MUSYRIF PARENTING STYLE IN INTEGRATED ISLAMIC HIGH SCHOOL NUR HIDAYAH DORMITORY

Luth Hafizh Bahtiar, Bagas Tri Nugroho, Mutohharun Jinan, and Mohammad Zakki Azani

Department of Islamic Religious Education, Muhammadiyah University of Surakarta
e-mail: luthhafizhbahtiarb@gmail.com
Mutohharun.Jinan@ums.ac.id, m.zakkiazani@ums.ac.id

Abstract-*Nur Hidayah integrated Islamic high school Surakarta is an educational institution that provides dormitories. Several years ago there were not as many students living as now. Nearly 80% of students live in guesthouses. This study aims to identify and examine the roles of supervisors (musyrif) on student achievement. This research is field research conducted by Integrated Islamic High School (SMA IT) Nur Hidayah Surakarta. This research is implementing interviews, observation, and documentation and then using a phenomenological and analytical approach. This study showed that this school tended to use democratic parenting. In educational institutions, no parenting style only uses one pattern, so in fact, educational institutions apply moderate parenting or combine all parenting patterns with a divided composition. The special role of the supervisor members (musyrif) at Nur Hidayah is to implement a home learning system. The special feature of this system allows students to be more intense to interact with the surrounding community. This system makes it possible for them to be prepared in real life. Given that intellectual intelligence is no longer the main thing, there must be a balance between social and emotional intelligence. Nur Hidayah's musyrif parenting provides opportunities and stimuli for students to be able to develop academic and non-academic abilities. Specific positive activities that exist in each type of Dormitory will support their development in learning such as taḥfiz, foreign language practice, and so on. Besides that, the composition of moderate parenting (combining three styles of parenting) that has been made in such a way will make fostering, supervision, learning, and education more effective and efficient.*

Keywords: Parenting, Dormitory, intelligence, achievement, Musyrif.

Abstract-*SMA IT Nur Hidayah Surakarta adalah salah satu lembaga pendidikan yang menyediakan asrama. Beberapa tahun lalu peserta didik yang bertempat tinggal tidak sebanyak sekarang. Hampir 80% peserta didik bertempat tinggal di wisma. Penelitian ini bertujuan mengetahui dan meneliti pola asuh musyrif terhadap prestasi siswa. Penelitian ini adalah penelitian lapangan yang dilakukan SMA IT Nur Hidayah Surakarta. Sedangkan pengumpulan datanya menggunakan wawancara, observasi dan dokumentasi menggunakan pendekatan fenomenologis dan metode analisis data dilakukan dengan cara deduktif yang berangkat dari kejadian umum direduksi menjadi bagian-bagian khusus. Penelitian yang dilakukan menghasilkan kesimpulan bahwa SMA IT Nur Hidayah lebih condong menggunakan pola asuh yang demokratis. Didalam lembaga pendidikan tidak ada pola asuh yang hanya menggunakan satu pola saja, maka sejatinya, lembaga pendidikan menerapkan pola asuh moderat atau menggabungkan semua pola asuh dengan komposisi yang sudah terbagi. Yang menjadi ciri khusus wisma di SMA IT Nur Hidayah adalah sistem learning home. Ciri khusus sistem ini memungkinkan peserta didik untuk lebih bisa berinteraksi dengan masyarakat sekitarnya. Sistem ini memungkinkan bagi mereka untuk melatih sosial, interaksi dan mendidik karakter lebih baik. Mengingat kecerdasan intelektual bukan lagi hal yang paling utama maka harus ada keseimbangan antara kecerdasan sosial dan emosi. Pola asuh musyrif Nur hidayah memberikan kesempatan dan stimulus bagi siswa agar mampu mengembangkan kemampuan akademik dan non akademik. Kegiatan positif khusus yang ada dalam setiap jenis wisma akan menunjang perkembangan mereka dalam belajar seperti tahfid, praktis bahasa asing dan lain sebagainya. selain itu komposisi pola asuh moderat yang sudah dibuat sedemikian rupa akan menjadikan asuh, pengawasan, pembelajaran dan pendidikan lebih efektif dan efisien.*

Kata Kunci: Pola Asuh, Wisma, Kecerdasan, Prestasi, Musyrif.

A. Preliminary

Today, Indonesia is still in crisis, be it economic, political, legal, and even educational crises. The government has also made efforts to overcome the crisis in the education sector, namely by distributing education to all Indonesians. This begins with the awareness of the importance of education as a necessity because, with education, personality and abilities will develop. Often we hear that the most

basic education is in the family environment. Family environment and education are two things that cannot be separated. Parenting is a process that aims to support the emotional, social, financial, and even intellectual development of children to adulthood. From the age of toddlers to adolescents, parenting should be fully held by parents as the first teachers for children in learning many things[1]

As time goes by, parents almost lose the opportunity to accompany their children. This is due to demands from work or other circumstances that require them to prioritize these things which are actually for the good of their families rather than educating their children at home. From this problem, the world of education also develops as a solution to these problems. Many educational institutions are established and promote their respective characteristics and advantages with various offers such as special programs, full-day schools, the majority of which feature Islamic education. The large number of schools that offer 24-hour education such as pesantren makes parents interested because they realize that they have very little opportunities to educate their children at home. Another motive that encourages parents to entrust the care of their children to the dormitory is the association and the environment is not good, as a result parents send and entrust their children to educational institutions that provide dormitories, with the hope that their children can learn, become pious and well educated.

Educational institutions that are known to provide 24-hour parenting are pesantren. Islamic boarding schools are Islamic educational and teaching institutions in which there is interaction between kyai or ustadz as teachers. As the oldest Islamic education institution in Indonesia, Islamic boarding schools will be interesting to review and revisit. Pondok is an institution that can be said to be a manifestation of the natural process of developing the national education system. From a historical perspective, pesantren are not only identical with Islamic meaning, but also contain Indonesian authenticity.[2]

However, the majority of people have a bad perception of the boarding school's parenting style which sometimes tends to be authoritarian. Each type of parenting has advantages and disadvantages. Authoritarian parenting is also parenting that tends to be firm and seems dictatorial, that is, the child must follow the rules that have been made.

---

[1]Qurrotu Ayun, 'Pola Asuh Orang Tua Dan Metode Pengasuhan Dalam Membentuk Kepribadian Anak', *Journal Stainkudus*, 5 (2017), 102–22.

[2]Nurcholish Madjid, *Bilik-Bilik Pesantren Sebuah Potret Perjalanan* (Jakarta: Paramadina,1997), 3.

Some pesantren have such parenting styles and some are implementing moderate parenting between democratic and authoritarian parenting styles. This is what makes some groups of society less sure and a little afraid to study at the pesantren. Even so, pesantren still exist and can produce the SIslami generation, who are smart and tough.

In the field there is a private integrated Islamic school that provides a guest house. Given that this school is superior in several ways, namely in student organization, competition achievements and Islamic tarbiyah. Therefore, the researcher wanted to know the application of parenting in the school.

In this study, researchers will conduct research at SMA-IT Nur Hidayah Surakarta and conduct interviews with the principal, the civic department, caregivers and several students who live in the guest house. Research on parenting needs to be done so that people, especially people, know the appropriate type of parenting as a solution to the problems that occur

B.   Research Method

In this study, the authors used the type of field research, which means that this research was conducted by examining the events that occurred in the field using information obtained from research targets called informants or respondents. The method used in this research is descriptive qualitative research method using a phenomenological approach. Phenomenology is an effort that has the aim of being able to explain something that happened in accordance with the reality.

This research was conducted at the Integrated Islamic Senior High School Nur Hidayah Surakarta Jln. Pandawa No.10 Dusun III, Pucangan, Kec. Kartosuro, Sukoharjo Regency, Central Java. The subject of this research is a data source whose information is requested in accordance with the research problem. The research subjects in this study included the leaders of the integrated Islamic school nur Hidayah, the caregivers of the guest house, and the students of SMA Nur Hidayah. Semi-structured interviews were conducted using Google form and Whatsaap Video call. The data collection technique used in this study was by interviewing and observing someone related to the parenting style at Nur Hidayah's house such as students, *musyrīf* (caregivers), and the civic section.

For collecting data method researcher apply the observation, interview and documentation method. Observation method is a data collection technique that has specific characteristics when compared to

other techniques. This technique is used when research is concerned with human behavior; work processes, natural phenomena and the respondents are not too large. With this observation method, the researcher only directly observes the activities carried out by *musyrif* (caregivers) in caring for students at the dormitory in order to improve student achievement, interview method is a communication between two people, involving someone who wants to get information from another person by asking questions based on specific objectives. Documentation method is looking for data about things or variables in the form of notes, transcripts, books, agendas and so on. This method is used by the author to obtain official data about geographic location, history of its establishment, vision and mission and policy documents.

After collection is complete, the data will be analyzed or commonly referred to as data analysis. Data analysis is the process of organizing and sorting data into patterns and categories so that themes can be determined and work hypotheses are formulated based on data.[3]

In analyzing the data the author uses a descriptive qualitative method which is done by a direct approach to the object being observed. Analysis of data in the form of narratives or paragraphs bt data reduction, data presentation and draw conlusions.

1. Integrated Islamic Nur Hidayah high School

In the early stages, Nur Hidayah's Integrated Islamic Senior High School (SMA IT) already has a *waqf* land area of 1945 m2. On this land, a building with 17 rooms measuring 6 x 8 m and a mosque was built which was completed in November 2007 and renovated in 2010 for the northern building and in 2012 for the south building. Then in 2016 the Campus 2 building on the development ground began to be used.

Nur Hidayah integrated Islamic senior high school is a follow-up to the realization of the integrated Islamic education concept developed by the Nur Hidayah Surakarta Foundation. The emergence of Integrated Islamic high school Nur Hidayah cannot be separated from the expectations of the community who have experienced the success of education in the Integrated Islamic Kindergarten, Integrated Islamic Primary School, and Surakarta Junior High School. Nur Hidayah integrated Islamic high school is designed to provide quality education so that it is ready to take students to favorite colleges at home and abroad..

[3]Afifiudin,Beni Ahmad Saebani, *Metodologi Penelitian Kualitatif,* (Bandung: CV Pustaka Setia, 2009),page 145.

Nur Hidayah's integrated Islamic senior high school prepares young people who are smart intellectually, spiritually, and emotionally and have life skills (learning skills, social skills, leadership, and entrepreneurship skills) so that they are ready to become world citizens who are highly competitive in the global era.

Nur hidayah also has a good vision and mission such as To become an Islamic school that is able to prepare a smart, cultured, and competitive generation.[4] Intelligent as meant in this case includes, Intellectual intelligence, which means self-actualization in creative, imaginative crisis thinking, for mastery of science, knowledge and technology. Spiritual Intelligence, which means self-actualization in faith and piety to achieve nobility and superior personality. Emotional Intelligence, which means self-actualization in feeling to increase sensitivity to the beauty of art and culture. Social Intelligence, meaning self-actualization in community interactions.

Cultured as meant in this case such as:
a. Empathic and sympathetic culture
b. Democratic culture
c. Towards high human rights
d. Cultivate reciprocal relationships
e. Cheerful and confident
f. Respect diversity in society and state
g. Having a national perspective with awareness of the rights and obligations of citizens

Competitive as meant in this case such as:
a. High morale
b. Independent
c. Never give up
d. Network builder and builder
e. Friendly with change Innovative
f. Agent of fertilization
g. Productive
h. Quality conscious
i. Global oriented
j. Life-long learner
k. Superior personality and love of excellence

---

[4]Documentation, Administration department of Nur Hidayah Surakarta 4 april 2020

With a mission:

a. Realizing Islamic values through school management
b. Islamization in the content and process of education
c. Implementing active, creative, effective, fun, and innovative learning   with multimethods and multimedia.
d. Conducting directed, gradual, and comprehensive coaching in order to form an Islamic personality.
e. Showing the natural superiority of local culture.

2.   The Role of *Musyrif* in the Dormitory

Musyrif comes from the Arabic word *syarufa* which means noble and *musyrif* which means supervisor and guide. Informally musyrif is a non-class educator. Like an educator, a musyrif must be able and clever in dealing with the problems faced by their students in a dormitory / Dormitory considering Musyrif is the second educator after parents.

In general, the community refers to musyrif as coaches of students in the dormitory. A coach is a builder meanwhile the dormitory is a building which is a residence for the educated. There are so many designations for students. Modern lodgings usually use the term *imāroh* (rayon), some use the term hostel and some also use the term homestead. Thus *musyrīf* has roles that must be carried out in providing guidance to their students

Drs. M Uzer Usman revealed that the role of the teacher is the creation of a series of interrelated behaviors that are carried out in a certain situation and are related to the progress of behavior change and the development of students who are the goal.[5]

The word role is meant to have 3 meanings: first, role includes the norms associated with one's position or place in society. This role is a series of rules that guide a person in community life. Second, the concept of what individual does in society as an organization. Third, the role that can also be said to be an important individual behavior for social community instructor.[6] The role of the musyrif as Dzamarah has said is as follows:

a. Informatory

Teachers must be able to provide information about the development of science and technology, in technological development; of

5   Moh. Uzer Usman. *Menjadi Guru Profesional.* (Bandung: PT. Remaja Rosda Karya Cet. Ke-23, 2009, 4.

6   Soerjono Soekanto. *Sosiologi Suatu Pengantar,* (Jakarta: Raja Grafindo Persada, 2012), 213.

course, there are different limitations in each school. Some schools allow their students to bring electronic devices such as smartphones and tablets. There are also those who do not allow it because it is feared that it will tend to have a negative impact rather than a positive one.

b.   Corrector

What is meant as a corrector, musyrif must be able to distinguish between good and bad scores. Both must be truly understood in life.

c.   Inspirator

When students lose their enthusiasm in any matter including learning, the teacher must be able to inspire students to return to enthusiasm and give instructions on how to learn well and behave in everyday life.

d.   Organisator

As an organizer is another role of musyrif or teacher. As an organizer, teachers have activities in academic management, regulations, everything must be regulated to be effective.

e.   Motivator

In this role, the teacher must be able to encourage their students to be enthusiastic and active in learning and also be able to carry out all the activities that have been given and suggested.

f.   Initiator

In their role as initiators, educators must be able to initiate ideas for progress in education and teaching and in obeying all regulations..

g.   Facilitator

According to Law no. 20 of 2003 article 1 paragraph 6 concerning the national education system, that educators are qualified educational staff as teachers, lecturers, counselors, tutors, lecturers, tutors, instructors, facilitators, and other designations that are in accordance with their level of specialty, and participate in organizing education.

h.   As Educator

According to Syaiful Bahri Djamarah *musyrīf* is an educator who has the responsibility to educate students' lives. Therefore, teachers or educators must have a barometer of personality qualities such as authority, responsibility, independence, and discipline. Another opinion, such as what Hamzah B Uno *musyrīf* said is a profession or it can be said to be a position that requires

special skills as a teacher and cannot be done by just anyone outside the field of education.[7]

One of the important components in the teaching and learning process is *musyrīf* which potentially and professionally participates in and also plays a role in efforts to build human resources, as well as in the physical and spiritual aspects. In terms of human empowerment associated with the educational process, a *musyrīf* is also seen as one of the most important component elements. In terms of education, a musyrif must play an active role and place his position as a professional with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students on the formal education path.[8]

According to Sadulloh *musyrīf* is an adult who guides the child so that the child can also lead to maturity, the teacher is the person who is responsible for the implementation of education whose target is the student. Meanwhile, according to Sardiman a teacher is an educator, because in his work he does not only teach knowledge but the teacher also trains some skills and especially the mental attitude of students.[9]

Musyrīf is an educator who becomes the mediator for his students, who becomes a figure, role model and identification for students and their environment; therefore, teachers must have certain personal quality standards, which include responsibility, dignity, independence, and discipline.[10]

It can be concluded that musyrif is also a teaching staff. *Musyrīf* is appointed by the institution as a companion for students. Within the scope of dormitories, dormitorys and also Islamic boarding schools have a role in guiding, accompanying, controlling and supervising students. According to Prof. Dr. Syamsul N Izar argues that in the daily activities of *musyrīf* and their students need a good relationship including:

a. *Musyrif* and students have a close relationship and really pay attention to all the activities of students,

b. As a companion and protector, *musyrīf* must be uswah hasnah, that is, can provide a good example, a good role model for their students.

---

[7]Hamzah B. Uno. *Profesi Pendidikan.* (Jakarta: Bumi Aksara, 2011), 15.

[8]Sudarwan Danim. *Profesionalisasi dan Etika Profesi Guru.* (Bandung: Alf abeta, 2007),17.

[9]Sadirman. *Interaksi dan Motivasi Belajar Mengajar.* (Jakarta: Raja Grafindo Persada, 2007, 137.

[10]Mulyasa, *Menjadi Guru Profesional.* (Bandung: Remaja Rosda Karya,2010, 37.

c. has a strong collectivity. This can be seen in terms of worship and other work

d. have a pattern of applied discipline. This can be seen from the habituation pattern of the students getting up on time, praying in congregation, tadarus together and learning activities.

e. have patience in overcoming all difficulties and problems of the students.[11]

3. Definition and style of Parenting

In the world of education, especially those that provide boarding / social education, the main goal is how students are comfortable, develop their character, develop their faith, can learn well and are protected from promiscuity. So the first thing to pay attention to is to provide an environment that is free from immorality and shirk. *And verily it has been revealed to you and to the prophets before you, 'if you associate partners with Allah, your deeds will surely be abolished and you will surely be among the losers[12]*

The verse is a command about the prohibition of associating partners with God. In educating children the most important thing is to instill the values of aqeedah and tauhid. The verse that emphasizes "do not associate partners with Allah" is the emphasis on abandoning the act of shirk (associating with God) this is of course the main purpose of the caregiver in the Dormitory since the institution is an Islamic institution. This is also reinforced by the following hadith:

From Abu Hurairah, that he said: The Prophet (peace and blessings of Allaah be upon him) said, "It is not a child who is born but born on fithrah, so it is his parents who make him a Jew, Nashrani or Magi, as cattle are born (by their mother) in perfect condition. Do you know anyone whose ears are cut off? Then Abu Hurairah said, "Read if you want: Fithrotalloohillatii fathoron naasa' alaihaa, laa tabdiila likholqillaah. (Fithrah Allah who has created man according to fithrah. There is no change in fithrah Allah).[13]

---

[11]SyamsuL Nizar, *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara* (Jakarta: Prenada Media Group, 2013), 119.

[12]QS. Az-zumar [39]:65

[13]Shahih Muslim, No. Hadist: 4803 kitab takdir, Bab: Makna "Setiap anak terlahir dalam keadaan fitrah".

This hadith explains that every child who is born must be in a state of nature. And if the child does not adhere to a religion other than Islam, it is certain that it is because of his parents. At the Dormitory, the care is taken by the *musyrīf* (caregivers / nurseries). So their job is to replace their parents' position to strengthen their aqidah by providing the best and maximum possible knowledge and guidance. Pattern means method or model. Meanwhile, parenting means looking after, educating small children, caring for, training, leading, etc. From the understanding of patterns and parenting above, parenting means a way or model of caring for, educating, helping children in learning and in the process of becoming a good person. The parenting style that the author means is how the care, education and guidance that are applied in the Nur Hidayah Middle School, especially in improving student achievement.

The dormitory department as well as the caretakers have the responsibility of educating, guiding and caring for the students. This is a big responsibility because the student guardian has entrusted and entrusted the dormitory so that their children are well educated, have character, and understand Islam well, which is the main goal of the caregivers. According to Khon's opinion in his book Chabib Thoha, parenting is a way of relating and attitudes of parents to their children, and this attitude can be seen from various aspects, including the way parents give rules to children, how to give punishment and rewards, and also the way parents show understanding, respond to children's desires and also authority. Thus, parenting is how parents educate their children both directly and indirectly.[14]

The way to educate children directly is all forms of care from the Dormitory *musyrīf* related to the formation of intelligence, skills and personality which are done deliberately in the form of advice, orders, prohibitions and punishments for those who violate the rules or give gifts to students who get achievements. Furthermore, indirectly educating is related to everyday life which includes speech, attitudes, and tools for habits and patterns of life. Realizations or relationships with caregivers, *musyrīf*, teachers, the community and fellow students, are accidentally safe helping them to be more mature and mature.

a. **Parenting forms**

Based on the level of love and also the demands of parents in parenting, there are 4 types of parenting patterns for children,

[14]Thoha Chabib, *Kapita Selekta Pendidikan Islam*. (Yogyakarta: Pustaka Pelajar, 1996) 110

namely authoritarian parenting patterns, democratic parenting patterns, permissive and neglected parenting patterns.[15]

1) Authoritarian Parenting

   Authoritarian parenting is characterized by a way of parenting children with very strict rules, forcing them to behave as their parents want, freedom of action is very limited. Authoritarian parenting can also be seen with the use of harsh punishments, tends to use body law, all needs are also strictly regulated and remain sustainable even though they are in adulthood. In any educational institution there are rules that have been made in such a way, including in the dormitory. All students who live in the dormitory must obey the rules, so that all students do not want to be according to their own wishes. Of course, dormitory department will give sanctions to students who violate it.

   The characteristics that exist in authoritarian parenting according to Baumrind are as follows:

   a) Likes punishing children who are deemed not in accordance with the wishes of their parents.

   b) Treat their child fairly firmly.

   c) Lack of affection.

   d) It's easy to blame children's activities, especially when they want to do creative things.[16]

2) Democratic parenting

   Democratic parenting is generally marked by the guardian's recognition of the child's abilities. Parents provide more opportunities for children to not always depend on them. Children also have a little freedom to choose what is best for themselves, children have their opinions heard, are involved in conversations, especially those concerning the child's own life. They have the opportunity to develop their internal control so that little by little they practice being responsible for themselves.[17]

---

[15]Rani Razak Noe'man. *Amazing Parenting Menjadi Orangtua Asyik Membentuk Anak Hebat.*(Jakarta : PT Mizan Publika, 2012)

[16] Mualifah. *Psycho Islamic Smart Parentin g.*(Yogyakarta: Diva Press, 2009), 45-46.

[17]Thoha, chabib. *Kapita Selekta Pendidikan Islam.* (Yogyakarta: Pustaka Pelajar, 1996), 111

With this democratic upbringing, the dormitory's *musyrif* pays attention to the development of students, interests, talents, responsibilities and others. *Musyrīf* also lives with them in the dormitory and can pay attention and listen to what they want. The school also provides facilities for responsible training such as organization. They are also given the opportunity to develop their talents by providing extracurricular activities.

This democratic upbringing has the following characteristics.

a) Complementary, caregivers who accept and see children in making decisions related to family interests.

b) There is a balance between the granting of rights and obligations between children and parents.

c) Have a high level of control and require children to act at an intellectual and social level according to their age and abilities, but they still provide warmth, guidance and communication.

d) Always support what the children do without limiting all their potential and creativity, but still guiding and directing their children.

e) Provide an explanation and reasons for the punishment and prohibitions given by parents to children.[18]

With democratic parenting, it will foster a sense of responsibility and self-confidence. Self-confidence will help them thrive without restraints.

3) permissive parenting

Permissive parenting is usually characterized by a pattern of free parenting by parents. Children are considered to have understood and have grown up who no longer need to be directed and regulated continuously. The children were given the widest possible leeway to do whatever they wanted. Parental control over children is very weak, nor does it provide sufficient guidance for their children. Everything that his son has done is right and does not need direction, reprimand and guidance.[19]

---

[18]Mualifah. *Psycho Islamic Smart Parenting.*(Yogyakarta: Diva Press, 2009), 47.

[19]Thoha, chabib. *Kapita Selekta Pendidikan Islam.* (Yogyakarta: Pustaka Pelajar, 1996) , 112.

This kind of parenting is rare and not even applied in educational institutions. Educational institutions or Islamic boarding schools that have 24-hour foster care cannot apply permissive parenting because it will make it difficult to manage students on a large scale. The students who stay in the homestead are controlled by the religious division and the *musyrīf*. If normality applies permissive parenting, students will completely lose control by allowing them to find their own identities without direction or certain limitations.

According to Baumrind, this parenting style has the following characteristics:

a) Children have no demands to learn to be responsible.
b) Parents give the widest possible freedom to children.
c) Children are given the same rights as adults and are given the widest possible freedom to manage themselves.
d) Parents do not control and control much, so that children are not given the opportunity to be independent and self-regulate and are given the authority to control themselves.

In fact, no educational institution that provides 24-hour education or a boarding house applies only one parenting style. If an institution only uses one style, for example using only authoritarian parenting, then students do not have the opportunity to explore to develop, so there must be a combination of these three parenting styles called moderate parenting combining between authoritarian, democratic and permisive parenting style.

C. Finding and Discussion
1. *Musyrif* Parenting Patterns and Wisma Development

Integrated Islamic high school Nur Hidayah has a guest house which is divided into 3 namely al-qur an, tahfidz guest house and language guest house.

> "so if there is an invitation to a language contest such as English and Arabic debates, English and Arabic speeches, the deligation of the competition is the language dormitory. At the Tahfidz guesthouse, there is an activity to deposit memorization to the

musyrīf. Many students have completed memorizing 30 juz.[20]

Each guest house has a special agenda. In the al-qur an guest house there is a study of the al qur an and reading. The students have a target of being able to read the al-qur an well, have a predetermined maqom of reading al qur an which can later be developed by their respective students. Students from al qur an wisma can later be used as school deligations to participate in competitions in the field of al qur an and the like such as murottal, qiroatil qur an and so on. so from this al qur an homestead, the champions of the al quran competition were fostered. In the language Dormitory there are activities to add vocabulary and practice language, so if there is an invitation to a language contest such as English and Arabic debates, English and Arabic speeches, the deligation of the competition is the language guest house. At the Tahfidz Dormitory there is a memorization deposit activity to the *musyrīf*. Many students have completed memorizing 30 juz.[21]

One of the students of SMA IT Nur Hidayah Surakarta Qonita nadia ulya when asked to explain how the forms of student expression and interaction are, they have the opportunity to meet and communicate directly like their own neighbors at home.

> "So the difference is, learning home provides opportunities for students to be able to interact more with many people. Besides that, we also have a contribution to society, communicate more with them. This is important, because intelligence is not only intellectual, there are many intelligences that must be sharpened such as social, spiritual and so on."[22]

For example, when students go to school they meet the community around the institution and say hello, say hello. In fact, sometimes students get the opportunity to help people who need help. Then the role of schools, including teachers and their coaches, is very large to increase achievement in all fields. When students are deligated in a competition, the school also fully facilitates such as financing, coaching, book facilities or others that support the success of their students.

---

[20]Vice Principal Interview (Dormitory Department) Islamic senior high school Nur Hidayah Surakarta Wednesday, July 8, 2020 13.10

[21]Interview with dormitory *musyrif*

[22]Interview with student of nur hidayah high school

Musyrīf parenting in nur hidayah dormitory is more and combining between three styles of parenting. This is make more efective then apply one style of parenting. *Musyrif* were nurturing and fostering like family and siblings. If the *musyrif* is like his own brother and the students also think that the elder brother is also like his brother, it will make it easier for the formation and education at the Dormitory The majority of *musyrīf* are students, the age of the *musyrīf* with students is not much different, so this will facilitate communication, students do not feel reluctant to speak or convey obstacles, personal problems or just share stories.

SMA IT Nur Hidayah is a place of education for the nation's future generations who are competent in academics, have a social spirit, and have good morals. Educational efforts for this generation must be sustainable, applicable, and effective. To support this, SMA IT Nur Hidayah as a printing school for a learning society provides a learning home program for its students. Of course, this program is specially designed according to the needs of students and the roles they will take in community life. The program is called "Learning Home of SMA IT Nur Hidayah".

Learning Home focuses on the aspects of mentoring students in deepening knowledge, developing interests and talents, and interacting socially naturally. It is hoped that Learning Home will be able to support the success of students in the intellectual, social, and spiritual aspects both at school and in society. Therefore, Learning Home is different from a "dorm system" because the program provides more opportunities for participants to express themselves and interact with the community. On the other hand, this Learning Home program also supports the achievement of Nur Hidayah's high school IT graduates.

2. Influence on Students Achievement

There is a difference between students who live in Dormitorys and those who don't. It turns out that students who choose to live in guest houses have higher performance than those who don't. Mr. Athoilah as a school principle said that 80% of students who excel are those who choose to live in guest houses. This is because at the guest house their time is really well organized and allows them to add and develop potential in themselves. Positive activities, positive environment, attention from caregivers also have a very significant effect on achievement. In memorizing the al-Quran activity requires an environment that encourages students to keep memorizing keeps memorizing, protects

students from electronic temptations such as television, smartphones and others. So when at the guest house, students who want to memorize the Qur'an will be focused and encouraged and protected at the same time instead of staying at home. By grouping 3 guest houses also makes it easier for schools to delegate students for competitions. In the field of language, such as debate in English, Arabic, speech and others, students from the language guest house will be delegated. The competition in the field of al-Quran students from the al-Qurān Dormitory will be the delegation of the school to take part in the competition

D.   Closing

Based on the discussion that has been stated, this study produces the following conclusions. Parenting that is applied is more to democratic parenting. With the application of parenting like this allows them to develop more without too much restraint. Even though in fact every tutor or *musyrīf* has their own style in guiding students, like author said before that no of boarding school that provide dormitory apply only one style of parenting. Surely every boarding education institution will combine 3 parenting styles into one with different compositions. There are those whose composition is heavier in authoritarian and lighter in permissive; some are heavy in democratic and heavy in authoritarian. The composition of parenting in Nur Hidayah is heavier in democratic, while authoritarian as student control is expressed in patent regulations, such as not allowing to use a smartphone at the dormitory. The type of parenting does not come out of the democratic type. Nur Hidayah integrated Islamic senior high school has a Dormitory system called a learning home. Unique socialism and nurturing systems that allow students to be more able to express themselves socialize more broadly not only with the Dormitory environment but also with the community around the Dormitory area. The school also always tries to take care of it in a humane way. For example in solving student cases with problems, the school has ethical procedures that must be followed. The role of *musyrīf* in improving student achievement is also a support. Because there is a supervisor in the dormitory, students are controlled. at least the time they have more than their parents, who are sometimes busy.

E.   References

Ayun, Qurrotu, 'Pola Asuh Orang Tua Dan Metode Pengasuhan Dalam Membentuk Kepribadian Anak', *Journal Stainkudus*, 5 (2017), 102–22

Munawir, Ahmad Warso. 2007. *Al Munawir Kamus Arab-Indonesia.* Surabaya: Pustaka Progresif.

Mulyana, Deddyu. 2008. *Metodologi Penelitian Kualitatif.* Bandung: Remaja Rosdakarya.

Herdiansyah, Haris. 2012. *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial.* Jakarta: Salemba Humanika

Hamzah B. Uno. 2011. *Profesi Pendidikan.* Jakarta: Bumi Aksara.

Hamzah B. Uno, Masri Kudrat. 2014. Mengelola Kecerdasan Dalam Pembelajaran(Jakarta: PT. Bumi Aksara

Mualifah. 2009. *Psycho Islamic Smart Parenting.*Yogyakarta: Diva Press.

Usman, Moh Uzer. 2000. *Menjadi Guru Profesional.* Bandung: PT. Remaja Rosdakarya.

Mulyasa. 2010. *Menjadi Guru Profesional.*Bandung: Remaja Rosda Karya.

Lexy, Moleong. 2007. *Metodologi Pendidikan Kualitatif.* Bandung: Remaja Rosdakarya.

Madjid, Nurcholis. 1997. *Bilik-Bilik Pesantren sebuah potret perjalanan.* Jakarta:Paramadina.

Noe'man, Rani Razak. 2012. *Amazing Parenting Menjadi Orangtua Asyik Membentuk Anak Hebat.* Jakarta:PT Mizan Publika.

Ramayulis. 2012. *Ilmu Pendidikan Agama Islam.* Jakarta: Kalam Mulia.

Bahri, Syaiful. 2008. *Psikologi Belajar.* Jakarta: Rineka Cipta.

Sadirman. 2007. Interaksi dan Motivasi Belajar Mengajar. Jakarta: Raja Grafindo Persada.

Danim, Sudarwan. 2007. *Profesionalisasi dan Etika Profesi Guru.* Bandung: Alfabeta.

Soekanto, Soerjono. 2012. *Sosiologi Suatu Pengantar.* Jakarta: Raja Grafindo Persada.

Nizar, Syamsul. 2013. *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara.* Jakarta: Prenada Media Group.

Sugiyono. 2010. *Metode Penelitian Pendekatan Kuantitatif Kualitatif Praktik.*Bandung: Remaja Rosdakarya.

Arikunto, Suharsimi. 2010. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.

S. Nasution. 2004. *Didaktik Asas-asas Mengajar.* Jakarta: Bumi Aksara.

Chabib, Thoha. 1996. *Kapita Selekta Pendidikan Islam.* Yogyakarta: Pustaka Pelajar