

## Parent Guardian Participation In Supporting Pondok Programs At Darul Husaini Nahdatul Wathan Diniyah Islamiyah Islamic Boarding School, Sanggeng, Kelebu Village, Central Praya District

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### ABSTRACT

This study investigates the forms and extent of parental (wali santri) participation in supporting the programs of Pondok Pesantren Darul Husaini NWDI Sanggeng, and examines how such participation contributes to the institution's success and development. Using a qualitative approach, data were obtained through in-depth interviews, participant observation, and documentation analysis. The results reveal three primary forms of participation: intellectual contribution, material support, and direct involvement in pesantren activities. Intellectual contributions include providing constructive input on institutional policies and program planning. Material support is reflected in financial assistance for operational needs and program implementation. Direct involvement encompasses participation in religious events, community service, and other pesantren-led initiatives. Factors that foster participation include strong trust in the pesantren's leadership, a high awareness of the importance of religious education, and effective communication between the institution and parents. Conversely, obstacles to participation arise from time constraints due to work commitments, limited financial capacity, and insufficient access to information about ongoing programs. The findings underscore that active parental involvement significantly enhances the quality and sustainability of the pesantren's educational and character-building efforts. Strengthening communication strategies, fostering mutual trust, and creating more accessible opportunities for involvement are essential to further maximize the role of parents in pesantren development.

### ARTICLE INFO

#### **Article history:**

*Received: August 11, 2025*

*Revised: August 16, 2025*

*Approved: August 27, 2025*

*Published: August 30, 2025*

#### **Keywords:**

*Parental Participation, Pesantren Programs, Guardian Involvement,*

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### INTRODUCTION

Islamic boarding schools, or pondok pesantren, represent one of the oldest forms of Islamic educational institutions in Indonesia, contributing significantly to the advancement of education and the cultivation of national character. From the early years of independence to the modern era, pesantren have served as centers for religious learning, moral formation, and life skills training, firmly rooted in Islamic teachings. These institutions have evolved into centers not only for

nurturing faith (aqidah) but also for shaping the personality and character of students (santri) to excel spiritually and socially (Azra, 2012).

Historically, pesantren have been the vanguard of Islamic propagation and civilization in the Indonesian archipelago. As traditional educational institutions, they have demonstrated resilience in adapting to changing times while upholding their fundamental values. This enduring adaptability has positioned pesantren as pillars of Indonesia's moral and cultural resilience, fostering a moderate, tolerant Islamic identity that is deeply grounded in local traditions (Dhofier, 2011).

According to the Ministry of Religious Affairs of the Republic of Indonesia, the number of pesantren has steadily increased over time. In the last decade alone, more than 27,000 pesantren have been established across the nation (Kemenag RI, 2023). This growth reflects the strong public trust in pesantren as institutions that integrate religious and general education.

The contemporary function of pesantren extends beyond teaching classical Islamic sciences such as tafsir, hadith, fiqh, and ethics. Many have embraced practical skills, entrepreneurship, and digital literacy. Several pesantren now employ integrated curricula that blend formal and non-formal education, enabling graduates to compete both nationally and internationally (Hafid, 2020).

The rapid pace of social change and technological advancement compels pesantren to remain relevant while preserving the authenticity of Islamic teachings. The millennial generation, immersed in globalization, presents both opportunities and challenges for pesantren. Strategic adaptation is essential to maintain their appeal and effectiveness (Yunus, 2021).

Beyond education, pesantren also function as centers of dakwah and community empowerment. Kiai and ustaz serve not only as teachers but also as moral exemplars, guiding students to be devout, virtuous, and socially responsible (Nata, 2019).

A hallmark of pesantren education lies in its distinctive teaching methods—such as sorogan, bandongan, and halaqah—that foster close interaction between teacher and student. This intimate model enables deep transmission of both knowledge and spiritual values, cultivating respect, discipline, and responsibility in students (Bruinessen, 1995).

Pesantren have also played a prominent role in Indonesia's struggle for independence. Many national figures emerged from pesantren environments, carrying forward the spirit of patriotism and the principles of moderate Islam. This legacy underscores that pesantren have produced not only scholars but also visionary and principled leaders (Anwar, 2015).

Nevertheless, pesantren continue to face significant challenges, including limited facilities, financial constraints, and shortages of highly qualified educators. Additionally, external cultural influences at odds with Islamic values require pesantren to strengthen their role in safeguarding youth from moral degradation (Kemenag RI, 2022).

One strategic response has been the integration of technology into educational processes. Digital learning media and online platforms are being adopted by some pesantren to enhance the quality and engagement of instruction (Fauzi, 2021).

Collaboration with government, private institutions, and community organizations has also proven vital. Such partnerships help improve educational quality, develop teacher competencies, and expand networks of dakwah (Sutrisno, 2020).

Pesantren hold vast potential for fostering multiculturalism and interfaith tolerance. The diversity of students' origins and cultural backgrounds in a single pesantren creates a natural setting for cultivating mutual respect and appreciation of differences (Nasir, 2017).

Core values such as sincerity, simplicity, independence, and solidarity are embedded in pesantren life, equipping students with resilience and a commitment to communal benefit (Rahman, 2018).

Character education in pesantren is implemented not only through formal teaching but also through habitual practice and exemplary conduct. Students are trained to perform prayers on time, maintain cleanliness, and assist others selflessly—practices that embed noble character traits (Hidayat, 2016).

The ethos of pesantren aligns with the objectives of Indonesia's National Education System, which seeks to develop learners holistically in cognitive, affective, and psychomotor domains. Pesantren contribute to these goals through an integrative, holistic educational approach (UU Sisdiknas, 2003).

From an Islamic educational perspective, pesantren embody the Qur'anic command to seek knowledge throughout life, as stated in Surah Al-'Alaq (96:1–5): “Read in the name of your Lord who created—created man from a clot. Read, and your Lord is the Most Generous—who taught by the pen—taught man that which he knew not” (Departemen Agama RI, 2011). This serves as the philosophical foundation for pesantren education.

With their potential and contributions, pesantren are expected to innovate and transform while maintaining their identity as Islamic institutions grounded in the noble values of Ahlus Sunnah wal Jamaah (Shihab, 2019).

The urgency of research on pesantren lies in understanding how these institutions adapt to contemporary challenges without losing their educational essence. Such understanding will inform policy-making to strengthen their role in the future (Fadli, 2020).

This study focuses on strategies and roles of pesantren in enhancing educational quality and forming outstanding student character. The aim is to provide a scholarly contribution to developing relevant, competitive pesantren education models (Zuhri, 2021).

Previous research underscores the importance of parental and guardian involvement. Syahdan (2014) examined parental participation in Islamic Religious Education at MTs NW Mengkuru, finding a moderate participation rate (56%) and noting various institutional strategies. Agung Wahyu Hidayat (2023) studied parental involvement in pesantren-based madrasah culture, revealing its strong influence on students' religious character formation. However, both studies are limited to madrasah contexts, leaving unexplored the broader scope of guardian participation in pesantren programs. This research addresses that gap by analyzing wali santri participation in supporting the comprehensive educational and non-educational programs of Pondok Pesantren Darul Husaini Nahdlatul Wathan Diniyah Islamiyah Sanggeng. Unlike previous studies, it examines pesantren as an integrated socio-religious ecosystem, highlighting moral, financial, time, and administrative contributions of guardians. The findings will enrich literature on Islamic education, provide practical strategies for pesantren management, inform policy-making, and offer new directions for comparative research between madrasah and pesantren contexts.

## **METHOD**

### **1. Research Design**

This study utilized field research, aiming to systematically analyze and present factual conditions regarding parent guardian participation in supporting programs at Darul Husaini Nahdlatul Wathan Diniyah Islamiyah Islamic Boarding School. Field research involves gathering

primary data directly in the real-world setting through observation and interviews (Sugiyono, 2014). This approach enables an in-depth understanding of natural behaviors and interactions (Flick, 2018). It allowed the researcher to capture phenomena in their authentic context, which is common in social sciences research such as education studies (Bernard, 2017).

Qualitative methods — including in-depth interviews, participant observation, and documentation review — were primarily used due to their strength in comprehending complex social contexts through rich descriptive data (Creswell, 2018). Despite challenges like researcher bias and logistical constraints, this approach was selected because of its capacity to reflect everyday realities and social complexities (Punch, 2019).

## 2. Research Setting and Time

The research was conducted at Darul Husaini Nahdatul Wathan Diniyah Islamiyah Islamic Boarding School, located in Sanggeng, Kelebu Village, Central Praya District, Lombok Tengah, West Nusa Tenggara. This setting was chosen because of its supportive, rural environment conducive to integrating religious values with daily boarding practices (Creswell, 2018). The study occurred over a two-month period, from April to May 2025, allowing enough time for immersive data collection and contextual understanding (Yanti, 2021).

## 3. Research Objects and Subjects

The research object was the forms and extent of parent or guardian participation in supporting pesantren programs. This focus aligns with qualitative research's emphasis on exploring processes and meanings in natural settings (Sugiyono, 2016).

Subjects included selected parents or guardians active in pesantren-related activities, santri across educational levels, and pesantren staff or administrators. Participants were chosen purposively to represent diverse perspectives and roles (Arikunto, 2019; Nazir, 2014).

## 4. Data Collection Techniques

Data were collected using three qualitative methods:

- a. Observation — Systematic field observation was conducted to capture real-time guardian involvement in pesantren programs (Harsono, 2021; Wijaya, 2020).
- b. Interviews — Semi-structured interviews were carried out with parents, santri, and staff to gather detailed personal experiences of participation (Yusra, 2020; Putri, 2019).
- c. Documentation — School records, schedules, and activity reports were analyzed to verify and complement field data (Arikunto, 2019; Sugiyono, 2017).

## 5. Trustworthiness (Data Validity)

The study addressed data credibility, transferability, dependability, and confirmability following qualitative standards (Moleong, 2018). Techniques used included data triangulation (observation, interviews, documentation), prolonged engagement in the field, and soliciting participant feedback to ensure accurate representation. Combining multiple methods enhanced objectivity and minimized researcher bias (Sugiyono, 2019).

## RESULTH

According to field observations conducted on May 12, 2025, guardian participation significantly supports pesantren development (Author, 2025).

**Table 1. Pesantren/Extracurricular Programs**

No	Pesantren Program	Type of Activity
1	Tahfidz and Tilawatil Qur'an	Intracurricular
2	Basic Kitab Kuning/Discussion	Intracurricular

3	Recitation of Hizib	Intracurricular
4	Hadroh	Extracurricular
5	Kasidah	Extracurricular
6	Karate	Extracurricular
7	Speech and Debate (English & Arabic)	Intracurricular

**Documentation at Pondok Pesantren Darul Husaini NWDI Sanggeng was collected on May 12, 2025.**

## **1. Forms of Guardian Participation in Supporting Pesantren Programs at Pondok Pesantren Darul Husaini NWDI Sanggeng**

Interviews with several student guardians were conducted on May 16, 2025. In essence, guardian participation is crucial for the advancement of the pesantren, particularly in programs that require their direct involvement, such as general Islamic lectures (*kajian umum*), grand reunions (*Reuni Akbar*), and the pesantren's anniversary celebration (*Milad*). The researcher asked what forms of participation guardians engaged in, which were classified into three categories: intellectual participation, participatory involvement, and material contributions. The results of the interviews are as follows:

### **a. Intellectual Participation**

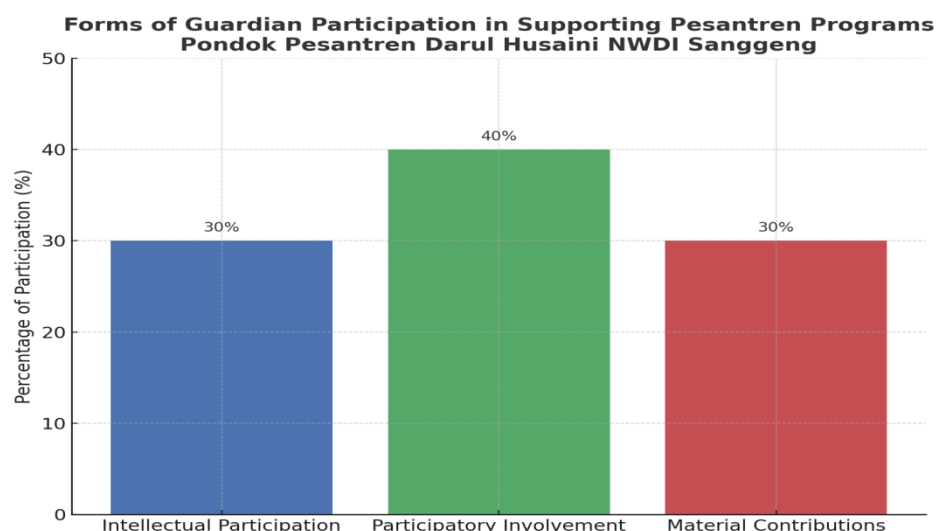
Intellectual participation is reflected in the guardians' involvement in providing input, suggestions, and constructive criticism to the pesantren management. Such feedback is usually delivered through guardian meetings, regular gatherings, or informal communication with the pesantren administrators. This indicates that guardians are not passive but actively think and care about the educational and developmental process of their children at the pesantren. This two-way communication provides the pesantren with additional perspectives useful for implementing policies and programs that better meet the needs of students and guardians.

### **b. Participatory Involvement**

This form of participation is demonstrated by guardians actively attending events organized by the pesantren, such as coordination meetings, communal work (*kerja bakti*), religious activities, Islamic holidays, and graduation ceremonies. Some guardians also accompany and motivate their children during competitions, Qur'an memorization sessions, or social activities. This shows that guardians are involved not only administratively but also emotionally and socially in their children's educational journey.

### **c. Material Contributions**

Material participation is evident in the guardians' contributions to support the pesantren's needs, including financial aid, facilities, student equipment, or logistical support during pesantren activities. Although such contributions are voluntary, many guardians willingly make donations according to their means. These contributions are highly beneficial for the pesantren to optimally run its programs, especially in fostering education and improving facilities.



The image illustrates three forms of guardian participation in supporting the programs at Pondok Pesantren Darul Husaini NWDI Sanggeng, namely: (1) Labor Participation – Guardians are directly involved in assisting the pesantren’s activities through their labor and skills, such as helping with facility repairs, cleaning activities, or organizing pesantren events; (2) Intellectual Participation – Guardians provide suggestions, ideas, or feedback for the development of programs and policies at the pesantren, fostering good communication between the pesantren management and the guardians; (3) Material Participation – Guardians support by contributing financially or providing necessary facilities and infrastructure for the pesantren, such as donations of funds, books, or learning equipment. Overall, this graph shows that guardian participation is comprehensive, encompassing physical, intellectual, and material support for the advancement of the pesantren.

## 2. Guardians’ Responses to Their Participation in Supporting Pesantren Programs at Pondok Pesantren Darul Husaini NWDI Sanggeng

Based on the results of interviews and observations conducted by the researcher, in general, student guardians responded very positively to the programs implemented by Pondok Pesantren Darul Husaini NWDI Sanggeng.

Mr. Husen (personal communication, May 16, 2025) expressed that he feels happy and grateful that his children can receive an education in a pesantren environment that not only focuses on academic aspects but also on the development of strong character and morals. Similarly, Mrs. Mariatun (personal communication, May 16, 2025) stated that she has observed significant changes in her children after studying at the pesantren, particularly in terms of discipline, independence, and worship awareness. This makes her feel a moral responsibility to take part in supporting various pesantren programs.

In terms of participation, guardians believe that their involvement is not only needed in the form of financial support but also through their presence, communication, and good cooperation with the pesantren. They appreciate the pesantren’s openness in providing opportunities for guardians to give feedback and participate in certain activities, such as guardian meetings, communal work, and religious events.

Mrs. Nurhasanah (personal communication, May 16, 2025) acknowledged that although there are several challenges, such as time constraints due to work and the distance from their homes, she still strives to be present and participate as much as possible. She realizes that a child’s

education cannot be entirely entrusted to the pesantren but must be a shared responsibility between the pesantren and the family.

From these responses, it can be concluded that guardians have a positive and supportive view of their involvement in pesantren programs. Their participation reflects awareness and commitment to jointly realizing an education that not only enlightens intellectually but also deeply instills Islamic values.

**Table 3. Guardians' Responses to Their Participation in Supporting Pesantren Programs at Pondok Pesantren Darul Husaini NWDI Sanggeng**

Aspect	Responses
Overall Attitude	Guardians responded very positively to the pesantren programs, appreciating the balance between academic learning and character development.
Emotional Perspective	Mr. Husen expressed happiness and gratitude that his children receive education emphasizing strong morals and character. Mrs. Mariatun observed significant positive changes in her children's discipline, independence, and worship awareness.
Forms of Participation	Guardians view their participation not only as financial support but also through their physical presence, communication, and cooperation with the pesantren.
Opportunities to Participate	Guardians appreciate the pesantren's openness in allowing them to give feedback and join activities such as guardian meetings, communal work, and religious events.
Challenges in Participation	Mrs. Nurhasanah acknowledged challenges including time constraints due to work and distance from home, but she still strives to participate as much as possible.
View on Education Commitment	Guardians understand that educating children is a shared responsibility between the pesantren and the family. Guardians' participation reflects awareness and a strong commitment to jointly fostering education that develops both intellectual capacity and Islamic values.

The table summarizes guardians' responses regarding their participation in supporting the programs at Pondok Pesantren Darul Husaini NWDI Sanggeng. Overall, guardians have a very positive attitude toward the pesantren's balanced focus on academics and character development. Emotionally, they feel grateful and proud of the positive changes seen in their children's discipline, independence, and religious awareness. Guardians participate not only through financial means but also by being physically present, communicating, and cooperating with the pesantren. They appreciate the pesantren's openness in inviting feedback and opportunities to join various activities. Despite challenges like limited time and distance, guardians remain committed to actively supporting their children's education, recognizing that it is a shared responsibility between the pesantren and the family. Their involvement reflects a strong dedication to fostering an education that nurtures both intellectual growth and Islamic values.

### 3. Students' Responses to Guardian Participation in Supporting Pesantren Programs

Interviews with several students at Pondok Pesantren Darul Husaini NWDI Sanggeng provided a clear picture of how students perceive and value their guardians' participation in pesantren life. This experience serves as concrete evidence that guardian involvement directly impacts students' enthusiasm, comfort, and learning motivation.

For example, Wahdina (personal communication, May 12, 2025), a Grade IX MTs student from Jangkih Jawe, shared that she feels more cared for and motivated when her parents or guardians attend pesantren activities such as general Islamic lectures, guardian meetings, or other

religious events. Even if not always present, their attendance on such occasions is considered a highly meaningful form of moral support.

Similarly, Alifi Umar (personal communication, May 12, 2025), a Grade XI Aliyah student from Batu Jai, mentioned that simply seeing their parents at pesantren events brings a sense of calm and rekindles their enthusiasm for learning. In contrast, Ririn Rahayu (personal communication, May 13, 2025), a Grade XII SMK student from Desa Sade, stated that her parents rarely attend due to distance, work commitments, and economic conditions. While she understands these reasons, she admitted to sometimes feeling envious of friends whose parents can visit them. This illustrates that even occasional guardian presence carries strong emotional value for students.

Overall, guardian participation—whether in the form of presence, attention, or material support—has a direct influence on students’ psychological well-being and learning spirit. Guardian involvement not only supports the structural aspects of pesantren programs but also strengthens the emotional bond between students, their families, and the pesantren itself.

**Table 4. Students’ Responses to Guardian Participation**

Aspect	Responses
Motivation and Care	Students like Wahdina feel more cared for and motivated when their guardians attend pesantren activities such as lectures and meetings.
Emotional Support	Guardian presence brings calmness and rekindles enthusiasm for learning, as expressed by Alifi Umar.
Constraints Noted	Some students, like Ririn Rahayu, note their guardians rarely attend due to distance, work, and economic reasons, which sometimes causes feelings of envy.
Value of Attendance	Even occasional guardian attendance is highly meaningful and provides strong moral support to students.
Impact	Guardian participation positively influences students’ psychological well-being and learning motivation, while also strengthening emotional bonds with families and the pesantren.

This table summarizes students’ responses about their guardians’ participation in pesantren programs. Students report feeling more motivated and cared for when their guardians attend pesantren activities. The presence of guardians provides emotional support by calming students and renewing their enthusiasm for learning. Although some face constraints like work, distance, and economic difficulties that limit guardian attendance, students still highly value even occasional visits. Overall, guardian involvement positively affects students’ psychological well-being, learning motivation, and strengthens their emotional connection with both family and the pesantren community.

#### **4. Teachers’ and Ustadzs’ Responses to Guardian Participation**

Interviews with several educators at Pondok Pesantren Darul Husaini NWDI Sanggeng revealed that guardian participation in supporting pesantren programs has received a positive response. Educators view guardian involvement as one of the supporting factors for the success of students’ education and character development.

According to Ustadz Ibrahim (personal communication, May 13–14, 2025), guardian participation, especially in the form of attention and attendance at pesantren activities, is highly valuable:

“We truly appreciate guardians who are willing to attend pesantren activities. Their presence not only provides physical support but also gives encouragement to us as teachers and, of course, to their own children. Students’ motivation grows stronger when they know their parents care.”



He also noted that providing input during guardian meetings, assisting with pesantren logistical needs, and occasionally visiting children are expressions of care that strengthen the relationship between the pesantren and families.

Similarly, Mr. Haris (personal communication, May 12–14, 2025) highlighted the importance of communication and cooperation between guardians and the pesantren:

“When guardians actively communicate, attend lectures, or even just routinely ask about their children’s well-being, it greatly helps us. Education is not solely the responsibility of teachers or the pesantren but also of parents. If both can work hand in hand, the results will be much better.”

However, he acknowledged that some guardians are unable to participate fully due to busyness and economic constraints. Therefore, he hopes that the pesantren can be more proactive in building communication so that existing participation can be improved and more evenly distributed.

In general, teachers’ and ustadzs’ responses indicate that guardian participation not only positively affects the continuity of pesantren programs but also strengthens the process of character building and education for students. This underscores that the partnership between the pesantren and parents is an essential element that must be maintained and enhanced.

**Table 5. Teachers’ and Ustadzs’ Responses to Guardian Participation**

Aspect	Responses
Value of Participation	Guardian attendance is highly valued as it provides encouragement to both teachers and students, boosting student motivation (Ustadz Ibrahim).
Forms of Support	Guardians contribute by attending activities, providing input during meetings, assisting with logistical needs, and occasionally visiting their children.
Importance of Communication	Active communication and cooperation between guardians and pesantren are essential for improving educational outcomes (Mr. Haris).
Challenges Faced	Some guardians face busyness and economic constraints that limit their ability to participate fully.
Hope for Improvement	Teachers hope the pesantren will proactively enhance communication to increase and better distribute guardian participation.
Overall View	Guardian participation is crucial for sustaining pesantren programs and supporting students’ character development.

This table highlights teachers’ and ustadzs’ perspectives on guardian participation. They highly value guardians’ attendance and support as it encourages both educators and students. Guardians provide various forms of support, including feedback and logistical help. Communication and cooperation between guardians and pesantren are seen as vital for educational success. Despite some challenges like busy schedules and economic issues, teachers hope for improved communication efforts by the pesantren to enhance and balance guardian participation. Overall, guardian involvement is viewed as essential for program continuity and student character growth.

## DISCUSSION

### 1. Research Analysis

#### a. Guardians’ Participation in Supporting Pesantren Programs at Pondok Pesantren Darul Husaini NWDI Sanggeng

Based on the data collected at Pondok Pesantren Darul Husaini NWDI Sanggeng, it can be analyzed that guardians' participation in supporting pesantren programs has its own forms, impacts, and challenges that are interrelated. Parental participation represents a form of involvement or awareness regarding the importance of education for their children, especially in addressing issues in providing quality education related to meeting both the emotional and material needs of the school (Ayudia, 2014).

The presence of parental participation has helped the pesantren in its efforts to improve the quality of education, and the relationship between the school and parents has developed positively in an effort to optimize students' potential in both academic and non-academic fields (Sulistyorini, 2018).

Some guardians expressed that they feel happy and grateful that their children can study in a pesantren environment that not only focuses on academic aspects but also on the development of strong character and morals. Others admitted that although there are challenges, such as time constraints due to work and the distance from their homes, they still strive to be present and participate as much as possible, recognizing that a child's education should be a shared responsibility between the pesantren and the family.

Overall, this participation can be categorized into three main forms: intellectual involvement, direct engagement, and material support.

- 1) Intellectual Participation – Guardians not only entrust their children's education to the pesantren but also provide suggestions, feedback, and opinions regarding policies or programs. This reflects critical awareness of the importance of synergy between family and educational institutions in shaping a child's character.
- 2) Direct Involvement – This is evident in guardians' attendance at pesantren activities such as meetings, religious lectures, and major events. Such presence is not mere formality but a tangible form of moral and emotional support, strongly felt by students. Interviews revealed that students feel more motivated when their guardians show attention, even through brief visits. This aligns with Islamic educational theory, which emphasizes family involvement in *tarbiyah* (spiritual and moral education).
- 3) Material Support – Financial contributions, provision of facilities, and donations of equipment from guardians play a significant role in sustaining pesantren operations. Although voluntary, this type of participation strengthens the sustainability of pesantren programs, particularly those involving infrastructure and facilities improvement.

**b. Students' Experiences of Guardians' Participation in Supporting Pesantren Programs at Pondok Pesantren Darul Husaini NWDI Sanggeng**

Based on interviews and observations, it was found that students greatly feel the impact of parental participation in pesantren programs. Many students stated that they feel more motivated and valued when their parents are actively involved—whether through visits, communication, or presence at pesantren activities. Students feel calmer and more confident, knowing they are not undergoing their education alone. Even occasional attendance at religious lectures or meetings fosters pride and strengthens emotional bonds with their families.

Parental participation in quality education can grow in conditions of openness, supported by mutual trust among all educational components—teachers, school leaders, students, parents, and the community (Anwar et al., 2019).

The factors encouraging parents to participate in quality education include trust, positive responses from the school, opportunities, willingness, and the ability to assist in educational activities (Priyanto et al., 2019).

Some students mentioned positive impacts of material participation, such as educational funding support, facility donations, or provision of personal learning supplies. Even though these contributions are not luxurious, students perceive them as signs of their parents' attention to their needs, motivating them to be more disciplined and responsible.

Moreover, students receiving regular attention from their guardians tend to demonstrate better discipline and greater activeness in pesantren activities. This shows that guardians' roles extend beyond moral and spiritual support, contributing significantly to the formation of students' character and personal responsibility.

## **2. Comparison with Previous Studies**

The findings of this study align with prior research emphasizing the importance of parental or guardian participation in Islamic educational contexts. Syahdan (2014) found that parental involvement in Islamic Religious Education at MTs NW Mengkuru significantly influenced students' learning processes, though the participation rate was moderate (56%). Similarly, Hidayat (2023) highlighted the strong influence of parental engagement on students' religious character development in pesantren-based madrasah culture. However, both studies primarily focused on madrasah environments, whereas the present research expands the scope to a full pesantren ecosystem. This broader lens captures intellectual, participatory, and material contributions of guardians, revealing not only academic impacts but also psychosocial benefits for students. Unlike previous studies, which often emphasize attendance or financial support alone, this research demonstrates that feedback, presence at events, and emotional support can be equally influential in strengthening educational outcomes and moral formation.

## **3. Implications of Findings**

The findings contribute to the understanding of guardian participation by showing its multidimensional nature and direct link to both institutional sustainability and student well-being. Theoretically, this enriches the literature on Islamic education by highlighting the pesantren as a socio-religious ecosystem where education is a shared responsibility between the institution and families. Practically, these insights can inform pesantren management strategies by encouraging more structured opportunities for guardians to engage, such as regular consultative meetings, volunteer programs, and targeted fundraising efforts. Policymakers can also use this evidence to design community-based education policies that strengthen partnerships between Islamic boarding schools and local families, ensuring that the burden of education is shared more evenly and sustainably.

## **4. Limitations of the Study**

While the results provide valuable insights, certain limitations should be acknowledged. First, the study was conducted at a single pesantren, which may limit the generalizability of the findings to other institutions with different cultural, economic, or demographic contexts. Second, the reliance on interviews and observations, though rich in detail, carries the potential for researcher bias and participant self-reporting bias. Third, while the study identified forms of participation, it did not quantitatively measure the direct correlation between each type of participation and student achievement outcomes. Finally, time constraints and the geographical distance of some guardians from the pesantren may have limited the diversity of perspectives gathered.

The study confirms that guardian participation—whether intellectual, participatory, or material—plays a crucial role in sustaining pesantren programs and enhancing student motivation and character development. The mutual respect, communication, and cooperation between guardians and pesantren management create a supportive environment for students to thrive academically, spiritually, and socially. However, varying levels of participation suggest a need for more inclusive engagement strategies that account for guardians' diverse socio-economic conditions. These conclusions pave the way for the final section of this research, which will integrate these insights into broader recommendations for strengthening pesantren–guardian partnerships as a sustainable model of Islamic education in Indonesia.

## **CONCLUSION**

Based on the findings of this study, it can be concluded that the participation of students' parents or guardians (*wali santri*) at Pondok Pesantren Darul Husaini NWDI Sanggeng plays a crucial role in supporting the pesantren's programs. First, parental participation is manifested in three main forms: intellectual contribution, direct involvement, and material support. These forms are complementary and collectively sustain the educational and developmental activities for students at the pesantren. Intellectual contributions involve providing constructive feedback and suggestions to improve institutional quality. Direct involvement is reflected in parents' attendance and engagement in various activities, which boosts students' morale and motivation. Material support, whether in the form of funds, facilities, or logistical assistance, helps meet the pesantren's physical and operational needs. These contributions are positively acknowledged by teachers and felt directly by students. Second, parental participation has a significant positive impact on the success and growth of the pesantren's programs. Active support from parents facilitates smooth program implementation, enhances student discipline, and strengthens the relationship between the pesantren and families. Overall, this collaboration fosters institutional progress and the holistic development of students.

The findings highlight the importance of sustained collaboration between educational institutions and parents to ensure the effectiveness of both academic and character-building programs in Islamic boarding schools. Encouraging parental involvement not only enhances institutional performance but also creates a supportive learning environment that benefits students socially, emotionally, and spiritually. Further research may explore the relationship between different types of parental participation and specific student outcomes, such as academic achievement, character development, or extracurricular success. Comparative studies between pesantren and other educational models could also provide deeper insights into effective parental engagement strategies. This study emphasizes that education, particularly in Islamic boarding schools, thrives through shared responsibility between institutions and families. The synergy between the pesantren and parents not only advances institutional objectives but also nurtures the next generation to be disciplined, responsible, and morally upright.

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