**BETWEEN COMMUNICATION LIMITATIONS AND THE THREAT OF RADICALISATION: A CRITICAL STUDY OF BOARDING SCHOOL POLICIES IN INDONESIA**

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Received: 2021-October-15

Rev. Req: 2022-January-09

Accepted: 2022-January-22

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| How to cite this paper: Pilotti, M. & Almubarak. H. A. M. (2021). Systematic Versus Informal Application of Culturally Relevant Pedagogy: Are Performance Outcomes Different? A Study of College Students. *Journal of Culture and Values in Education*, *4*(2), 14-26. <https://doi.org/10.5758/ijls.2022.1>  This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license [(https://creativecommons.org/licenses/by/4.0/)](https://creativecommons.org/licenses/by/4.0/) |

**ABSTRACT:** *Parents of Santri have the right to meet with their children while attending boarding school, but in this digitalization era, Santri has limited communication. This communication restriction is the beginning of concerns over the threat of radicalism to policies in boarding schools. This study aims to identify parents' preferences in understanding boarding school policies and validate the readiness of boarding schools to face the threat of radicalization. The research method used was a study of 116 parents of students using the atlas analysis technique. The results validated that 63% of parents stated that the main problem in the boarding school is the relationship between the santri and the santri's guardians. This study identified parents of Santri who have a pretty good level of education (59%) and work as educators (28%). Communication is an effort to prevent radicalization in Islamic boarding schools, which face obstacles and ultimately rely on the trust of Santri's parents. The readiness of the boarding school is to collaborate with the government through the restorative justice method in tackling radicalization in the boarding school environment. This research calls for reevaluating policy-based strategies to address these issues in Indonesia.*

*ABSTRAK. Orang tua santri memiliki hak bertemu dengan anaknya saat bersekolah di pondok pesantren, sementara pada masa digitalisasi ini bahwa santri memiliki keterbatasan komunikasi. Pembatasan komunikasi ini sebagai awal kekhawatiran atas isu ancaman radikalisme terhadap kebijakan di pondok pesantren. Tujuan Penelitian ini untuk mengidentifikasi preferensi orang tua santri dalam memahami kebijakan pondok pesantren serta memvalidasi kesiapan pondoj pesantren dalam menghadapi ancaman radikalisasi. Metode penelitian dengan studi 116 orang tua santri dengan teknik analisis atlasti. Hasil diskusi memvalidasi bahwa 63% orang tua santri menyatakan masalah utama di pondok pesantren adalah hubungan antara santri dan wali santri. Studi ini telah mengidentifikasi orang tua santri yang memiliki tingkat pendidikan yang cukup baik (59%) dan berprofesi sebagai pendidik (28%). Komunikasi sebagai upaya pencegahan radikalisasi di pondok pesantren mengalami hambatan, dan akhirnya mengandalkan kepercayaan orang tua santri. Kesiapan pondok pesantren adalah dengan mengadakan kolaborasi dengan pemerintah adalah melalui metode restorative justice dalam menanggulangi radikalisasi di dalam lingkungan Pondok pesantren. This research calls for reevaluating pondok pesantren policy based strategies to address these issues in Indonesia.*

**Keywords:** *Pondok Pesantren policy; communication; parents of students; countering radicalization.*

1. **INTRODUCTION**

Until 2024, in Malaysia, there is unrest in increasing the role of Islamic boarding schools as a means of education (Arsyad, 2015), as well as in Indonesia, management in increasing the number of Islamic boarding schools has not been a priority (Falikul Isbah, 2020), so the issue of violence has dramatically increased in Islamic boarding schools (Maulanasyah & Ahmad, 2023). The threat of criminal acts of terrorism, as well as the problem of the threat of terrorism itself, continues to approach Islamic boarding schools (Maghfirah & Duryati, 2019).

As an educational institution, pesantren are very concerned about religion (Tamaqua fi al-din) and forming a national character characterized by karakul Karima (Syafe’i, 2017). Provisions regarding religious education are explained in Law Number 23 Year 2003 concerning the National Education System Article 30 paragraph (4) that religious education is in the form of diniyah education, boarding schools, and other similar forms. The number of boarding schools in Indonesia is 26,974, the number of boarding students is 1,444,297 people, and the number of settled students is 2,565,192 (Pdppkemenag2019, 2019).

Islamic boarding schools and santri are the hope of the nation in carrying out moral improvement, an important pillar in terms of understanding differences, as well as a community group that is identical to carrying Islam as a religion of peace by stirring up the characteristics of pesantren, namely Hubbul Wathon Minal Iman (love of the country is part of faith), and the National Counter Terrorism Agency (BNPT) invites to work together to create a peaceful Indonesia and in the declaration of National Preparedness. This is in carrying out the prevention of terrorism and in the context of Counter-radicalisation and Deradicalisation. Those who participate in protecting our nation from the threat of terrorism remain loyal to Pancasila and the 1945 Constitution and uphold diversity (Author, 2021).

In the education sector, digitalization impacts implementing an online learning system. However, this only applies to some Islamic Boarding Schools that still implement face-to-face meetings and are in the same environment.

The role of the parents of some Santri always supports the goals of Santri and Pondok Pesantren (Bakar, 2014). Research on the perceptions of parents of santri on the system and values of boarding schools shows that the boarding school system is seen as something strategic, based on the values that live in the souls of kiaiKiyai, teachers, and some santri who are driven by the value of sincerity and the spirit of devotion. This happens in several boarding schools with thousands of students, namely Pondok Modern Darussalam Gontor (PMDG), Pondok Pesantren Tahfidzul Qurán Ammanatul Ummah, Pondok Pesantren Amanatul Ummah, and other boarding schools.

This study identifies parents' responses to Santri as readiness to understand boarding school policies. The result is to prove parents' preferences in dealing with boarding school policies by validating problems and solutions related to digitalization conditions with the threat of radicalization. The urgency of this research is that when direct communication between parents and children is minimal, efforts to deal with the threat of radicalization in the context of education in boarding schools are urgent. Parents' understanding and support are crucial in this process. (Calibri Light-12)

1. **METHOD**

This paper uses a conceptual and analytical approach. Experts apply legal theories and principles and compare systematization and classification. Anthropological methods, such as ethnographic research, can provide insight into parents' perceptions of boarding schools (reasons for selection and knowledge of boarding school life). The theoretical conception recognizes that parents' education and profession provide treatment indicators for choosing boarding schools based on individual and cultural factors. This conception recognizes that parents' knowledge of boarding schools is an important element of the success of some students in boarding schools. In addition, the theoretical conception should consider the role of trust, community relations, and the moral order of society in influencing parental behavior. The research should also explore the potential to reintegrate the role of trust, community relations, and community moral order in improving knowledge on issues of violence and terrorism in boarding schools.

Table 1 presents the research instruments that served as a guide for conducting interviews with several informants.

|  |  |  |  |
| --- | --- | --- | --- |
| Theoretical Framework | Dimensions | Guideline indicators | indicators |
| Determination of informants | Determination of informant profile | * Mention of informant and Santri profiles * Determination of students and boarding schools | Name, address, education, occupation of the informant, name of the student, class, name of the boarding school |
| Parents' environment | Family and parental background | * There is mention of evidence * There is a role for others as informants * parental experience | * Other parties who introduced the pesantren * Age of children entering boarding school * Reasons for sending children to boarding school * The reason why the guardian of the students chose the boarding school * Considerations for choosing a boarding school * Obstacles when choosing a boarding school * Parental problems when there is no communication |
| Aspects of trust | A critical study of parents | Detailed access to information about learning at the boarding school | * Student guardian solutions in dealing with communication problems. * Knowledge of the vision, mission, and activities of the boarding school * Expectations of Santri guardians for education in pesantren * Conformity of vision and mission with the activities of the boarding school |

Source: Author (edited, 2023)

Indicators were presented as research instruments as questions to selected informants. The questionnaire randomly selected informants without identification. The scope of the informants is representative of several regions in the province of East Java in Indonesia. The reason for selecting boarding schools in East Java is that it is the province with the most boarding schools and is the initiator of the center of boarding school activities in Indonesia.

The informants were to the researcher's needs. The researcher detailed the informant's profile based on name, gender, and case position. The researcher arranged them based on the profile, accompanied by data evidence from the names of students and boarding schools. Informant data can be obtained but may not be disseminated. The data and supporting materials were inaccessible because the informants wrote about personal problems and solutions for the pesantren. Information from informants contains sensitive information and contains data completeness.

Data were obtained with the informants' permission. Ethical approval letters were sent to the informants before distributing the research questionnaires. The questionnaire was administered to some students at 15 boarding schools as a representative of boarding schools in Indonesia. This questionnaire has received informed consent from the Faculty of Public Health, Universitas Muhammadiyah Surakarta. The questionnaire had no specific criteria for respondents, and each parent was expected to complete the questionnaire once, while the general criteria were that the child was in a boarding school and had been a student for at least one year. All respondents were informed about the purpose of the study and agreed to participate as volunteers. The respondents were 116 parents, divided based on two age groups of students, namely ≤ 12 years old and > 12 years old. Informants received information from researchers accompanied by informed consent, and informant approval was verbal. The informant is a representative of the santri guardian and is declared to be able to act as a competent person.

1. **RESULT AND DISCUSSION**

**RESULT**

Social networking platforms are registered in various Pondok Pesantren to communicate effectively with parents. Primary data was collected through a questionnaire distributed online, with 116 statistically significant responses; interviews were conducted to confirm five informants as representatives of Santri guardians. The data provides demographic information about parents' perceptions of Islamic boarding schools. Characteristics of Sample Respondents: This section includes data about parents in general, including education level and occupation summary (Table 1).

**Respondents Demographic**

a. Parental education of some students

**Table 1. Education of students' parents**

|  |  |  |
| --- | --- | --- |
| The level education of parents | Frequency | percentage |
| Junior high school | 3 | 2,59% |
| senior high school/vocational | 32 | 27,59% |
| diploma | 11 | 9,48% |
| bachelor/ master | 68 | 58,62% |
| others | 2 | 1,72% |
| Total | 116 | 100,00% |

Source: Author, 2023 (edited)

Table 1 shows that out of 116 respondents regarding parental education, 32 people (27.59%) have a high school or vocational school education, and 68 people (58.62%) have a bachelor's or master's degree.

**b. Parents' occupation**

**Table 2: Occupation of students' parents**

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|  |  |  |
| --- | --- | --- |
| The occupation | frequency | Percentage |
| civil servants | 19 | 16,38% |
| Educator (lecturer/teacher)) | 33 | 28,45% |
| Housewife | 14 | 12,07% |
| Private employee | 6 | 5,17% |
| Trader | 4 | 3,45% |
| Entrepreneur | 28 | 24,14% |
| others | 12 | 10,34% |
| Total | 116 | 100,00% |

Source: Author, 2023 (edited)

Table 2 shows that the three most common parents of students are civil servants (19 people), lecturers or teachers (33 people (28.45%)), and entrepreneurs (28 people (24.14%). So, the majority of parents of students work as teachers, followed by entrepreneurs.

**c. Parental concerns over communication with children**

**Table 3. Problems with students' parents**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| criteria for <12 years |  |  | criteria for <12 years | |
| problems with parents of *santri* | Frequency | percentage | Frequency | percentage |
| difficulty in visiting *santri* | 44 | 61.97% | 29 | 64.44% |
| communication is reduced | 6 | 8.45% | 1 | 2.22% |
| costs | 7 | 9.86% | 3 | 6.67% |
| no problems | 10 | 14.08% | 4 | 8.89% |
| other | 4 | 5.63% | 8 | 17.78% |
| **total** | **71** | **100.00%** | **45** | **100.00 %** |

Source: Author, 2023 (edited)

Table 3 shows that the problems of parents of students aged <12 years and >12 years are difficulties in visiting students as many as 44 people (61.97%) and 29 people (64.44%), respectively. Some parents have difficulty visiting their children because they have to adjust to the visit schedule, which means meeting restrictions exist.

**d. Parents' considerations for choosing a boarding school**

The desire of students to choose boarding schools comes from the interest of students or parents. Meanwhile, the reasons why parents choose boarding school education are to add religious knowledge, train independence, discipline, responsibility, curiosity, concentration on understanding the Qur'an, maintain the memorization of the Qur'an, socialize, forming Islamic characters, worship better, be responsible, avoid promiscuity, form good morals, find solutions according to Islamic rules, become future leaders, or focus on learning and morals.

Santri parents choose boarding schools for students mainly (60.34%) because they expect their children to have good morals, memorize the Qur'an, explore religious knowledge, become pious students, avoid negative influences, train independent and disciplined lives, get a balanced education, and form an Islamic environment. The primary considerations of Santri parents are mostly (66.20%) the distance or location of the boarding school and cost.

Parents should try to find information about a boarding school before choosing one, such as its vision and mission, the quality of alumni graduates and teachers, comfort, facilities, cleanliness, and boarding school activities, or the suitability of the boarding school's vision and mission with activities in the boarding school.

**e. Solutions for parents in dealing with communication difficulties**

Parents of students responding to the communication restriction policy at the boarding school are following the boarding school regulations by contacting the boarding school administrator or coach regarding the child's condition, submitting needs to the boarding school administrator, intense communication with Ustadz and the homeroom teacher, always praying to Allah SWT, and trying to be patient and sincere. So, the solution for parents of students is to obey the boarding school policy and assume that there is no problem.

**DISCUSSION**

**Communication restriction policy in boarding schools**

Islamic boarding school is the oldest educational institution in Indonesia, giving birth to many great scholars. The implementation of boarding school education institutions is in the form of dormitories, a separate community under the leadership of the kai with the help of scholars who live with students, and a mosque as the center of worship activities. In addition, the school building or study room serves as the center of teaching and learning activities, and the hut is the student's residence. For 24 hours, students live collectively between kya, ustadz, students, and pesantren caregivers as one big family (Hayati, 2011).

Regarding the conditions of boarding schools, they are entirely out of the control of the family/parents. So the results of research with evidence regarding the motivation of parents to choose boarding schools as a place to foster santri morals are parents' concerns about Santri socialization and hope that santri grow up with the noble character, there is a balance between religious education and general education, or more religious knowledge and morals through religious teachings (Wenny Liyani, 2021). Then, regarding the motivation of parents in choosing pesantren as a means of education so that their children behave politely, have a life guide based on religious knowledge, are educated, and become students who are devoted to kyai and teachers (intrinsic motivation) (Indra, Mohammad Ilham Nudin, O.Abdurakhman, 2020), then extrinsic motivation (motivation from outside that influences), namely as a place to form and foster morals, morals through religious teachings and the factor of pesantren alumni who have applied pesantren education to the surrounding community. Teachers and kyai are the boarding school's center of education (Fatimatu Zahro, 2020).

Another study found that the consideration of parents of these students chose boarding schools in character building in the form of morals (Karangrejo et al., 2020) to implement pesantren culture and character education, namely religious character, independence, integrity, cooperation, and nationalism. Parents send their students to boarding schools because they are interested in the pesantren education model that provides religious material and guidance so that graduates have good character in addition to interest in the figure of the kyai.

The boarding school policy in the form of restrictions on visits by parents of students to the boarding school causes turmoil that can cause anxiety and overthinking and often disturbs the psychology of parents, especially mothers of students (Marcy Burstein, 2010).The need for parents to meet when their children are at boarding school is natural. The frequency of parental visits is often included in the good enough category (Tain, 2015) even though this age is the final stage of childhood, which experiences development in terms of physical motor, cognitive, socio-emotional, language, and religious morals. Meanwhile, parental support for their children while studying at the boarding school can increase motivation, self-confidence, and psychological and non-psychological support (Azizah, 2013). .

Parents' reasons for sending their children to boarding schools show that the factors that motivate parents in Tasikmalaya in choosing modern boarding schools are the applicable curriculum, quality of teachers, school environment, evaluating and selecting information obtained, credibility of information, and satisfaction (Agust, 2011). Over the past 20 years, most boarding schools have adopted the madrasah system and incorporated secular subjects into their curriculum (Bahroni, 2014). Meanwhile, the reasons for choosing HM Lirboyo boarding school (Marzuki Ahmad Masrukin, 2019) are religious and ideological, namely the hope that students can continue the struggle of the boarding school, family, and community so that boarding school education, in addition to formal learning, also provides other learning activities including rules and supervision (Khaulani et al., 2020).

An overview of the problems and solutions of parents in responding to the boarding school policy is urgent to discuss because the boarding school policy is considered a new problem. This can be analyzed from the demographic profile of the parents in the form of education and employment. The majority of Santri's parents' education is a bachelor's or master's degree, meaning that Santri's parents' level of education is relatively high if it is based on the level of education in Indonesia. The level of education affects a person's life satisfaction with their decisions. This is reinforced by a dissertation(Witcher, 2020) that states that education about life satisfaction can function as a positional good. Evidence regarding the relationship between education and life satisfaction by applying a positional perspective for investigation. education affects life satisfaction from a more comprehensive point of view.

The response to the boarding school policy should be analyzed when most of the parents of some students work as educators/teachers, both teachers and lecturers. Professional educators or teachers are involved in the field of education. Teachers and educators are experienced in overcoming disruptions in the classroom. The result of exploring the logic of teacher action in classroom management is that a teacher acts in a certain way when faced with disruption. There are six principles: knowledge of students, teacher personality, emotional state, caring, uniqueness of education, and school operating environment and social context (Aho et al., 2010). There is a close relationship between a high level of education and parents' occupation as teachers/educators in responding to boarding school policies.

The understanding of the parents of students can be criticized when constructing the resulting solution to the boarding school policy, which is analyzed from the purpose of choosing boarding school as an alternative education. The solution for some parents is always to pray and be patient. Interestingly, the solution is associated with sending students to boarding schools. Parents' solutions were analyzed with the motives of some parents of santri as the purpose of leaving their santri in boarding schools, namely the environment in boarding schools, education in boarding schools, and formal learning, which also requires religious knowledge.

**Parental education and violence management in a boarding school environment**

The research results (Ariyani, 2023) regarding the success of policy collaboration are influenced by factors such as good initial conditions, institutional design, and leadership facilitation, as well as actor preference factors and policy content substance factors. About the substance of policy content, Pondok Pesantren, as an Islamic educational institution and its practices often have problems related to the spread of radicalism, intolerance, and even terrorism. Although most Islamic boarding schools in Indonesia can be said to have no affiliation or efforts to spread radicalism, intolerance, or terrorism, there are still Islamic boarding schools in Indonesia that have affiliations with terrorist networks and even accommodate the development of radical ideas (Kemenag, 2022).. This is corroborated by a report from the National Counterterrorism Agency (BNPT) that out of 36,000 Islamic Boarding Schools in Indonesia that have obtained permits and registered with the Ministry of Religious Affairs but Islamic Boarding Schools in Indonesia have obtained permits and registered with the Ministry of Religious Affairs, BNPT noted that there are 198 Islamic Boarding Schools that spread radicalism and are affiliated with terrorist groups (Kawakip & Sulanam, 2023).

Islamic boarding schools that are exposed to radicalism and affiliated with terrorist groups are generally new Islamic boarding schools or not Islamic boarding schools that have existed for hundreds of years and have existed in the community. Efforts to counter radical discourse or understanding in the pesantren environment can be made by comprehensively studying and understanding the "yellow book" because, in substance, the "yellow book" has an orientation towards improving morals for some students to minimize the number of students exposed to radicalism. In addition, it can also be done with the discourse on the fiqh of religious moderation, which is currently an important focus of the Ministry of Religious Affairs. This fiqh emphasizes a comprehensive understanding of Islamic fiqh by looking at the dynamics of plural Indonesian society and the reality of nationality (Basri & Zaki, 2023). The development of national fiqh is an important effort in counteracting the discourse and efforts to spread radical ideas.

Deradicalization efforts for perpetrators of terrorism emphasize that perpetrators of terrorism can realize and acknowledge their actions so that they can then blend in with society in general (Firanti & Munawaroh, 2022). In deradicalization efforts for perpetrators of terrorism, it is relevant to apply a restorative justice-based approach that emphasizes that perpetrators of terrorism are “victims” of indoctrination from radical ideas and views that lead to acts of terrorism. In deradicalization efforts for perpetrators of terrorism, it is relevant to apply a restorative justice-based approach that emphasizes that perpetrators of terrorism exist.

The unique handling in the 2012 SPPA Law and the 2018 Anti-Terrorism Law can be in the form of rehabilitation, which is one part of the diversion, and deradicalization, which is a program of the BNPT. Rehabilitation and deradicalization, even though they have the same goal, namely an improvement for children who are perpetrators of terrorism, the two programs have several differences, where deradicalization includes programs that are more specific for handling and repairing children who are perpetrators of terrorist crimes (Sura Priambada & Purwadi, n.d.).

1. **CONCLUSION**

The parents of Santri can be validated from a good level of education (59%) and work as teachers/educators (28%), as well as the contribution of good knowledge about Pondok Pesantren and the consequences of parents of Santri to choosing education through Pondok Pesantren. The presence and communication of santri parents with santri in Pondok Pesantren can be an effort to prevent radicalism in learning at Pondok Pesantren, as well as countermeasures with restorative justice. This research is used to evaluate boarding school policies and assist the government in preventing and tackling issues of radicalism in Indonesia.

**V. ACKNOWLEDGEMENTS**

The authors would like to thank Surabaya State University for funding this research.

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