvements have been made in various sectors, from learning programs to institutional organizations. On the basis that almost all assets owned are waqf from the Almaghurlah KH. Moh. Sirodj as the founder of the pesantren, starting this year,

to be precise, since March 2015, a change in the name of the foundation was carried out, which was originally called the Yayasan Pendidikan Al-Islam, which was changed to Yayasan Wakaf KH. Moh. Sirodj Cijantung.

The vision of Pesantren Al-Qur'an Cijantung is "To become a modern Islamic boarding school based on Ulumul Quran studies by developing superior madrasah and special Al-Qur'an programs that can play their roles and functions independently within the framework of *Ahlu-Sunnah wal-Jama'ah* aqidah". While its missions are: 1) To make the Pesantren Al-Qur'an Cijantung an educational institution that is a center for Islamic religious studies oriented towards the study of the Koran which is open to the Muslim community; 2) Developing a pesantren education system that is anticipatory towards changes on the basis of Al-Quran studies; 3) Strengthening the Pesantren Al-Qur'an Cijantung as a da'wah institution to uphold Islamic teachings; 4) Develop various halal businesses that can support the independence of Islamic boarding schools; 5) Play an active role with various parties in order to achieve the goals of Islamic boarding schools as educational institutions and da'wah institutions.

While the leadership of the pesantren when this research was carried out included the position of caretaker of the pesantren, KH. Moch. Ma'sum Sirodj, The leadership of the Islamic Boarding School consists of several Kyai, between KH. Drs. Ahmad Hidayat, SH, Dra. Hj. Siti Masyitoh, Drs. H. O. Nurmuhammad, MM, K. Abdul Aziz, SE, and KH. Drs. Asep Basirun; Mudaris: KH. Moch. Oni Sya'roni (Fiqh/Tauhid), KH. Hasyim As'ary (Qira'at Al-Qur'an), Ky. Sirojudin Abas (Fiqh/Tauhid), Hj. Euis Muhafillah, Dra. (Keputrian), Hj. Dewi Ratnasari, Dra (Bahasa Inggris), Hj. Idah Faridah (Fiqh/Tauhid), Hj. Epon Farida Hani (Fiqh/Tauhid), Iir Abdul Haris, M.Ag. (Tafsir/Ushul Fiqih/Ulumul Qur'an) dan H. Ahmad Muhajir (Tahfidz Al-Qur'an). While the Waqf Foundation Management is KH. Drs. O. Nur Muhammad, MM, Iir Abdul Haris, M.Ag., K. Abdul Aziz, SE, KH. Drs. Asep Basirun, Said Attanzani, S.Sos., Abdul Gopur, Zenal Muttakin, S.Ag., Mamat Rahmat, S.Ag., Dande Rifa'I Hielmi, Alpian Ramadhan and H. Ahmad Muhajir, S.Pd.I.

Condition of Santri

In general, the students of the Al-Qur'an Islamic Boarding School in Cijantung are divided into three categories of age levels, namely students at the early level, Ibtidaiyah (SD), Santri at the Tsanawiyah level, and Santri at the Aliyah level. The rest are students and general students, or Santri Takhoshush. The areas of origin of the students generally vary, namely the Priangan region (Ciamis, Banjar, Tasikmalaya, Garut, Bandung, and Sumedang), Majalengka, Kuningan, Cianjur, Subang, Purwakarta, Cirebon, Jabodetabek, Cilacap, and Brebes. Others came from Lampung, South Sumatra, Batam, and NTT. The number of students based on data for the 2020-2021 academic year is as follows:

1. Santri Mukim

No	Level	Total
1	Madrasah Tsanawiyah	425
2	Madrasah Aliyah (MAN 3 Ciamis)	570

3	Santri Takhashush	265
Total		1260

2. Non Mukimin

No	Level	Total
1	Madrasah Diniyah	375
2	Madrasah Ibtidaiyah	440
3	Majelis Taklim (MT)	1200
4	Raudhatul Athfal	144
Total		2159

This Islamic boarding school has several supporting institutions, including Ash-Syifa Kopontren, Islamic Boarding School Health Post, Micro-Forest for Education, Smart House with the name Andalan, learning support facilities, especially RA and MI, Madrasah Tsanawiyah, and Madrasah Aliyah. Apart from that, of course, it is supported by an adequate curriculum. The curriculum includes ideas, planning, implementation, and evaluation (Saridudin, 2020), and of course there are the desired competencies. The Islamic Boarding School curriculum includes several competencies, including Reading and writing the Qur'an. 1) Students are able to read the Qur'an correctly (according to the provisions of *makharijul letters and tajwid*); 2) Students can read the Qur'an beautifully (*qiraah bil murattal au bil naghmah*); 3) Students are able to write Arabic correctly (according to the writing rules and *qawa'id al-lughah*); 4) Students can memorize the Qur'an (*juz amma, juz 29, sura yasiin*, and other surahs). Some of the subject matter includes: 1) *Qira'aty* (for students who cannot read the Al-Qur'an); 2) *Calligraphy* (presented in an integrated manner with BBQ material, except those who are interested in developing *calligraphy* can take special extracurricular classes); 3) *Murattal* (presented for all students who have finished BBQ at MTs and MAN); 4) *Mujawwad* (presented for students who are gifted and have an interest in developing the art of reading the Quran); and *Tahfid* (*juz amma* is a basic competency for MTs students; MAN, *juz 29* and other letters are optional competencies). From this data, it can be understood that these competencies are sought to shape the life skills of students, both personal, social, academic, and vocational (Saridudin, 2021).

The competence to read and understand the Book of Tafsir and the Yellow Book includes several competencies, including: 1) Students can read *Qawaid al-lughah in sharf and nahwu*; 2) Students can mention the position of the sentence (*irab*) and the origin of the words (*I'lal wa qiyas*); 3) Students can apply *qawaid lughah* in reading the Qur'an and the yellow book; 4) Students can understand the basic teachings of Islam and their interpretation, *ulum al-tafsir*, Hadith, Fiqh, and theology of Kalam. Some of the subject matter covers *At-Tamyiz, Alfyyah Ibn Malik, Jawahir al-Kalam, Safinah an-Naja, Taqrib, Muskilatul Hafash, Tafsir Ayat Ahkam, Fathul Muin, Tafsir Juz Amma, Hadits Arbain al-Nawawy, Bulughul Maram, Subulussalam, Al-Mabahits fi Ulum al-Qur'an, Akhlak Lilbanin, Al-Azkar li an-Nawawy, Tafsir Jalalain, Jazariyah, Tijan al-Darury* dan *Akhlak wa siyar*.

In addition to the several competencies listed above, Pesantren Al-Qur'an Cijantung applies for certification. Certification is a reward system as well as testing for a certain competency that is mastered according to the minimum competency standard required by Foundation of Pesantren Al-Qur'an Cijantung. The certificate is made by issuing a certificate signed by the teacher or tutor of the subject of related competence known to the Islamic boarding school caretaker. Certification includes competence in reading and writing the Qur'an, competence in reading and understanding Arabic books, and competence in English, both actively and passively. While the Competency Standards include: 1) competence in reading and writing the Qur'an as evidenced by a certificate of competence in BBQ, *Murattal*, and *Tahfidz* subjects; and 2) Competence in reading and understanding Arabic books as evidenced by a certificate of competence in the subjects *At-Tamyiz*, *Fiqh*, *Arbain Hadith*, *Bulugul Maram*, *Alfiyyah*, and *Tafsir*. For Tsanawiyah, it includes competency in reading the Qur'an (murattal mastery standard); Reading Arabic language literature (mastery standard at-Tamyiz); and Tahfid Juz Amma. As for Aliyah, it includes reading the Qur'an (standard of murattal mastery); reading Arabic literature (standards of mastery of At-Tamyiz for non-alumni; standard of mastery of Alfiyyah Ibnu Malik for alumni); and Tahfid Juz Amma (for non-alumni); and Tahfid Juz 29 (for alumni).

Implementation of the Santri Code of Ethics in Caring for Santri at Pesantren Al-Qur'an Cijantung Ciamis

In carrying out the parenting pattern, Pesantren Al-Qur'an Cijantung Ciamis has a special guideline called the Santri Code of Ethics. This code of ethics for students binds all Islamic boarding school students who attend Madrasah Tsanawiyah (MTs.), Madrasah Aliyah (MA), and *Takhasshush*. The Code of Ethics is a standard of behavior or morals that must be carried out by all students in the Al-Qur'an Cijantung boarding school environment. This code of ethics for students is a rule set by the leadership of the Islamic boarding school after going through discussions or discussions with the working group with the board of the foundation, the kyai council, the board of the hostel, and the head of the madrasah.

Supervision and Guidance Aspects

In every educational institution, parenting is highly emphasized for the ongoing learning and discipline of students. Therefore, the education or upbringing in Islamic boarding schools that is applied makes the students have a strong character. This is evidenced by the existence of regulations and penalties in accordance with the violations he committed (Yasshinta, Chodidjah Makarim, 2020).

In supervising students at Pesantren Al-Qur'an Cijantung Ciamis, there are three strategies applied by pesantren in caring for the students: (1) supervision by seniors consisting of class XII students as trainers and accompanying students under them; (2) involving administrators called guardians or guardians of students in Islamic boarding schools consisting of ustad; and (3) direct guidance by pesantren caretakers. The regulations in Pesantren Al-Qur'an Cijantung Ciamis were made by all representatives of the pesantren community, consisting of pesantren leaders, pesantren supervisors, foundations, ustad, and administrators, as well as

representatives from senior santri. All regulations in Pesantren Al-Qur'an Cijantung Ciamis are written in the Code of Ethics for Santri. Supervision involves supervisors in each room, and each supervisor guides 10 students.

Some of the social ethics of the students of Pondok Pesantren Al-Qur'an Cijantung Ciamis based on the Santri Ethics established by the Islamic boarding school include: 1) Each student must respect and respect each other, it is forbidden to mock, rebuke, call with derogatory names and use inappropriate language, 2) Every santri must look polite, dress politely and have short and neat hair, 3) Every santri must behave politely, considerately, greet with greetings and provide assistance to people in need, 4) Each santri may not take things that are not his clothes, learning tools, sandals, shoes, and others without the owner's permission, and 5) Every santri is prohibited from interacting improperly according to Islamic morality between the opposite sex, among others, khalwat, holding hands or traveling with non-mahrams. This santri ethic is the main reference for all residents of Pondok Pesantren Al-Qur'an Cijantung Ciamis in pursuing education or implementing learning programs for ustad or teachers.

From the data, information was obtained that according to the santri caregivers, they cared for them well, which was reflected in the caregiver's responsibility to invite students to recite the Qur'an regularly (80%) as their responsibility to their parents. Caregivers also exercise good control (73.3%) over students to always take part in the recitation. Besides that, caregivers also supervise group learning and show good steps in learning. However, there are also weaknesses in the parenting aspect where caregivers or teachers have not provided maximum enrichment for students who still do not understand a lesson chapter.

Communication Aspect

Communication is a very basic thing in human life. And even communication has become a phenomenon for the formation of a society or community that is integrated by information, where each individual in the community itself shares information to achieve common goals. Simply put, communication can occur if there are similarities between the sender of the message and the person receiving the message (Hartono, 2016).

At Pesantren Al-Qur'an Cijantung Ciamis, each student is not allowed to bring communication tools such as mobile phones, communication between the pesantren and parents is directly conveyed to parents either directly or through the WA Group which was specifically created for the benefit of conveying information related to: (1) Islamic boarding school information which includes payment methods, IT payments and registration, (2) class division information for both MA and MTs. The criteria for determining the mentor or guardian of the santri include personal experience as a santri, participating in training as a coach, and having achievements. The pesantren caretakers communicate directly with the students and are present at the sermons to provide motivation, which are also attended by the ustadz and the pesantren leaders. When there are complaints from the guardians of the students, the pesantren holds a special meeting and gathers the students once a week.

Santri are required to live in a boarding school dormitory environment. All santri are not allowed to eat or snack outside the Islamic boarding school environment except for traders who have obtained a license from the pesantren leadership or have written permission from the hostel administrator. Santri are not allowed to leave the boarding school environment without permission, with the following provisions: 1) Santri who intend to leave temporarily outside for a maximum of 3 hours must obtain written permission from the caretaker or dormitory supervisor, and it must be known by the head of the student's room. 2) Santri who intend to return to someone else's house with their parents or friends within 2x24 hours must get the approval of the kyai council, and it is known by the hostel supervisor or assistant head of the hostel in the field of security that female students are not allowed to go home unless picked up by their parents. 3) Santri are allowed to go home due to public holidays for Islamic boarding school activities which are at least 1 x 24 hours but still have to obtain general permission verbally from the leadership of the Islamic boarding school and known by the head or supervisor of the hostel.

Viewed from the point of view of the communication process at Pesantren Al-Qur'an Cijantung Ciamis, especially in the care of students from Madrasah Aliyah, the communication process between kiai, ustadz, and students can be carried out in various kinds of routine activities, including classical and tutorial learning processes, rhetorical exercises, organizational activities, weekly dialogues, and so on. All of these activities construct various kinds of communication models that are adapted to social, psychological, and situational strata. In the aspect of communication, there is a dialogic relationship between students and caregivers where caregivers are willing to listen to explanations from students when they make mistakes. Caregivers are also willing to explain some of the prohibitions that are not supposed to be carried out by students and communicate the rules that students must follow. In the communication aspect, there are several things that must be improved by caregivers, namely: 1) caregivers are expected to be more helpful in negotiating problems faced by students; 2) caregivers are expected to be more able to accept differences in student opinions; and 3) caregivers are expected to listen more to what participants want to learn and consider their opinion.

Discipline Aspect

Discipline is a written or unwritten rule that is carried out consciously to control oneself and the child's character so that the child can obtain a limit to correct his wrong behavior (Fauziyah, 2023). Discipline is a condition that is formed through a series of behaviors that show the values of obedience, loyalty, and order. These values have become part of one's life. This behavior is created through the process of family development, education, and experience or recognition from exemplary behavior from their environment (Khotimah, 2019). The forms of discipline applied at Pesantren Al-Qur'an Cijantung Ciamis include: 1) Each student is required to carry out personal worship provisions such as prayer and fasting as stipulated in Islamic sharia; 2) All students are required to pray five times a day in congregation at the Jami Islamic Boarding School mosque; 3) Each student is required to take part in activities, programs, or assignments that have been scheduled by the Islamic boarding school,

both special Islamic boarding schools and madrasah activities; 4) Each student must be at the location of activities organized by the Islamic boarding school and madrasa no later than five minutes before the activity begins, and 5) Violations of this disciplinary code of ethics will be subject to reprimand, education, social work, or even temporary disabling, according to the level and type of violation.

The forms of coaching carried out by Pesantren Al-Qur'an Cijantung include special coaching on *ubudiyah* lessons, which involve the guardians of students in good procedures for worship, habituation of obligatory congregational prayers, circumcision prayers such as *Tahajud*, *Dhuha*, *sunnah* fasting, and other worship. Besides that, students are also accustomed to social worship such as community service, sacrifice, compensation, and so on. Forms of fostering learning in schools and Islamic boarding schools refer to madrasah programs, including: *first*, Class 1, which includes: a) *Tahsin*, *Tajdwid*, *makharijul huruf*, *fasahah lisan* in pronouncing the Qur'an properly. b) translating the Qur'an, and (c) the *Tamyiz* method, namely understanding and translating the Qur'an. *Second*, Class II, which is practicing the Al-Qur'an properly, which consists of four programs, namely (1) *muzawad*, namely paying attention to the recitation of the Al-Qur'an, (2) *Tahfid* program, (3) *murotal*, and (4) Learning the yellow book such as *Safinah*, *Tijan*, and *Tafsir Jalalain*. *Third*, the follow-up program for *Tahfid*, *Muzawad*, and *Murottal*.

Islamic boarding schools teach independence to students, such as washing, congregational prayers, midnight and *Dhuha* circumcision prayers, implementing a clean lifestyle around the pesantren, reciting the Quran, and other positive habits. The inculcation of *ukhuwah* values that has been going on so far includes *Tamrinan* activities, where all students attend, gather, have dialogues, there are artistic creation activities which are held once a month. Besides that, there are also extracurricular activities, social services, and practice in the field. The forms of counseling that are carried out include when children cannot be independent in Islamic boarding schools, then administrators conduct dialogue with students and provide understanding about Islamic boarding schools.

From this explanation, it can be said that the inculcation of discipline in Pesantren Al-Qur'an Cijantung Ciamis, which educates students, is oriented toward forming morals. Moral education is very necessary to be applied and practiced by all students in their lives. Character is not only innate; it is also an identity that is formed through a process. Character building is an educational effort that is carried out consciously, planned, directed, regularly and responsibly in order to grow, develop and guide the initial basis of a balanced personality between skills and knowledge in accordance with the desires and talents of tendencies, as well as the abilities possessed as provisions. future life in order to be able to improve, add to, and develop oneself in order to achieve maximum dignity, ability and quality of human resources and individuals who live independently (Betty Adinda Wijaya, 2019).

Thus, moral education also needs to be balanced with disciplinary knowledge because discipline is one of the most important things and needs to be instilled in every human personality. If humans apply discipline coupled with good morals, they will be able to control their lives.

In the aspect of discipline, the students of Pesantren Al-Qur'an Cijantung Ciamis are very strong in carrying out the rules of the pesantren, this can be seen from the indicator that there are no students who like to fight or violate rules such as smoking in the pesantren environment, or not maintaining cleanliness. However, in the aspect of discipline, there are also weaknesses, including the fact that the students of Pesantren Al-Qur'an Cijantung Ciamis still need guidance in the following aspects: 1) there are still students who talk to their friends with harsh words, 2) there are still some students who like to skip the recitation and even if they join the recitation they tend to come late, 3) there are still students who like to scribble on walls, tables and benches, 4) there are still many students who like to go home while the recitation is still in progress, and 5) there are still many students who do not discipline, namely chatting when reciting so that it disturbs other people.

Reward and Punishment Aspect

In determining a punishment, Pesantren Al-Qur'an Cijantung Ciamis is guided by the Santri Code of Ethics established by the pesantren. A student who violates the code of ethics will be punished. Sanctions are aggravating measures imposed on students who violate the code of ethics, which can be in the form of reprimands, educational sanctions, social work, confiscation, deactivation, or dismissal. Sanctions for reprimand are warnings and guidance, either verbally or in writing, by the dormitory management or the pesantren leadership, according to the level of violation of the code of ethics.

Educational sanctions are sanctions in the form of additional educational tasks, namely: 1) handwriting a number of verses or letters of the Qur'an and their translations, 2) writing a brief handwritten statement of ethical commitment in a certain number of repetitions and at a certain time, 3) writing a summary of a books or scriptures, 4) Al-Qur'an recitation assignments in a certain number of Juz which are carried out in a state of circumcision fasting, and 5) Temporary freezing of students' savings for a minimum of three days and a maximum of fourteen days so that those concerned cannot make temporary transactions .

The sanction for confiscation of goods is the act of confiscating electronic goods that students are not allowed to carry, such as cell phones. Sanctions for social work are sanctions in the form of additional activities with specified load and time limits, namely: 1) Cleaning certain places within the pesantren environment, 2) Assisting in the tasks of building pesantren infrastructure, and 3) Assisting in apprenticeship work in pesantren work units. Meanwhile, the sanction for deactivation is the temporary suspension of students from activities organized by the pesantren to take part in special coaching within a certain time, either in the students' home environment or at the pesantren, until the students are shown to have a strong commitment to following all the pesantren's code of ethics standards.

A person who violates the code of ethics may be subject to one or a combination of several types of sanctions based on consideration of the type, repetition, and severity of the violation of the code of ethics in a code of ethics trial conducted by the Santri Honor Committee (Komite Kehormatan Santri). Komite Kehormatan Santri is a special agency within pesantren which is responsible for

enforcing the santri code of ethics. KKS members are individuals who come from elements of the pesantren leadership, the kyai council, dormitory administrators, and madrasah leaders.

The forms of violations that occurred at Pesantren Al-Qur'an Cijantung were classified as follows: *first*, minor offenders, which included not participating in congregational prayers and not attending recitations; *second*, those included in this category were committing ghasab (wearing belongings of people without permission); and *third*, heavy offenders, which included repeated theft, quarrels, courtship, and khalwat. The punishments for these violations are educational in nature, not physical in nature; namely, the types of punishments for light offenses include memorizing the Al-Qur'an somewhere (*maqam*). The punishment for moderate offenses is cleaning up the pesantren yard and sweeping around it. As for serious violations, they are returned to their parents.

In solving a problem, the procedure is carried out through the following stages: 1) Supervisor, 2) Guardian of the Santri, 3) Special Counselor/main management, and 4) Board of caregivers. The way to solve it is through mediation in the form of summoning parents and students' guardians as intermediaries. The code of ethics applied by Pesantren Al-Qur'an Cijantung is the pesantren's strategy in educating students so they can be disciplined in studying. Thus, in imposing sanctions, Islamic boarding schools must pay attention to the following points: *first*, there needs to be strong evidence of an act of violation; *second*, the punishment must be educational in nature, not just giving satisfaction or revenge from the educator; and *third*, it must consider the background and conditions of the students who violate, for example, the frequency of violations, gender differences, or types of violations, whether intentional or not.

In the aspect of punishment and reward, the caretakers of Pesantren Al-Qur'an Cijantung Ciamis carry out the rules of the Islamic boarding school by enforcing the Santri code of ethics. When there are students who violate the rules, the Islamic boarding school provides sanctions for those who violate them, but the sanctions are not carried out much physically but more on something educational. Sanctions are enforced as a form of pesantren concern so that students are better off in the future. Pesantren really appreciates what students do; this is proven when students achieve achievements. The Islamic boarding school shows appreciation by giving gifts or praise for the achievements achieved. When students make mistakes, caregivers invite students to correct them and teach them how to improve themselves and repent for the sins they have committed. Several things need to be paid attention to in this aspect where there are still some caregivers or supervisors who do not care about the achievements of students, and there are still supervisors who do not care, so that when there are students who make mistakes, they do not guide and direct them properly.

Aspects of Parenting Learners

In the aspect of parenting in general, education conducted by Pesantren Al-Qur'an Cijantung Ciamis can be accepted and carried out well by students. This can be seen from the attitude of students who are fully aware of carrying out various

pesantren rules, there is no feeling of compulsion or revenge or feeling hopeless with the sanctions given by the pesantren. This was done solely to improve the quality of education (Arif et al., 2023).

Democratic Parenting Patterns in Pesantren

From the data obtained, it can be said that parenting carried out by Pesantren Al-Qur'an Cijantung Ciamis for students is included in the type of democratic parenting. This is because the Cijantung Ciamis Al-Qur'an Islamic boarding school has never carried out physical punishment. The punishments carried out were all educational in nature and aimed at educating the students to be independent. Some of the indicators that can be seen include: 1) Santri who receive educational punishments never feel grudges against the coaches, ustadz, or caregivers. 2) In the learning process, teachers and caregivers give students the freedom to be as creative as possible. 3) Schedule there are activities that are arranged with caregivers and students such as in extracurricular activities, enrichment and other specializations, 4) Caregivers communicate, negotiate everything that happens to students and solve problems faced with students, 5) If caregivers will punish students, caregivers should ask the reasons and clarify in advance about the violations committed. 6) If students make mistakes, the caregiver reprimands the students' mistakes by providing good examples, 7) The regulations in Pesantren Al-Qur'an Cijantung Ciamis are made by all representatives of the pesantren residents who consisting of pesantren leaders, pesantren supervisors, foundations, ustad and administrators as well as representatives from senior santri. With regard to democratic education in environment, it appears that Pesantren Al-Qur'an Cijantung Ciamis, which educates students, is a boarding school that has the peculiarity of instilling democratic values in its students, especially with regard to the operationalized education system. Pesantren Al-Qur'an Cijantung Ciamis is a type of pesantren that carries out an integration pattern, namely combining the *salaf system* (traditional) and the *khalaf system* (modern).

Barriers and Obstacles

The obstacle faced by pesantren in providing care is that a large number of students who come to Islamic boarding schools come from various regions in Indonesia. Santri in Pesantren Al-Qur'an Cijantung Ciamis come from various regions, such as Lampung, South Sumatra, Batam, NTT, the Priangan area (Tasikmalaya, Garut, Banjar, Garut, Bandung, Sumedang), Majalengka, Kuningan, Cianjur, Subang, Purwakarta, Cirebon, Jabodetabek, Cilacap, and Brebes. The next obstacle is that there are high expectations from parents who think that Islamic boarding schools are the most powerful workshop to answer the needs of parents and children in the future. The parenting constraints faced by teachers include teacher welfare and incentives, which are still limited, while many have the status of honorary teachers.

CONCLUSION

Pesantren Al-Qur'an Cijantung Ciamis, in caring for students, has a parenting system guided by the Santri Code of Ethics. The code of ethics for students is the highest rule that must be obeyed by all students, including those who live in Islamic boarding schools. This code of ethics for students binds all students who attend Madrasah Tsanawiyah (MTs.), Madrasah Aliyah (MA), and *Takhasshush*. The Code of Ethics is a standard of behavior or morals that must be carried out by all students in Pesantren Al-Qur'an Cijantung environment. This code of ethics for students is a rule set by the leadership of the Islamic boarding school after going through discussions or discussions with the working group with the board of the foundation, the kyai council, the board of the hostel, and the head of the madrasah.

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