



JURNAL PENDIDIKAN ISLAM

ISSN: 2549-7146

<https://journal.uhamka.ac.id/index.php/jpi>



Democratic Parenting Strategy from an Islamic Education Perspective: An Analysis of Practices at At-Tajdid Senior High School Tasikmalaya

Saridudin Saridudin*

UIN Sunan Gunung Djati Bandung

* Email Koresponden: saridudin@uinsgd.ac.id

ARTICLE INFO

Article history

Received: 26 Nov 2025

Accepted: 30 Nov 2025

Published: 30 Nov 2025

Kata kunci:

Pendidikan Islam
Pengasuhan Demokratis
Strategi Pengasuhan
Pesantren
Muhammadiyah

ABSTRAK

Penelitian ini bertujuan untuk menganalisis strategi pengasuhan demokratis dalam perspektif pendidikan Islam yang dilaksanakan di SMA At-Tajdid Boarding School Tasikmalaya. Penelitian ini dilatarbelakangi oleh pentingnya pola pengasuhan peserta didik yang tidak hanya membentuk ketaatan, tetapi juga menumbuhkan sikap kemandirian, tanggung jawab, dan kesadaran terhadap nilai-nilai pendidikan Islam secara holistik. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa pengasuhan demokratis di SMA At-Tajdid Boarding School Tasikmalaya dijalankan melalui tiga strategi utama yaitu dialog terbuka antara pengasuh, guru dan siswa; pemberian tanggung jawab kepada peserta didik dalam lingkungan asrama dan sekolah, serta membiasakan internalisasi nilai-nilai pendidikan Islam melalui sikap keteladanan dan penguatan aspek spiritual. Strategi yang dijalankan ini berhasil menciptakan budaya pendidikan yang religius, partisipatif, dan humanis. Temuan ini memperkuat pandangan bahwa pengasuhan demokratis dalam pendidikan Islam bukan hanya membina kedisiplinan, tetapi juga memperkuat karakter dan kepemimpinan siswa secara holistik.

ABSTRACT

This study aims to analyze democratic parenting strategies from an Islamic educational perspective implemented at At-Tajdid Boarding School, Tasikmalaya. The background of this research is the importance of parenting patterns that not only foster obedience but also foster independence, responsibility, and a holistic awareness of Islamic educational values. This study used a descriptive qualitative approach with data collection techniques including in-depth interviews, observation, and documentation. The results indicate that democratic parenting at At-Tajdid Boarding School, Tasikmalaya, is implemented through three main strategies: open dialogue between caregivers, teachers, and students; giving students responsibility within the boarding and school environments; and fostering the internalization of Islamic educational values through role models and strengthening spiritual aspects. This strategy has successfully created a religious, participatory, and humanistic educational culture. These findings reinforce the view that democratic parenting in Islamic

Keyword:

Democratic Parenting
Islamic Education
Parenting Strategies
Muhammadiyah
Boarding School

education not only fosters discipline but also strengthens students' character and leadership holistically.

Introduction

Education is the primary foundation for shaping the character of the younger generation, particularly in an Islamic educational environment that emphasizes not only cognitive aspects but also moral development, spirituality, and social responsibility. Therefore, a good educational environment will positively impact mental health (Muhyani et al., 2022). One of the key aspects in shaping this character is the parenting style implemented by Islamic educational institutions, particularly boarding schools. In this context, a democratic parenting style is a highly relevant approach, as it can foster a dialogic, participatory, and individual-respect-oriented educational culture (Baumrind, 2013).

According to Baumrind, democratic parenting is characterized by active student involvement in decision-making, two-way communication, and a balance between control and freedom. From an Islamic educational perspective, these values align closely with principles such as deliberation (*syura*), ethics (*adab*), and individual responsibility in all actions (Abdullah, 2012). The Prophet Muhammad (peace be upon him) himself exemplified a dialogical, compassionate, yet firm parenting style. This is evident in several hadiths that describe how the Prophet educated his children and companions empathetically and respected their differing individual abilities (al-Ghazali, 2002).

However, in reality, many educational institutions, including Islamic-based ones, still employ authoritarian or permissive parenting styles. This approach negatively impacts the character development and autonomy of students (Santrock, 2011). A report by the National Counterterrorism Agency (BNPT, 2020) states that one of the reasons adolescents are susceptible to radical ideology is their lack of involvement in an environment and culture that supports healthy and critical thinking, something that can be strengthened through democratic parenting styles in Islamic education.

With several cases occurring in Islamic boarding schools (*pesantren*), Islamic educational institutions are now faced with the challenge of implementing democratic parenting styles for students, abandoning old traditions that sometimes contain elements of violence. Democratic parenting styles are not merely the socialization of a learning theory or a specific subject taught to students in Islamic boarding schools (*pesantren*), due to the lack of a specific subject for democratic education. They also involve the implementation of democratic values and principles that thrive in boarding school environments, including Islamic boarding schools (Zaman, 2019).

Democratic parenting is a crucial strategy in education, particularly in developing character, independence, and leadership skills in students. Democratic parenting is expected to create an open educational atmosphere that values diversity and allows each student to actively participate in decision-making, both in the classroom and in everyday life. In the context of Islamic boarding schools like At-Tajdid Boarding School Tasikmalaya, democratic parenting plays a highly strategic role, as the educational goals of these institutions extend beyond cognitive development to the development of students' morals and character.

Democratic parenting fosters a more inclusive and participatory learning climate, where students feel valued and are given the opportunity to express their opinions (Gibbs, 2010). This is crucial for fostering critical thinking, responsibility, and social awareness. As a boarding school-based educational institution, SMA At-Tajdid Boarding School Tasikmalaya offers an interesting approach in building students' character through religious values, discipline, and learning that focuses more on holistic parenting.

Many studies have emphasized the importance of democratic parenting in education (Bauer & Lind, 2009). However, few have examined in depth the application of democratic parenting strategies in the context of Islamic educational institutions such as Islamic boarding schools (*pesantren*) or faith-based schools in Indonesia. Furthermore, parenting in a boarding school environment requires a specific approach because interactions between teachers and students are more intensive and simultaneous.

Widya Masitah, in her study, stated that democratic parenting styles have a positive and significant impact on religiosity and moral literacy (Masitah et al., 2024). Meanwhile, Qomaru Zaman and Irnawati

in their study stated that democratic education in the Islamic boarding school education system can be implemented in real terms through the internalization of the values of participation, deliberation, justice, equality, and freedom, in three main domains, namely care, dirosah, and santrian (Zaman, 2019). This is supported by Arifudin's research which states that a democratic education system in Islamic boarding schools can be realized with an open learning approach, collective leadership, instilling values of awareness without a punishment system, and providing freedom to students in accessing technology and general knowledge, although in practice it still faces obstacles such as religious elitism and a misconception of the tradition of barokah (Arifudin, 2019).

Ali Ahmad Badawi and Achmad Yusuf stated that the internalization of democratic values in students in boarding schools and Islamic boarding schools is carried out through various educational and participatory activities, such as the election of the dormitory head, the role model and role models of the kyai, the development of interests and talents, routine religious activities, scientific discussion forums, and the awarding of awards to students who excel (Badawi & Yusuf, 2019). Siti Nursyamsiyah stated that the authority of the kyai as the caretaker of the Islamic boarding school is sometimes more dominant and traditional, and sometimes becomes an obstacle due to differences in student status and the conflict of interest between family matters and the leadership of the Islamic boarding school (Nursyamsiyah, 2018). Therefore, Choirul Ichsan stated that humanist education in Islamic boarding schools must be implemented in an integrated manner, incorporating approaches based on religion, culture, the environment, and personal potential. This emphasis emphasizes the values of religiosity, honesty, tolerance, democracy, and responsibility, which are practiced in daily activities, program planning, implementation of learning methods, and educational evaluation (Ichsan, 2018).

Several studies have focused more on democratic values within the Islamic boarding school education system in general (parenting, learning, and Islamic boarding schooling), but have not specifically examined democratic parenting strategies. This study presents a perspective on democratic parenting within the context of Islamic education in a modern, formal, boarding school environment, not just Islamic boarding schools. This study explores explicitly "democratic parenting strategies" in the daily lives of students at boarding schools, using a systematic approach based on Islamic educational values. This research focuses more on the technical and practical strategies for democratic parenting, rather than simply on values or systems.

At-Tajdid Boarding School, Tasikmalaya, is an Islamic educational institution that prioritizes parenting as a key element in its educational process. The school implements an Islamic values-based approach while remaining open to modern parenting methods relevant to the needs of today's students. The parenting practices implemented at this school are considered successful in developing independent, honest, resilient, and religious character in students.

This research was conducted at At-Tajdid Boarding School, Tasikmalaya, a faith-based school that implements democratic values in its student-parenting system. The research focused on answering three main questions: (1) what forms and practices of democratic parenting strategies are implemented at At-Tajdid Boarding School Tasikmalaya; (2) how Islamic educational values are integrated into the implementation of democratic parenting within At-Tajdid Boarding School Tasikmalaya; and (3) what impact does the implementation of democratic parenting strategies have on the character development and independence of students at At-Tajdid Boarding School Tasikmalaya? This research is fundamental as an effort to enrich the scientific treasury in the field of Islamic education and parenting, and directly provides practical contributions to Islamic educational institutions that want to develop parenting patterns that are relevant to Islamic values and the needs of the current generation.

The novelty of this research lies in its focus on democratic parenting in the context of Islamic boarding schools. While several related studies exist, very few examine its application in Islamic boarding schools, which have more specific parenting styles that are closely related to students' daily lives. Furthermore, this research explores the impact of democratic parenting on students' character development, not only in academic aspects but also in personality and leadership.

This study is expected to fill the gap in the literature regarding democratic parenting in Islamic boarding schools and religious schools and make a tangible contribution to educational practices that focus more on the values of democracy, tolerance, and respect for students' rights. This study contributes to the development of a democratic parenting model based on contemporary Islamic

educational values and can be applied in other Islamic schools. Furthermore, this study also presents an alternative parenting model for modern Islamic schools that wish to remain relevant to current developments while maintaining the traditions and values of Islamic boarding schools and Islam.

Method

This research uses a qualitative approach with a case study to provide a more in-depth overview of democratic parenting strategies from an Islamic educational perspective as practiced at At-Tajdid Boarding School, Tasikmalaya. This approach was chosen to explore complex and contextual social phenomena, with the researcher serving as the primary instrument for data collection and analysis (Creswell, 2014).

The research was conducted at At-Tajdid Boarding School, Tasikmalaya, a boarding Islamic school that practices Islamic values and a democratic parenting system in the daily lives of its students. The research subjects consisted of one caretaker, one principal, three teachers who served as dormitory guardians, 30 students representing grades 10, 11, and 12, and one member of the school committee representing the students' parents (as external triangulation). The research subjects were selected using a purposive sampling technique, based on their understanding and direct involvement in democratic parenting practices at the school and the boarding school.

Data collection techniques included in-depth interviews with various parties, including caregivers, principals, teachers, and students. Participatory observation aimed to directly observe interactions between teachers and students in their daily activities, particularly while at the dormitory and school. Documentation studies, such as those examining school and dormitory regulations, guidance and care books, student development activity reports, and disciplinary records, were also conducted. Data were analyzed using thematic analysis techniques, including data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1994). Data validation was performed using source and method triangulation techniques to ensure data accuracy and validity from various perspectives. The research was conducted in accordance with research principles and ethics, maintaining the confidentiality and identity of participants, obtaining their informed consent before interviews, and upholding integrity and objectivity throughout the research process.

At-Tajdid Boarding School Tasikmalaya High School was chosen as the research location because this school is under the At-Tajdid Islamic Boarding School Foundation, which was founded by the head of the Muhammadiyah Singaparna Tasikmalaya branch in 1999. This school developed a combined curriculum between the Islamic boarding school curriculum and general high schools (SMP and SMA) with the provision of life skills, Arabic and English language skills, memorization of the Al-Qur'an, cadre training, overseas study guidance, and the study of classical Islamic books/yellow books (Batshul Kutub).

Results and Discussion

Forms and Practices of Democratic Parenting at SMA At-Tajdid Boarding School Tasikmalaya

Parenting is a multifaceted process encompassing physical, emotional, and social aspects, aimed at supporting optimal student development and their well-being (Antonia & Lastariwati, 2020). Research findings indicate the existence of various concrete strategies reflecting democratic values in the parenting of students at Senior High School At-Tajdid Boarding School Tasikmalaya. This is evident in the following statement from the principal:

"At our school, parenting is implemented democratically, for example, through a dialogical approach and regular discussions between caregivers, teachers, and students. For example, when creating dormitory activity schedules or disciplinary regulations, we involve students so they are accountable for the decisions made together. Our school also provides a space for students to express opinions, criticisms, or suggestions openly, while upholding Islamic manners and ethics." (IM, Interview, November 2023)

From the interview excerpts, it is clear that democratic forms of parenting include dialogue and deliberations held in schools and Islamic boarding schools as a form of guidance for students. Teachers,

caregivers, and students are involved in discussing various rules, activities and resolving any problems that arise. Another visible form is the provision of guided autonomy. This activity manifests itself in giving students the space to make decisions in certain activities, such as the election of dormitory leaders, student organizations, or classroom projects, while remaining within the framework of Islamic values and under the supervision of caregivers and teachers.

Discipline is instilled in students through awareness, rather than physical punishment. In this context, the parenting system emphasizes self-reflection (*muhasabah*) rather than physical punishment. Thus, this approach fosters personal responsibility in students, both internally and morally. Furthermore, participatory leadership is provided by caregivers. Leaders, caregivers, and teachers practice an open leadership style. They value students' input and set a good example (*Uswah Hasanah*) in their behavior.

Democratic parenting practices are implemented in daily activities, such as daily student activities in the dormitory, on-duty duties, Qur'an recitation (*Tadarus*), and scheduled thematic discussions. Student organizations such as the Student Council (OSIS) or the Boarding Council provide opportunities for students to actively participate in school activities independently. Evaluation and reflection are reflected in monthly meetings between caregivers, students, and teachers, providing a forum for expressing criticism and suggestions.

Some of the parenting strategies implemented by Senior High School At-Tajdid Boarding School Tasikmalaya, to ensure students adhere to school regulations, are explained by the Vice Principal for Student Affairs:

"We implement a democratic approach through various efforts, including: (1) outreach, both verbally and in writing, aimed directly at students and parents; (2) communication with all parties, both internal and external to the Islamic boarding school; and (3) rewards, both academic and non-academic. Caregivers, teachers, and religious teachers require students to comply with school and Islamic boarding school regulations, especially those related to time discipline during teaching and learning activities, attitude, and speech" (Spt, Interview, November 2023).

From what was conveyed by the Vice Principal for Student Affairs, At-Tajdid Boarding School, Tasikmalaya Senior High School strives to implement a democratic parenting pattern. In addition to what was conveyed, it can be seen from, *first*, the schedule of activities that are jointly prepared by the caretakers/teachers and students at school includes activities in extracurricular activities, sports, arts, and computer learning. *Second*, the caretakers/teachers give students the freedom to fulfill their learning needs at school, such as in the use of learning media, laboratories, projectors, sports facilities, both in the Islamic boarding school environment and outside the Islamic boarding school, such as futsal fields or soccer fields. *Third*, the caretakers/teachers give students the freedom to carry out their learning creativity at school, such as in art lessons, tournament activities involving many schools from outside. *Fourth*, the caretakers/teachers give students the freedom to choose several activities, such as extracurricular activities, choosing majors, and in guidance on talents and interests to continue to college. *Fifth*, teachers/ustadz hold discussions and seek agreements so that penalties for rule violations are acceptable to all parties. *Sixth*, the caregiver always communicates with all parties, including students, parents, homeroom teachers, guidance counselors, and student advisors, in resolving student problems. *Seventh*, if there are students who are vengeful, rebellious, and deliberately disobedient, the caregiver's action is to call the student and invite him to discuss, then provide guidance and direction, or hold an agenda to vent to the BP/BK teacher. *Eighth*, when punishing students, the caregiver/teacher first asks the reason. This happens in cases, for example, students who oversleep and are absent from class.

The research findings demonstrate how caregivers and teachers act as role models (*uswah*), mentors, and facilitators in internalizing democratic values in Islamic education. Dialogic yet respectful teacher-student relationships create a psychologically safe environment for students to grow and develop. This is supported by several factors, such as support for the school's vision and mission, an open school culture, and the students' religious backgrounds. However, this is not without obstacles, such as limited human resources for caregivers and accompanying teachers, resistance from some

students, especially those already in management who are accustomed to authoritarian patterns, and challenges in maintaining a balance between freedom and discipline.

Democratic parenting styles at At-Tajdid Boarding School, Tasikmalaya, are practiced in various forms, including open communication, shared responsibility, participatory leadership, and moral development based on Islamic educational values. Overall, this fosters a healthy, inclusive educational culture and fosters independent and noble student character.

The democratic parenting strategy at At-Tajdid Boarding School, Tasikmalaya, demonstrates the integration of democratic education theory, humanistic education theory, and character-based Islamic education. The implementation of dialogic relationships and deliberation practiced at the school aligns with the democratic education paradigm, which views the school as a democratic community where every idea and opinion is valued (Nurlaela et al., 2024). This aligns with John Dewey's theory, which emphasizes the importance of direct student participation as part of the social experience (Dewey, 1916). Furthermore, from an Islamic perspective, the principle of deliberation (*syura*) serves as a normative foundation. Therefore, schools that implement a dialogical approach as a method of upbringing are seen as strengthening the internalization of democratic values while simultaneously fostering religious piety (Islam & Lebih, 2025).

The concept of guided autonomy at At-Tajdid Boarding School in Tasikmalaya accommodates students' freedom of thought, as emphasized in humanistic educational theory (Rogers, 1969; Noddings, 2021). This demonstrates that modern Islamic boarding schools have successfully integrated Islamic religious values with freedom of thought and tolerance for diversity (religious moderation). This demonstrates guided autonomy as a strategy that can foster student creativity without violating the boundaries of Sharia. The policy of replacing physical punishment with self-reflection aligns with a long-term character education model (Lickona, 2022). Recent studies in several Islamic boarding schools confirm this approach: that successful internalization of values is more effective when based on awareness, not coercion. Democratic parenting styles that emphasize moral awareness align with the *mau'izhah hasanah* approach in the Qur'an (QS. An-Nahl: 125).

A distributed leadership style (Spillane, 2023) aligns with the democratic parenting strategy at At-Tajdid Boarding School in Tasikmalaya, where caregivers and teachers serve as role models and avoid authoritarianism. Several studies in Islamic boarding schools (*pesantren*) have also shown that this leadership style is effective in developing moderate and tolerant character. The application of the democratic model in several activities, such as student council (OSIS), scouting, picketing, and monthly meetings, is based on social learning theory (Bandura, 2021). A similar approach is also used to internalize the values of moderate and multicultural religious education in several Islamic boarding schools. This is because, in reality, real-life practice can shape experiences, not just theoretical understanding (Saridudin et al., 2024).

The democratic parenting strategy at At-Tajdid Boarding School in Tasikmalaya showcases a contemporary Islamic education model that aligns the principles of democracy and humanism with Islamic educational values through students' daily practices. The success of this model is supported by a network of educational democratic theories, modern character education, and value transformation in Islamic boarding schools in the era of the Industrial Revolution 4.0 and Society 5.0.

Integration of Islamic Educational Values in the Implementation of Democratic Parenting at SMA At-Tajdid Boarding School Tasikmalaya

Integrating Islamic values into the learning process means combining, incorporating, and implementing values that are believed to contain elements of goodness and truth in order to shape the character of students in accordance with the national identity (Heri & Ruswandi, 2022). The democratic parenting style at At-Tajdid Boarding School, Tasikmalaya, is inseparable from the Islamic values instilled at the school. These values, such as communication and leadership, are implemented as a form of strengthening students' Islamic character education. Another value instilled is the balance between rights and responsibilities, a manifestation of the Islamic principle of justice. Spiritual values are also reinforced, such as practicing prayer on time, spiritual cleansing (*tazkiyatun nafs*), and fostering noble character.

In Islamic education, parenting goes beyond shaping outward behavior; it goes beyond instilling spiritual, moral, and social values that serve as the foundation of community life. Within the context of democratic parenting, Islamic educational values serve as a moral compass, guiding freedom and participation toward responsibility and discipline rooted in a sense of faith. The research revealed that the core values of Islamic education serve as the foundation for democratic student care at At-Tajdid Boarding School in Tasikmalaya. This is reflected in the statement of the caretaker at this Islamic boarding school:

"In principle, in implementing learning at this institution, we adhere firmly to Islamic educational values such as mutual understanding (*Syura*), justice, trustworthiness, brotherhood (*Ukhuwwah*), etiquette, tolerance (*Tasamuh*), and freedom of thought within the framework of Islam. These values are not only discussed in the classroom, but are directly practiced in interactions between caretakers, teachers, and students." (Ppst, Interview, November 2023)

The concept of *Syura* at this educational institution is the principle of deliberation when making decisions collectively. In the context of democratic care, *Shura* is manifested in various practices, such as open discussions between students and teachers, including in developing class rules, distributing daily tasks, and resolving various problems. The values of justice require equal treatment without discrimination. Caregivers and teachers must be impartial in enforcing rules or providing rewards and sanctions. The meaning of fairness in democratic parenting means providing equal opportunities for every student to participate, express their opinions, and develop their potential.

Trustworthiness (*amanah*) is the foundation of trust. In a democratic parenting strategy, students are entrusted with organizing activities, maintaining order, and making decisions within their forums. Through this process, students are trained to be responsible for their own choices and actions. The values of *amanah* are also emphasized in their daily duties at the dormitory and school, such as being on duty, maintaining facilities, and performing obligatory prayers on time. Brotherhood (*ukhuwwah*) encompasses the values of compassion, mutual respect, and maintaining togetherness among fellow students. In democratic parenting practices, this concept is evident in the atmosphere of togetherness among students in the dormitory, which instills an attitude of mutual assistance, mutual cooperation, and maintaining harmony. The values of *ukhuwwah* also encourage students to develop empathy and foster healthy communication with their peers and teachers.

Manners are the moral foundation for interactions between students and teachers, peers, and the environment. Democratic parenting does not mean unlimited freedom, but rather ethical and responsible freedom. Students are taught how to express ideas and opinions politely, conduct criticism with courtesy, and guard their words and actions so as not to hurt others. Tolerance (*Tasamuh*) emphasizes the importance of respecting differences in opinions, backgrounds, and ways of thinking. In the context of democratic parenting, *Tasamuh* trains students not to impose their will, to be open to criticism, and to foster mutual respect among others. Islam highly values reason and encourages its followers to think critically and reflectively. In democratic parenting, students are encouraged to express ideas, seek solutions to problems, and consider various alternatives, while still observing the boundaries of Islamic values. Freedom of thought, in this context, does not lead to liberalism but emphasizes intellectual responsibility within a framework of faith.

These seven values are not only taught theoretically in the classroom but are also brought to life in real life in the dormitory and school environment. This is what distinguishes democratic parenting from the perspective of Islamic education: freedom and participation always go hand in hand with personal manners, responsibility, and piety.

The Islamic educational values of *syura*, justice, trustworthiness, brotherhood (*ukhuwwah*), etiquette, tolerance (*tasamuh*), and freedom of thought within an Islamic framework are the foundation of democratic parenting. Several studies emphasize that values-based education is the most effective strategy for character formation (Desfita et al., 2023). The values of *shura* encourage active participation-based learning, thus aligning with the theory of democratic education (Brookfield, 2023), which can increase student involvement in decision-making. Being fair and trustworthy aligns with the concept of character education, which emphasizes the importance of integrity and personal

responsibility (Lickona, 2022). One study showed that Islamic boarding schools and Islamic schools that implement these values successfully develop moderate and adaptive students to social change (Asy'arie et al., 2024).

The integration of democratic values is carried out through the practice of deliberation, spiritual mentoring, and teacher role models. Social learning theory (Bandura, 2021) states that modeling is the most potent medium for internalizing values, as students learn by observing the behavior displayed by caregivers and teachers. Religious activities reinforce this strategy based on habituation without coercion, which aligns with the humanistic education model, which provides space for students to develop self-awareness (Rogers, 2021). Recent studies in several Islamic schools emphasize that cultivating worship practices based on dialogue and awareness, rather than punishment, will foster intense and inclusive religiosity (Ardiansyah, 2023).

Democratic parenting integrated with Islamic educational values can maintain a balance between freedom and obedience. Based on the theory of guided autonomy (Noddings, 2021), student freedom must be bound by moral norms to prevent it from developing into unlimited freedom. Practices at At-Tajdid Boarding School in Tasikmalaya, such as scientific discussions on the wisdom of worship and leadership training based on Islamic ethics, can strengthen the values of responsible freedom (Spillane, 2023). Nabilla's research shows that student participation in decision-making based on religious values can increase a sense of social responsibility and religiosity (Nabilla, 2025).

The values of brotherhood and tolerance practiced at this school are fundamental to fostering an inclusive social climate. A study by Asy'arie shows that internalizing the values of religious moderation through a dialogue-based approach to deliberation and conflict resolution can increase tolerance among students (Asy'arie et al., 2024). This approach is in line with the restorative education model, which replaces authoritarian, physical punishment with deliberation to build empathy and restore relationships (Brookfield, 2023).

The Impact of the Implementation of Democratic Parenting Strategies on the Formation of Character and Independence of Students at SMA At-Tajdid Boarding School Tasikmalaya

Research reveals that students at At-Tajdid Boarding School Tasikmalaya have experienced positive progress in their thinking, behavior, and decision-making. Democratic parenting strategies can foster self-awareness and a sense of ownership of school rules. This parenting style can also shape students' mindsets toward being more open and responsible, as they are involved in discussions and decision-making in their daily lives. Students learn to be courageous in expressing their opinions politely. As one student put it:

"Since I entered At-Tajdid High School, I feel my way of thinking has become much more open. For example, if there is a problem in the dormitory, our supervisor and teachers invite us to discuss it. During that time, I learned how to express my opinion politely and also listen to the opinions of others. We follow the rules, not out of fear of punishment, but because we are aware of them. Furthermore, the values of honesty and discipline have become increasingly important. I think all these activities have made me more disciplined and independent, and I have a stronger sense of empathy." (Ahm, Interview, November 2023)

Based on the students' comments above, the positive impact of democratic parenting at At-Tajdid Boarding School, Tasikmalaya, can also be seen in the formation of Islamic character values, including the instilling of honesty in students, as they are taught to be responsible for all their actions, rather than fearing punishment. Discipline develops among students, born from internal awareness, not from coercion. They are accustomed to having an attitude of tolerance and empathy, as they are accustomed to discussing and respecting the opinions and views of their peers in various deliberation forums. They are fostered to have an attitude of responsibility, which is honed through their involvement in student organizations by learning leadership and division of tasks. These values are in line with the principles of Islamic education and also support the formation of noble character.

One of the most prominent impacts of this school-based parenting strategy is increased student independence, both personally and socially. Students become accustomed to managing their own time,

completing assignments, and maintaining the cleanliness of their dormitories. They are also able to organize various activities such as student forums, discussions on various religious topics, and other social activities. Furthermore, initiative and independence are fostered in the learning process, rather than always waiting for instructions from the teacher. This parenting strategy fosters positive relationships between caregivers, teachers, and students. A student's statement reinforces this:

"Our relationship with the teachers and caregivers is perfect, because they always listen to what we have to say. When we have a problem, we can talk to them directly without hesitation or fear of being scolded. The teachers and caregivers also often invite us to discuss things, not just give us orders. They set an example for us, for example, they always arrive on time or even arrive early for religious activities or group learning activities. As a student, I feel more valued because my opinion is heard and considered important. Because of this, we feel closer to our teachers." (Dwny, Interview, November 2023)

From what these students convey, it is clear that democratic parenting strategies can strengthen a healthy and egalitarian climate within the school environment. Students feel heard and their opinions valued, enabling them to be more open and less stressed. Teachers and caregivers serve as role models who foster dialogue, rather than authoritarianism.

In the long term, democratic parenting has the potential to produce students with inclusive, non-authoritarian leadership skills. This fosters emotionally and spiritually mature personalities, capable of living in a diverse society while upholding the principles of Islamic education.

The integration of Islamic educational values into democratic parenting impacts student independence, strengthens religious character, and fosters an inclusive school culture. Empirical studies show that a democratic parenting approach based on Islamic educational values can reduce authoritarian behavior and develop independent, participatory, and religious students (Desfita et al., 2023; Nabilla, 2025). This demonstrates the relevance of this approach in addressing the challenges of 21st-century education.

Democratic parenting based on Islamic educational values is not only adaptive to modern educational theories (democratic, humanistic, and social learning) but also strengthens students' inclusive religious identities. By prioritizing deliberation, role models (*uswah*), and awareness, this approach creates a balance between freedom and moral and spiritual responsibility.

Research findings indicate that students experience positive development in line with democratic education theory, which emphasizes active participation in the decision-making process (Brookfield, 2023). Their involvement in deliberation fosters a sense of belonging, which, according to social learning theory, can strengthen the internalization of norms through observation and direct experience (Bandura, 2021). A recent study showed that implementing deliberation in Islamic schools can encourage open and critical thinking within religious values (Asy'arie et al., 2024). This is also relevant to 21st-century educational principles that prioritize communication skills and critical thinking (Noddings, 2021).

The values of discipline, responsibility, honesty, and tolerance fostered through democratic parenting align with the concept of values-based character education (Lickona, 2022). Internalization of religious values through a dialogical approach is more effective than an authoritarian approach (Desfita et al., 2023). The values of tolerance (*tasamuh*) and brotherhood (*ukhuwah*) reinforced through discussions and deliberations align with the restorative education approach, which emphasizes dialogue to build empathy and resolve conflict (Brookfield, 2023). This approach not only supports the development of noble morals but also strengthens a moderate and adaptive Islamic identity (Mulyadi, 2022).

Increasing student independence, such as in managing time, assignments, and being active in organizations, can be explained through self-determination theory (Ryan & Deci, 2021), which explains that autonomy is a key factor in intrinsic motivation. Implementing guided freedom within a democratic upbringing provides space for students to develop independence while remaining within the values of Islamic education. Internalizing multicultural and religious values through participatory activities encourages students' initiative and social responsibility (Nabilla, 2025).

The dialogic relationship between caregivers, teachers, and students reflects the principles of humanistic education, in which teachers act as facilitators, not as rulers (Rogers, 2021). This dialogic yet respectful and respectful relationship creates a safe psychological environment (safe space), which, according to recent research, is a key factor in effective learning (Asy'arie et al., 2024). This strategy also supports the development of social-emotional learning, currently a focus of global education (Brookfield, 2023).

Democratic parenting fosters inclusive leadership based on Islamic values. According to the theory of transformational leadership in education, leadership rooted in participation and moral values will produce leaders who motivate, not dominate (Spillane, 2023). The long-term impact of this pattern is the development of emotionally and spiritually mature personalities, as evidenced by Ardiansyah's study, which explains that the integration of religious and democratic values prepares students for life in a pluralistic society without losing their religious identity (Ardiansyah, 2023).

Democratic parenting strategies integrated with Islamic educational values have been shown to positively impact students' cognitive, affective, and psychomotor development. Supported by various cutting-edge educational theories such as democratic education, self-determination, social learning, humanistic education, and Islamic education, this strategy can be an ideal model for character development in the era of Industry 4.0 and Society 5.0.

Conclusion

This study reveals that the democratic parenting strategy implemented at At-Tajdid Boarding School, Tasikmalaya, is a form of Islamic educational practice that integrates Islamic values with a participatory and humanist approach. Parenting is carried out using an open, dialogical approach, involving students in decision-making, accustoming students to a responsible attitude, and providing role models from caregivers and teachers. Democratic values such as deliberation, freedom accompanied by responsibility, and elements of justice are implemented within the framework of Islamic educational values such as etiquette, brotherhood, and trustworthiness. The results of the study indicate that the democratic approach not only has a positive impact on the learning culture in schools but also contributes to the formation of religious character and student independence. This pattern can create a generation of young Muslims who are not only spiritually devout but also mature personally, socially, and emotionally. These findings provide an important contribution to the development of student-parenting models in Islamic educational institutions, especially in the context of boarding schools, which seek to implement democratic values without eliminating the spirit of Islamic education. Therefore, this democratic parenting strategy is relevant as a reference in formulating more inclusive, equitable, and contextual Islamic education policies, addressing the challenges of the industrial revolution 4.0 and society 5.0. A suggestion for future research is to examine the impact of democratic parenting on the character of alums.

References

- Aboi, E. J. (2024). Religious, ethnic and regional identities in Nigerian politics: a shared interest theory. *African Identities*, 1-18.
- Abdullah, M.A. (2012). Islam sebagai Ilmu: Epistemologi, Metodologi dan Etika dalam Studi Islam. Yogyakarta: IRCiSoD.
- Al-Ghazali, Abu Hamid. (2002). Ihya Ulumuddin (vol. 3). Beirut: Dar al-Fikr.
- Antonia, N. Y., & Lastariwati, B. (2020). The influence of parenting, self-efficacy, and entrepreneurial interest toward the learning motivation of creative products and entrepreneurship of culinary management vocational school students. *Jurnal Pendidikan Vokasi*, 10(3), 315-323.
- Ardiansyah, D. (2023). Internalization of Religious Moderation Values in Islamic Boarding Schools as An Effort to Face The Era of Society 5.0. 12 Waiheru, 9(2), 114-125. <https://doi.org/10.47655/12waiheru.v9i2.157>
- Arifudin, I. (2019). The Democrtatization Of Educational System In Islamic Boarding School; Case Study In Al-munawir Islamic Boarding School In Krapyak YOGYAKARTA (Demokratisasi Sistem Pendidikan Pesantren; Studi Kasus Pondok Pesantren Al-munawwir Krapyak YOGYAKARTA). *Al-Afkar, Journal For Islamic Studies*, 18-34.

- Asy'arie, B. F., Muttaqin, A., & Mustofa, M. A. (2024). Exploration of Trends in Religious Moderation Values in Islamic Boarding Schools: A Systematic Literature Review. *Borneo Journal of Islamic Education*, 4(2), 101–118. <https://doi.org/10.21093/bjie.v4i2.9322>
- Badawi, A. A., & Yusuf, A. (2019). Internalisasi Nilai-Nilai Demokrasi Pada Santri Di Pondok Pesantren Sunan Drajat Lamongan. *Journal Multicultural of Islamic Education*, 2(2), 73-89.
- Bandura, A. (2021). *Social Learning Theory* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall.
- Bauer, A. M., & Lind, L. R. (2009). *Democratic Parenting: A New Approach to Positive Discipline*. Springer.
- Baumrind, D. (2013). The influence of parenting style on adolescent competence and substance use. In *Adolescents and Their Families* (pp. 22–61). Routledge. <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315827063-2/influence-parenting-style-adolescent-competence-substance-use-diana-baumrind>.
- BNPT (Badan Nasional Penanggulangan Terorisme). (2020). *Laporan Tahunan Pencegahan Radikalisme pada Kalangan Remaja*. Jakarta: BNPT.
- Brookfield, S. D. (2023). *The Skillful Teacher: On Technique, Trust, and Responsiveness in the Classroom*. San Francisco: Jossey-Bass.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 4th ed. Thousand Oaks: SAGE.
- Desfita, V., Lubis, S. A., & Rusman, A. A. (2023). Religiosity as The Main Pillar of Character Education in Islamic Boarding School: A Study in Langkat District. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(4). <https://doi.org/10.30868/ei.v12i04.8329>
- Dewey, J. (1916). *Democracy and Education*. New York: Macmillan.
- Gibbs, R. (2010). Democracy in Education: The Role of the Teacher in the Development of Democratic Practices. *Journal of Educational Philosophy*, 32(2), 44-59.
- Hanif Choirul Ihsan (2018), Pendidikan Nilai Humanis Di Pondok Pesantren Wahid, Hasyim Sleman Yogyakarta, Diklus: *Jurnal Pendidikan Luar Sekolah*, 2(1), Maret 2018, h 36-44.
- Heri, D., & Ruswandi, U. (2022). S Konsep Integrasi Nilai-Nilai Keislaman dalam Pembelajaran Pendidikan Agama Islam pada Lembaga Pendidikan. *Jurnal Dirosah Islamiyah*, 4(2), 255–267.
- Islam, D. L. D. P. A., & Lebih, M. P. P. Y. (2025). *AL-AFKAR: Journal for Islamic Studies*. https://mail.al-afkar.com/index.php/Afkar_Journal/article/view/2243.
- Lickona, T. (2022). *Character Education for the 21st Century: Building Integrity and Compassion*. New York: Bantam Books.
- Masitah, W., Alsa, A., Partino, P., & Madjid, A. (2024). Exploring Religiosity as Mediator of The Association Between Democratic Parenting, Peer Support, and Self-Concept Among Adolescent Moral Literacy. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 436–457.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook**. 2nd ed. Thousand Oaks: SAGE.
- Muhyani, M., Almaisyah, R., & Tanjung, H. B. (2022). The Relationship Between Parenting Patterns and Students' Mental Health During The Covid-19 Pandemic. *Nazhruna: Jurnal Pendidikan Islam*, 5(3), 1366–1376.
- Mulyadi, A., Mardiah, M. S. N., Kamil, M. F., & Atikah, T. (2022). Analisis Sistem Penerapan Sikap Tawadhu di Pondok Pesantren Al-Barokah (Studi Analisis Mahasiswa Universitas Pendidikan Indonesia). *Jurnal Pendidikan Islam*, 13(1).
- Nabilla, N. (2025). Internalization of Multicultural Education Values in Islamic Boarding Schools. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 182–193. <https://doi.org/10.52366/edusoshum.v5i2.158>
- Noddings, N. (2021). *Caring: A Relational Approach to Ethics and Moral Education*. University of California Press.
- Nurlaela, N., Zaki, M., Wildan, W., Mukhlis, M., Fattah, A., & Hadisaputra, P. (n.d.). The Strategy of Islamic Boarding School in Promoting Moral Education Based on Local Wisdom. *PAEDAGOGIA*, 27(2), 197–205.

- Nursyamsiyah, S. (2018). Otoritas Kyai Pengasuh Di Pondok Pesantren Al-Fanani Universitas Muhammadiyah Jember. *TARLIM: Jurnal Pendidikan Agama Islam*, 1(2), 85-97.
- Rogers, C. R. (2021). *Freedom to Learn* (Updated ed.). Columbus, OH: Merrill.
- Ryan, R. M., & Deci, E. L. (2021). *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness*. New York: Guilford Press.
- Saridudin, S. (2020). Pengembangan Kurikulum Pendidikan Diniyah Formal (Pdf) Di Pesantren Ulya Zainul Hasan Probolinggo. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(1), 84-99.
- Saridudin, S., & Ta'rif, T. R. (2021). Penguatan pendidikan karakter professional-religius pada jamaah majelis taklim Shirotol Mustaqim Semarang. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 19(3), 317-332.
- Saridudin, S., Rahim, H., Rosyada, D., Zuhdi, M., & Dahri, H. (2024). Strategies to Strengthen Vocational Education in Islamic Contexts: Preparing Madrasah Aliyah to Face the Challenges of Industry 4.0. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(3), 483-499.
- Santrock, J. W. (2011). *Adolescence* (14th ed.). New York: McGraw-Hill.
- Spillane, J. P. (2023). *Distributed Leadership in Education: Theory and Practice*. New York: Routledge.
- Vivi Desfita, V., Lubis, S. A., & Rusman, A. A. (2023). Religiosity As The Main Pillar of Character Education In Islamic Boarding School: A Study In Langkat District. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(4). <https://doi.org/10.30868/ei.v12i04.8329>
- Zaman, A. Q. (2019). Implementasi Pendidikan Demokrasi Dalam Sistem Pendidikan Di Pesantren Mahasiswa Al-Hikam Malang Sebuah Kajian Fenomenologi. *Seminar Nasional Hasil Riset Dan Pengabdian*, 2, 286-296. <https://snhrp.unipasby.ac.id/prosiding/index.php/snhrp/article/view/73/>