

The Influence of Q.S. Al-Hadid 20 on Parenting and Muslimah Character Formation in Islamic Boarding Schools

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Abstract: The main character education for a child is the family environment. This article describes the parenting pattern and strengthening of modern Muslimah character with the values of the Al-Quran Surah Al-Hadid verse 20 at the Al-Mujtama' Al-Islami Islamic Boarding School in Pamekasan Regency, Madura. This research uses a qualitative approach with a phenomenological approach. Data sources were taken from six informants consisting of 3 teachers and 3 administrators. With data collection techniques of interviews, observation, and documentation. Stages of data condensation, data display, and conclusion drawing. The results of the study concluded that the typology of parenting patterns applied tends to be democratic parenting patterns. The values of the Muslimah character based on research findings inspired by the Al-Hadid verse 20 of the Qur'an include obedience, compassion, discipline, sincerity, and caring for the environment.

Keywords: Parenting Muslimah character, interpretation, Islamic boarding schools.

Abstrak: Pendidikan karakter yang utama bagi seorang anak adalah lingkungan keluarga. Artikel ini mendeskripsikan tentang Pola Pengasuhan dan Penguatan Karakter Muslimah Modern dengan nilai-nilai al-qur'an surah al-hadid ayat 20 di pondok pesantren Al-Mujtama' Al-Islami Kabupaten Pamekasan Madura. Penelitian ini menggunakan pendekatan kualitatif dengan pendekatan fenomenologi. Sumber data diambil dari enam informan yang terdiri dari 3 tenaga pengajar dan 3 tenaga administrasi. Dengan Teknik pengambilan data wawancara, observasi dan dokumentasi. Tahapan kondensasi data, display data dan penarikan kesimpulan. Hasil penelitian menyimpulkan; Tipologi pola pengasuhan yang diterapkan cenderung pada pola pengasuhan demokratis Nilai-nilai karakter Muslimah berdasarkan kajian temuan penelitian yang terinspirasi dari surat al-qur'an Al-Hadid ayat 20 antara lain; ketaatan, kasih sayang, kedisiplinan, keikhlasan dan peduli lingkungan.

Kata Kunci: pola pengasuhan, karakter muslimah, tafsir, pondok pesantren

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Introduction

Parenting patterns can be interpreted as all the ways educators' treatment is applied to children so that they grow into independent and responsible individuals (Rosalia & Ridha, 2021). The application of parenting patterns occurs in everyday life through various forms. Parenting patterns that apply strict discipline, freedom in thinking and acting, overprotecting children, some are indifferent to children, creating a distance between children and some consider children as friends (Sa'adah & Formen, 2021).

Several research results show parenting methods are strategies implemented to support children's development and growth through care, guidance, and education so that children can achieve independence (Dwiyanturi, Wangid, & Astuti, 2023). Essentially, parenting methods include behavior and activities carried out by parents, including providing food, providing stimulation, and providing affection so that children can develop optimally (Putri, 2023). Parenting patterns are broadly classified by Hurlock into three, namely authoritarian parenting patterns (Authoritarian), permissive parenting patterns (Permissive), and democratic parenting patterns (Authoritative) (Assannur & Nahar, 2023).

Each of these parenting patterns has an impact on child development because it has consequences that will shape the way children act and their attitudes toward solving problems faced (Solihin, Supiana, Arifin, & Jamaludin, 2022). Authoritarian parenting patterns affect the condition of students living in Islamic boarding schools when compared to other parenting patterns such as permissive and democratic (Handayani, Yaumas, & Mardiana, 2023). One of the prominent influences is on the discipline of students, therefore mentors must accustom students to participating in a series of Islamic boarding school activities and obeying applicable regulations (Zen, Zalnur, K, Pratiwi, & Rambe, 2022).

In-depth research on parenting patterns in Islamic boarding schools is still limited. This is based on data from leading journals in the field of Islamic boarding schools, only about 20% of the total research focuses on parenting patterns in Islamic boarding schools, while the rest discusses other aspects such as curriculum and teaching methods. This article offers a new analysis of the parenting patterns of

adolescent students applied at the Al-Mujtama Islamic Boarding School, which is expected to fill the gap in previous research.

Several efforts have been made to address the problem of declining morality, including the introduction of character education curriculum in schools. However, these efforts are often not optimal due to the lack of integration between theory and practice in the field. The weakness of these efforts is the lack of supervision and consistent role models in the application of character values. In this article, it is proposed that parenting patterns in Islamic boarding schools that involve role models, direction, and habituation can be effective models in forming a simple lifestyle.

The location of the research at the Al-Mujtama Islamic Boarding School was chosen because it has an effective parenting pattern and has been recognized as having many students of various ages. In addition, this Islamic boarding school has a high commitment to moral development, making it a unique and interesting subject for research related to parenting patterns and the formation of Islamic character amidst the challenges of modernity. Although there are studies that examine parenting patterns in Islamic boarding schools, there are still very few studies that specifically examine the parenting patterns of adolescent students at the Al-Mujtama Islamic Boarding School (Observation, October 2024).

This study offers a new perspective by focusing on the approach of the values of the Qur'an in the letter al-Hadid verse 20 in parenting that includes exemplary behavior, direction, and habituation of the values of simplicity in everyday life, as stated in His word Q.S al-Hadid verse 20:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزْنَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مَصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ يَوْمَ الْحَيَاةِ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Meaning: Know that the life of this world is nothing but play, negligence, adornment, and mutual boasting among you and rivalry in wealth and children. (Its example is) like rain whose crops delight the farmers, then it dries up and you see it turning yellow, then it is destroyed. In the Hereafter there is a severe punishment and

forgiveness from Allah and His good pleasure. The life of this world (for the negligent) is nothing but a deceiving pleasure (Kementrian_Agama, 2019).

Based on this verse, this study contributes to filling the gap in the literature regarding the effectiveness of parenting patterns in Islamic boarding schools in forming strong Islamic characters and can be a model for other educational institutions. This study argues that parenting patterns based on the values of the Qur'an in the letter al-Hadid verse 20 applied in the Al-Mujtama Islamic Boarding School can be an effective model in forming the character of a good and noble young generation, while also offering a practical solution to the problem of declining morality in society.

Research Method

This study uses a qualitative field approach, which requires researchers to go directly to the field to observe and understand phenomena in a real context (Williams, 2022). The main focus of this study is to provide a detailed description of the facts, nature, and relationships between the phenomena studied.

In this process, researchers function as the main instrument for data collection. The informants selected fulfilled four criteria, namely understanding the problem under study well, having time to provide information to researchers, and providing information on the facts that occurred in the field (Rahman, 2022).

This study emphasizes the importance of integration between theory and practice in character education, as well as the need for consistent supervision and role models in the application of character values in the educational environment. Field research was carried out from September 15 to September 30, 2024. After that, the next stages were carried out until October 13, 2024.

The data collection techniques used in this study were interviews, observations, and documentation (Saldana, 2019). The participants in this study were 3 (three) Islamic boarding school administrators by conducted interviews face to face with the interviewees and were also given a list of questions in advance to be answered on another occasion. The type of interview used in this study was an in-depth interview. Observations were conducted when researchers went directly to the Islamic boarding school (Conroy, 2018).

The results of observations and interviews were supplemented with various documents. The existing documents were in the form of writings, pictures or photos, and so on. The data analysis technique used in this study was the Miles and Huberman model data analysis. Data analysis was conducted during and after data collection through the Data Condensation Flow, data presentation, and conclusion (Miles & Huberman, 2014). By looking at these presentations, it can be understood what is happening and what should be done further in analyzing or taking action based on the understanding of these presentations.

Result and Discussion

Parenting Patterns and Character Formation of Muslim Women in Al-Hadid verse 20 at Al-Mujtama' Islamic Boarding School, Pamekasan, Madura

Based on the results of observations and interviews at Al-Mujtama' Islamic Boarding School, Pamekasan, parenting patterns are a process of action that aims to improve and support the physical, emotional, social, skills, independence, and cognitive development of a child from birth to adulthood. This parenting pattern is one of the responsibilities of teachers to students because teachers are the first place where children learn and socialize. The forms of character that are found in the study are presented as follows:

a. Obedience

The obedience instilled in students is obedience in various forms, namely in carrying out all orders and regulations such as worship, and obedience to teachers. In this case, there needs to be a figure who is worthy of being an example in carrying out various orders. Role models in education are a method used in preparing a young generation that is tough has character and can form morals, spirituality, and also social. As conveyed by Ustadzah Nurul Inayah the class 2 teacher of the middle school level (tsanawiyah):

"Examples of the obedience of students applied in the activities of the Al-Mujtama' Islamic boarding school include obeying various regulations based on all of Allah's commands such as worship, memorizing the Qur'an every day, halaqah, having good morals and being civilized with teachers and adults and being obedient in carrying out orders. In this Islamic boarding school, various universal values regarding morals, ethics, and immorality make religion the

foundation of education, especially character that forms personality, attitudes, and behavior in children. Therefore, Islamic boarding schools can understand, comprehend, and practice it in everyday life and are even able to play a role in society" (Interview, Nur Aini, September 2024).

This statement is in line with the explanation of Ustadzah Siti Romlah as the guidance of class 3 middle level:

"The role of care at the Al-Mujatama' Pamekasan Islamic boarding school is as a means of controlling all activities carried out at the Islamic boarding school. In my opinion, the way my parents raised me at home is very good, because at home my parents never restrain or forbid me from playing, but my parents still remind me if I forget the time to play, in my opinion, the way father and mother parent at home is very good, even though father and mother give several rules. But I think the regulations given also have a good impact on me." (Interview, Siti Romlah, September 2024).

Al-Mujatama' Pamekasan Islamic Boarding School has implemented a parenting pattern in character building for students since the beginning of the establishment of the Islamic boarding school. By using a dormitory system where students are educated 24 hours with various activities aimed at ensuring that students can develop well. Al-Mujatama' Pamekasan Islamic Boarding School educates its students to become hafidz and hafidzah who have noble morals.

However, some informants also believed that sending their children to religious-based schools such as Islamic boarding schools was the right thing to do because the religious knowledge that children received at school from competent teachers was better than that received by children at home. The parenting style applied by parents at home is appropriate to the child's age and should not be a burden on the child the parenting style applied at home should be by the teachings of the Islamic religion, and should not be too liberating for the child such as giving several rules that the child must obey at home and The right way to educate your child to have an Islamic character is to familiarize your child with carrying out Allah's commands in the Alquran and also telling them about things that are prohibited in the Islamic religious.

Parenting is an educational process that provides comprehensive teaching, which means teaching all forms of education such as character education, behavior, manners,

self-control, and so on. In this parenting pattern, an educator is very warm and loving to children because the parenting pattern carried out aims to encourage children to become independent individuals and apply control limits. Character is the values of human behavior that have a relationship with God, fellow human beings, and themselves (Mansir, 2022).

b. Compassion

Affection is one of the things in instilling character values in students by instilling in students to always care about their friends, seniors, younger siblings, and teachers. Because there are no parents and family to accompany them, the entire family of the Islamic boarding school must love each other. As conveyed by Ustadzah Nurul Inayah the class 2 middle school (tsanawiyah) teacher:

"The form of affection is applied through the supervision process carried out at the boarding school with control carried out by the ustadz and Ustadzah. According to the teaching staff, it is explained that supervision is a control system that is one of the main pillars in supervising all activities at the Islamic boarding school. This supervision can be considered as the process of supervising activity programs with all your heart, mind, soul, and energy, to achieve optimal results. " (Interview, Nur Aini, September 2024)

Based on this information, it can be understood that responsibility is instilled in students through various organizations in the Islamic boarding school and various tasks given to students such as OSAMA or OSIS which are tasked with assisting the ustadz and Ustadzah in managing students in the Rayon. In this character-building process, assignments are one of the right ways to use. Because assignments are a strengthening process that is given as a form of trust.

Through assignments, students will be involved in various activities. This involvement will form the souls of students who are skilled, strong, and wise. Assignments are important in training students to be responsible for what is entrusted to them. Junior high school children, usually become the head of the fiqh in various extracurricular activities that run in the boarding school such as drumband, muhadarah, hadrah, etc. This is done to train students to be able to carry out the mandate given properly (Ginanto & Putra, 2021).

c. Discipline

Discipline is taught to students from the beginning when students enter the boarding school by reading the boarding school rules, various regulations, and punishments that will be given to those who violate them. The discipline carried out at the Al-Mujtama' Pamekasan Islamic boarding school is carried out every day by accustoming students to a disciplined life by obeying all existing regulations. In line with the explanation of Ustadzah Siti Romlah as the middle class 3 guidance that:

"The form of discipline is instilled in the Al-Mujtama' Pamekasan Islamic boarding school through all activities every day such as praying on time, going to school on time, and being able to carry out all existing activities in an orderly and regular manner such as training or extracurricular activities at the Al-Mujtama' Pamekasan Islamic boarding school. " (Interview, Siti Romlah, September 2024).

Based on the description of the information, it can be understood that in carrying out discipline, direction is needed to guide and provide instructions and instructions. The purpose of the briefing is to provide an understanding so that they can understand what and what the benefits of all forms of existing regulations are. Training is a way or effort that makes students more knowledgeable and have various kinds of skills (Kosasih & Ritonga, 2024). Like scouts, drum bands, hadrah, speeches, or muhadarah, and memorizing the Qur'an which are the main goals with good discipline, then a student will be proficient in everything and be able to become a student who excels with knowledge and various kinds of skills.

b. Sincerity and Simplicity

Sincerity is a form of character education that teaches and educates students to become people who have a soul of sincerity and patience in facing various problems and students are educated to be able to solve these problems. As conveyed by Ustadzah Nurul Inayah the class 2 teacher of the middle school (tsanawiyah):

"The form of sincerity applied at the Al-Mujtama' Pamekasan Islamic boarding school is sincerity in seeking knowledge such as studying earnestly, memorizing the Qur'an earnestly, sincerity in carrying out all the mandates given, such as becoming muharriq and muhariqah who must patiently help the teaching staff in educating students in the rayon and carrying out small tasks such as sweeping, mopping and cleaning the environment." (Interview, Nur Aini, September 2024).

In terms of clothing, they have the following dress standards: Students are prohibited from wearing jewelry. Students are prohibited from wearing jeans or t-shirts with writing that is not sharia. Male students are required to wear sarongs, Koko shirts, or batik during congregational prayers and reciting the Koran. Students are required to wear sharia clothing such as games, clothes that cover the buttocks which are combined with skirts that are not transparent and also tight.

In terms of attire, students at Al-Mujtama' Pamekasan Islamic Boarding School adopt a simple style, deliberately eschewing contemporary fashion trends. Their choice of clothing is primarily guided by adherence to Islamic law, which serves as a mechanism to shield them from sin and to seek the pleasure of Allah SWT (Rukmana Esti, 2023). Life within the Islamic boarding school framework emphasizes teachings of sincerity and patience, often conveyed through various assignments. These assignments play a crucial role in reinforcing and developing the students' character, functioning as a vital aspect of their training.

One significant component of character education is the cultivation of an appreciation for the environment. In Islamic teachings, an individual's faith is often reflected in their level of environmental stewardship. Instilling an ethos of environmental care among students is essential for establishing environmental ethics and promoting awareness regarding the importance of a clean and healthy culture. Observational findings indicate that programs aimed at fostering environmental care include community service initiatives, gardening activities, healthy walks, tree planting, and litter collection.

The efforts to instill a commitment to the environment manifest through various structured activities. For instance, "room duty" is conducted daily during morning, afternoon, evening, and night shifts. Additionally, "cottage duty," typically performed in the afternoon, involves the cleaning of the Islamic boarding school's premises. Furthermore, "class duty" is executed every morning during school hours. These actions not only reflect an environmental consciousness but also contribute to the development of civic responsibility among students. The good habits nurtured in the school environment are anticipated to extend to students' practices at home and within their families (Lesmana & Delianti, 2022).

The institutional commitment to environmental care is integral to shaping a personality that respects and values the environment. By fostering a sense of cleanliness, Al-Mujtama' Pamekasan Islamic Boarding School endeavors to instill a lasting commitment to environmental stewardship in its students. To ensure the development of disciplined character traits, consistent guidance, and supervision from mentors are essential. The discussion herein focuses on the exploration of the interpretation of Al-Hadid Verse 20 and its implications for the character development of Muslimah students at the Al-Mujtama Islamic Boarding School in Pamekasan, Madura.

Discussion

Exploration of the Interpretation of Al-Hadid Verse 20 on the Pattern of Parenting of Muslimah Characters at the Al-Mujtama' Islamic Boarding School in Pamekasan Madura

The researcher employed both Al-Mishbah's and Al-Maraghi's interpretations to understand the implications of hedonism from an Islamic perspective. In his interpretation, M. Quraish Shihab adopts a contextual and philosophical lens, drawing connections between the verse and contemporary human experiences. He emphasizes that this verse serves as a cautionary reminder against being easily lured by the superficial allure of worldly life, which often manifests through distractions such as games, entertainment, jewelry, and material competition (Karim, 2011). Shihab encourages readers to perceive the world not merely as an end goal but as an opportunity for charity and virtuous deeds, ultimately guiding them toward the attainment of eternal happiness in the hereafter (Milsih, Fitri, & Masuwd, 2022).

In contrast, Ahmad Musthafa Al-Maraghi's tafsir, Al-Maraghi, presents a more classical and structured interpretation concerning the temporary nature of worldly life. Al-Maraghi employs a descriptive and historical approach, outlining the various stages of human existence, from childhood to old age (Fikri, Azizan, & Mustaniruddin, 2024). He illustrates how individuals frequently become ensnared by fleeting pleasures and competition, often losing sight of the impermanence of mortal life. Utilizing traditional natural and moral imagery, such as the lifecycle of plants that thrive and eventually wither, Al-Maraghi underscores the transient character of worldly pursuits (Lubis, Zein, Saputra, & Ali, 2020).

A comparative analysis of these interpretations reveals a shared consensus: both perspectives constitute essential warnings against succumbing to hedonistic inclinations and underscore the importance of prioritizing the afterlife (Ainul et al., 2023). However, the methodologies diverge significantly; Shihab's approach is more contextual and applicable, addressing modern challenges like hedonism and materialism. Conversely, Al-Maraghi's interpretation leans towards a classical stance that focuses on the inherent nature of worldly existence through moral teachings and natural allegories (Hizkil, 2021).

The relevance of these interpretations is particularly pronounced in the findings of the research conducted at the Al-Mujtama Islamic Boarding School. Here, students are frequently drawn to hedonistic trends perpetuated by social media and an escalating consumer culture.

In this context, the guidance offered by both interpretations is invaluable: Al-Mishbah advocates for resilience against these temptations by fostering awareness of spiritual objectives and virtuous behavior, while Al-Maraghi serves as a cautionary voice warning of the dangers posed by worldly indulgences. By synthesizing these two viewpoints, Muslim women can cultivate a nuanced understanding that, despite the tantalizing allure of worldly pleasures, the pursuit of spiritual and ethical values remains paramount (Zulbadri, Afrinaldi, & Afriyanto, 2016). This critical insight enables them to navigate prevailing trends judiciously, safeguarding their personal and spiritual development against hedonistic influences.

Conclusion

Based on the findings of the study, it can be inferred that the parenting approach regarding educational and instructional activities at the AL-Mujtama 'Pamekasan Madura Islamic Boarding School has been systematically organized and effectively executed. This strategic framework is instrumental in fostering the character development of Muslim women, as inspired by the teachings outlined in the Qur'an, specifically in Al-Hadid verse 20. The core values emphasized include obedience, compassion, discipline, sincerity, and environmental stewardship.

Obedience is cultivated among students through adherence to various commandments and regulations, encompassing acts of worship and respect for educators. Compassion is instilled by nurturing character values that encourage

students to be mindful and supportive of their peers, seniors, younger siblings, and teachers. Daily practices of discipline are implemented to habituate students to a structured lifestyle, thereby promoting compliance with established guidelines.

Environmental care is integrated into the school's ethos through dedicated programs aimed at fostering a sense of environmental respect and responsibility. By instilling values of cleanliness and environmental consciousness, the institution seeks to nurture a profound appreciation for the environment among students.

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