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Family Education ...
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Family Education Models Of Kiai'S Pesantren: Transfer Of Lora/Ning's Character In Pamekasan

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ABSTRACT
The purpose of this study was to determine the educational model of the pesantren kiai's family in shaping the character of lora/ning in Pamekasan. By using a qualitative approach in the form of descriptive-analytic research, the researchers targeted several pesantren in Pamekasan Regency which were represented by various models of pesantren, that is pesantren of salaf, pesantren of semi modern and pesantren of Modern. The results of this study are that the educational model of the pesantren kiai's family to cultivate the character of lora/ning is; First the tarbawiah model in carrying out various activities that emphasize exemplary aspects, such as: worshiping, praying, reading the Qur'an, qiyamul lail, hanging out with pious people, obligatory fasting, sunnah fasting on Mondays and Thursdays, and multiplying dhikr every time, and the two models of ta'limiah in carrying out various activities that emphasize knowledge, such as: awakening from an early age to study, growing awareness of thinking, maintaining health ratios, and social education.
Keywords: Family education model; kiai; character; lora/ning.

ABSTRAK
Tujuan dari penelitian ini adalah untuk mengetahui model pendidikan keluarga kiai pesantren dalam membentuk karakter lora/ning di Pamekasan. Dengan menggunakan pendekatan kualitatif berupa jenis penelitian deskriptif-analitik, peneliti mengambil sasaran beberapa pondok pesantren di Kabupaten Pamekasan yang terwakili oleh berbagai model pesantren, yaitu pesantren salaf, pesantren semi modern dan pesantren modern. Hasil dari penelitian ini menunjukkan bahwa model pendidikan keluarga Kiai pesantren untuk menumbuhkan karakter lora/ning adalah; Pertama model tarbawiah dalam melakukan berbagai kegiatan yang menekankan pada aspek keteladanan, seperti: beribadah, shalat, membaca Al-Qur'an, qiyamul lail, bergaul dengan orang yang saleh, berpuasa wajib, puasa sunah pada hari senin dan kamis, serta memperbanyak dzikir di setiap waktu, dan kedua model ta'limiah dalam melakukan berbagai kegiatan yang menekankan pada pengetahuan, seperti: menyadarkan sejak dini untuk menuntut ilmu, menumbuhkan kesadaran berfikir, pemeliharaan kesehatan rasio, dan pendidikan sosial.
Kata Kunci: Model pendidikan keluarga; kiai; karakter; lora/ning.

1. INTRODUCTION

The family is the first environment that influences various aspects of a child's development, including social development (Sunarto dan Agung Hartono, 2012). The conditions and procedures of family life are a conducive environment for children's socialization. In other words, ideally children's development will be optimal if they are with their families. Of course, the family in question is a harmonious family, so that children receive various types of needs such as physical, organic, social and educational needs as well as a good personality. And the family is of course the first place to socialize the lives of their children (Abu Ahmadi, 2014). So far, The family is a fertile and most effective place for

character and character education, such as honesty, justice, courage, calmness, and so on. The family also fosters and develops children's social feelings, such as frugal living, respecting the truth, tolerance, helping others, living peacefully, and so on (Kamrani Buseri, 2018). So parents in the family must and it is a natural obligation to educate their children since the children are small, even when the children are still in the womb. So the duty of parents to educate their children is completely regardless of position or position, expertise or experience in the field of education. For this reason, it is very necessary for parents to teach the sciences in Islamic education.

The aim of Islamic education is to develop a moral or mental attitude in treating students with God, society and nature or with each other. When at home, children's education is the responsibility of the parents, and the teacher's full obligation and responsibility when he is at school. Education for children is the responsibility and obligation of teachers and parents.

There are 3 environments that generally play an important role in the formation of children's thoughts, character and spirituality (religiosity), namely: family, school and the surrounding social community. These three environments support each other to influence the formation of children's character. However, in fact, the influence of the school and social environment can be controlled if the first environment (family) is able to maximize its attention to their child's education. This means that parents play a very important role in a child's religious beliefs. Here it can be understood that parents are required to be intense in educating all family members, especially in terms of religious education. On the other hand, children who grow up in a home environment that does not uphold religious values will usually get ideas about God and religion from their playmates, teachers, the internet, social media, and so on (Yedi Kurniawan, 2010).

If family education is neglected and not implemented properly, then children will have the potential to become stupid, talentless, amoral, and far from religious values. In the future, young generations like this will not be able to carry out their mandate and continue the struggle for religion, nation and state due to parents' negligence in forming their children with family education. Therefore, parents have a very important and fundamental role in shaping the personality and character of their children.

Realizing this, the Islamic boarding school kiai in Pamekasan are very intense in monitoring the development of their sons and daughters. In the Madurese community tradition, especially in Pamekasan Regency, the kiai's son is usually called lora, while his

daughter is called ning. The family as the first environment plays a very important role in shaping the character and personality of Lora and Ning who will later become the continuation of their parents' struggle in upholding the Islamic religion through educational institutions (Islamic boarding schools).

2. LITERATURE REVIEW

Kiai family education has greater value for maximum achievement in the development of Lora and Ning's lives, both in terms of intellectual, spiritual, especially moral (character). The education that Lora and Ning received in their family is the main basis and foundation for becoming mature individuals. Not only in their ability to achieve, but Lora and Ning's personal morals (character) and adhering to Islamic religious values can be formed through education in the family (Achmad Muchaddam Fahham, 2020).

In general, the kiai's family education model in shaping children's character can be grouped into two, namely: the tarbawiyah (guidance) model and the ta'limiyah (teaching) model (Syadidul Kahar, 2019). Here's the explanation:

2.1. *Tarbawiyah* Model

The *tarbawiyah* model is an educational process that emphasizes modeling aspects. Considering the family, it is more dominant that a child has the basics of faith, from the moment he begins to understand and can comprehend things. As a parent, it is very important to instill the correct beliefs in your children, trying to say the name of Allah in front of your children in a good and pleasant manner. For example, when a child starts sleeping, eating and ending it. As a realization of parents' responsibility in educating children, there are several aspects that are very important for parents to pay attention to, namely: religious education, basic Islamic teachings and reading the Koran, moral education, and Islamic faith education.

The formation of personality and character occurs through a long process. This process of character formation will be better if it is carried out through the formation of production and the reproduction of reason, mental character and the influences that lie behind it.

2.2. *Ta'limiyah* Model

The ta'limiyah model is an educational process that emphasizes knowledge (aspects of knowledge) and scientific aspects. Intellectual development in the family plays an

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important role in efforts to improve the quality of children's character, because children who have noble character or akhlaqul karimah will obtain a high degree in the sight of Allah.

Bearing in mind that this is closely related to knowledge which has the nature of maintaining the emotional and intellectual nature of a child's soul (lora/ning). In this good case, it is the parents' obligation to instill the importance of imparting knowledge that is intended to educate children in terms of thinking that is good for children, when children are still small and do not yet know the importance of the meaning of doing good in life. This is suitable for children to do from an early age so that they get used to having broad knowledge so that later they will develop the character of being polite and courteous in social relations with each other. The Prophet always respected other people, respected people who had different views on issues that were usually in conflict, and gave opportunities to other people who wanted to express their opinion with their knowledge on issues that had occurred, did not insult them, and did not call them stupid, people with bad understanding. or poor knowledge.

In Islam, families start with two people, each of whom is invited to choose according to Islamic rules. The noble aim of their relationship is to give birth to offspring who are educated in commendable qualities, grow up with noble morals and become useful members of society and have broad knowledge. Meanwhile, a child's rights towards his parents begin when he is born, from then on his parents' responsibilities towards him begin. Among them is fortifying them with the Islamic religion, because the true values of the Islamic religion are believed to be able to guide human safety in this world and the hereafter. Family is the environment that most influences a child's psychological and spiritual condition (lora/ning). Families, namely parents who bring children into this world, naturally have an obligation to educate children.

One of the characteristics of a strong household is the presence of parents who firmly adhere to the teachings of Islam and children who grow up under the auspices of a kiai family who have an Islamic vision will greatly influence the formation of Lora and Ning's character and behave in accordance with the guidance of the Prophet Muhammad SAW. This is a family of hope where parents are able to play a role in helping their children become salih and salihah.

As boarding school caregivers who have to serve the students and as community leaders who have to serve the community, of course the kiai are extra busy. As is known, the role of Islamic boarding school kiai is embodied in the function of the Islamic boarding

school itself, namely as a religious (diniyah), social (ijtimaiyah) and educational (tarbawiyah) dimension. Of these roles, of course a kiai has very minimal time to take care of his family and sons and daughters.

However, despite their busy lives, it turns out that the kiai are still able to educate their sons and daughters well. In fact, the lora and ning have good and commendable behavior, such as being polite to the kiai, carrying out Islamic boarding school activities like ordinary santri, and so on (Zaini Hafidh, 2019). This raises a big question, how do Islamic boarding school kiai educate their children so that they have good character according to Islamic teachings, even though they have extraordinarily busy schedules? What kind of educational model do they apply?

Based on the background and questions above, researchers are interested in exploring in more detail the kiai family education model through a study with the kiai family education model in shaping Lora and Ning's character at the Pamekasan Islamic Boarding School". Research on character formation has actually often been carried out by previous researchers, but of course it is different from the research that researchers are currently conducting, including the following:

First, Nia Widiyasih, Family Education Method for Kiai Imam Mujahid, Bobosan Village, Banyumas (*Metode Pendidikan Keluarga Kiai Imam Mujahid Desa Bobosan Banyumas*) (Widiasih Nia, 2021). This research uses a qualitative-descriptive approach. The results obtained from this article reveal the family education models that Kiai Imam Mujahid Bobosan Banyumas provides to his sons and daughters, that he uses almost the same educational model as other kiai in educating his sons and daughters.

This first research both focused on the problem of kiai family education and was researched using a qualitative approach. Meanwhile, the differences are: first, this research does not focus on character formation; secondly, the research locus is also different, even the research carried out by researchers is multi-site; and third, the type of research uses descriptive research, while the research carried out by researchers uses case study research.

Second, Saiful Falah, Regeneration and Cadre Leadership Model for Islamic Boarding Schools in Bogor Regency (*Model Regenerasi dan Kaderisasi Kepemimpinan Pondok Pesantren di Kabupaten Bogor*) (Saiful Falah, 2019). This research is qualitative with a survey method. Based on the results of this research, it was found that Islamic boarding school kiai in Bogor really regenerate hereditary patterns. The position of Islamic boarding school leader is passed on from the kiai as the founder to his children or son-in-

law. To maintain the kiai's 'power', a replacement has been prepared in advance. This is called regeneration. This includes identifying core values, implementing, and evaluating the program. The core values desired from cadres include morals, knowledge, worship, leadership and service. The regeneration program includes training and homework. Evaluation involves both personal and managerial approaches.

This second research both focused on the issue of education and cadre formation of the sons and daughters of kiai and was also researched using a qualitative approach. Meanwhile, the differences are: first, this research does not focus on character formation; secondly, the research locus is also different, even the research carried out by researchers is multi-site; and third, the type of research uses descriptive research, while the research carried out by researchers uses case study research.

Third, Dawam Multazam, Roots and Fruits of Tegalsari: Dynamics of Santri and Descendants of Kiai Pesantren Tegalsari Ponorogo (*Akar dan Buah Tegalsari: Dinamika Santri dan Keturunan Kiai Pesantren Tegalsari Ponorogo*) (Dawam Multazam, 2018). This research examines historically the origins and early development of the Tegalsari Islamic Boarding School, the role of the santri, and the descendants of the kiai. By using historical research methods and data mining on written documents, interviews and observations, it was concluded that the Tegalsari Islamic Boarding School had a close relationship with elites in the past such as the Wali Songo and the King of Majapahit. Apart from that, through the santri and descendants of the kiai, this Islamic boarding school also has a big role in society, both in Islamic preaching and in politics (Firman Maulana, 2003).

These three studies both highlight the education and cadre patterns of the sons and daughters of kiai and were also researched using a qualitative approach. Meanwhile, the differences are: first, this research does not focus on character formation; secondly, the research locus is also different, even the research carried out by researchers is multi-site; and third, the type of research uses descriptive research, while the research carried out by researchers uses case study research.

Based on the results of the review of previous research, the researcher can conclude that the research conducted by this researcher is different from relevant previous research. The differences lie mainly in three things, namely: research focus, research locus, and type of research including data analysis methods. Thus, this research is in no way a repetition, let alone a duplication/plagiarism of previous research.

3. METHOD

This research uses a qualitative approach, namely research that is used to examine the condition of natural objects, where the researcher is the key instrument, the data collection technique is carried out by triangulation (combination), the data analysis is qualitative, and the research results emphasize "meaning" rather than "generalization" (Sugiyono, 2009). Meanwhile, this type of research is a case study, which is a form of intensive, integrated and in-depth research. This research is exploratory and in-depth so as to produce a picture of certain events. The subject studied consists of one unit or a single unit which is viewed as a case.

The main data source in qualitative research is words or actions, the rest is additional data such as documents and so on. To obtain this data, researchers used human and non-human data sources. The source of human data is a source in the form of informants consisting of: Kiai (Caregivers) of Islamic Boarding Schools in Pamekasan, and their sons and daughters. Meanwhile, non-human data sources in the form of documents, phenomena and facts found at the research location are non-human data sources. This is intended to support information obtained through human data sources. The research location chosen was Islamic boarding school in Pamekasan Regency. This research locus is multi-site, meaning that there are several Islamic boarding schools that will be studied in several places in Pamekasan Regency which have different typologies. These Islamic boarding schools are:

Tabel 1.
The names of Islamic boarding schools according to their typology

Number	Pesantren Names	Address	Typology
1	Babus Salam	Pamekasan district	Salaf
2	As-Syahidul Kabir	Larangan district	Combination
3	Ummul Quro As-Suyuthi	Pegantenan district	Modern

A scientifically recognized process requires data collection efforts. The techniques used in this research are interviews, observation and documentation. After the data was collected, it was then analyzed using the "interactive analysis" method of the Miles and Huberman model (Michael Huberman and Matthew B. Miles, 1992), namely, analysis that must go through three stages or procedures, namely data reduction, data presentation, and data verification or drawing conclusions from the results of the research carried out. Checking the data that researchers have obtained uses the technique of "persistent observation and triangulation. This diligent observation is intended to find characteristics

and elements in the situation that are very relevant to the problem or issue being sought and then focus on these things in detail. Meanwhile, the triangulation used is source triangulation, namely checking the source of the data obtained.

4. RESULT AND DISCUSSION

In forming the lora/ning character, of course, family education models are needed which are applied by kiai, which can provide education, care, guidance, and provide uswatun hasanah. In this case, it is the kiai and nyai (parents) who determine it. Due to the policy model implemented by caregivers and nyai mothers, in general the Islamic boarding school in Pamekasan Regency aims to realize family education in forming children's character. So that the existence of these models will make Lora/ning a person with a clean character who is equipped with Islamic values. With a family education model, in which there is a tarbawiyah model in carrying out various activities that emphasize exemplary aspects, such as reading the Koran, waking up at night, hanging out with pious people, fasting sunnah on Mondays and Thursdays, and increasing the amount of dhikr in the family. every situation. The ta'limiah model is in carrying out various activities that emphasize knowledge, such as raising awareness of the psychology of seeking knowledge, fostering awareness of thinking, maintaining healthy ratios, and social education.

Apart from the aspects mentioned above, there are still many aspects to achieve the kiai family education model in forming lora/ning character at Islamic boarding schools in Pamekasan Regency. To achieve the kiai family education model there are several aspects of faith education, namely: opening children's lives to laa Ilaaha Illallah, introducing halal and haram laws, ordering children to worship, educating children to love the apostle and his family and love the Koran. This is in line with the opinion of Lora Zarkasyi from PP. Babus Salam and Lora Fauzan Nailurrahman from PP. Ummul Quro stated that there are four aspects of children's education, including: faith education, moral education, physical education and intellectual education. These four aspects can be explained as follows: Faith is a psychological process which includes the functions of the soul, feelings and thoughts which are equally convincing. Because faith is used as a principle in the teachings of the Islamic religion, it controls attitudes, actions, words and deeds. In this way, faith will reassure a lora/ning's heart. Because there is a place to complain and express his feelings. The Qur'an in surah Al-Mu'minun verses 1 and 2 explains the luck of believers, namely those who are humble in performing their prayers (QS. al-Mukminun: 1-2.).

Moral education is a series of basic principles and attitudes as well as character (character) that must be possessed and made into habits by lora/ning from the time they are beginners until they become a Mukalaf, that is, they are ready to enter society. Physical education is one of the responsibilities that Islam places on the shoulders of the kiai (family). This is intended so that Lora/ning grows up in a strong, healthy, enthusiastic and enthusiastic physical condition. Rational education is how to form a lora/ning mindset with everything that is useful, such as religious knowledge, culture and civilization, so that the lora/ning mind will become mature, filled with knowledge, culture, and so on.

Apart from these four aspects, there are still several aspects of children's education that are used by KH. Mundzir Chalil from the Asy-Syahidul Kabir Islamic Boarding School Sumber Batu Blumbumbungan Pamekasan prohibitions, such as eating halal food, amar ma'ruf and not doing wrong, getting used to being sincere, being honest, grateful and cleansing the heart from disgraceful morals: telling lies , slander, pit one against another, and take away other people's rights. With this educational model, kiai in forming lora/ning character can be planned and will be easily realized in lora/ning at the Islamic Boarding School in Pamekasan Regency, the aim of which is to instill in the kiai's family education model the importance of children's character who has self-awareness, purity and a gentle heart, a strong soul, and social skills filled with Islamic character values that are able to develop his personality into a person who has faith and devotion to Allah SWT which gives rise to high achievements both in himself and in others.

In implementing the kiai family education model, of course there is a need for a model that can help achieve a pious lora/ning character. So in this case the ones who decide are the parents (kiai). Because character education in the family is very dependent on the role of parents' parenting towards children. how to apply the family education model as fully as possible, so that later Lora/ning becomes a person who can benefit herself and society, and positively prepares children to be able to serve society.

Because of the policy implemented by the kiai towards lora/ning at the Islamic boarding school in Sumenep Regency, starting from a young age of 10 years, they have been educated with the Al-Qur'an, the kiai applies the tarbawiyah and ta'limiyah model, namely starting from a young age, children listen to the Al-Qur'an. -The Qur'an, writing it, being given material contained in the verses that are read, and training to memorize it and providing education based on the Sunnah of the Prophet both physically and psychologically. Apart from that, what is emphasized most to Lora/ning by caregivers is congregational prayer at

all times, reading prayers. Where the prayer is taken from the book Mukhtarul Ahadits. It is recommended that lora/ning read this prayer during the day or night. It is also mandatory for lora/ning in one day and one night to recite the Prophet's prayers at least one hundred times. Likewise with reading the sentence jalalah, which must be read too. Because this sentence can resist various kinds of harm and trials, at least it can eliminate feelings of anxiety.

Apart from the aspects mentioned above, there is still an aspect of family education in order to achieve the implementation of the family education model on lora/ning character in Islamic boarding schools in Pamekasan Regency. There are several aspects of the kiai's family education model to increase the implementation of children's character formation, namely through congregational prayers, teaching the Koran, fasting (Hasan Basri dan Beni Ahmad Saibani, 2010).

Prayer is worship in which there is a spiritual relationship between creatures and their khaliq. Because prayer in this case is seen as prayer and communication in a humble heart towards Allah SWT. With congregational prayers, Lora/ning will have the habit of living a disciplined lifestyle, respecting time, being physically and mentally healthy, and having social intelligence. Then, the teaching aspect of the Al-Qur'an functions as a guide to the straight path, the instructions aim to provide prosperity and happiness for the child, therefore the Al-Qur'an is the basis for family education in forming children's character. Fasting is training oneself to endure hunger and thirst, as well as restraining all lustful desires for a certain period of time. Fasting carried out with full awareness, faith and devotion to Allah is a strong fortress of self-defense against all temptations of lust. Some fasting is obligatory and some is sunnah. It has become a habit for parents to set an example for their children. So that children can see their parents' activities directly.

The kiai does not forget to provide advice or knowledge regarding the virtues of fasting, the obligations of people who fast when their children are able to fast, and the kiai does not hesitate to invite lora/ning to get used to or become a character for fasting every day. Such fasting will encourage lora/ning to be sincere, honest and self-controlled in every deed he does. From several aspects of this model, there are still several aspects of the family education model used by Islamic boarding school kiai in Pamekasan, such as lora/ning education in monotheism or cultivating pure theological beliefs, cultivating lora/ning's attitude and soul which always worships Allah, getting used to patient, likes to read and memorize the Koran, likes to attend knowledge gatherings, gets used to reciting dhikr and salawat or blessings on the Prophet.

Tabel 2.

Classification of Islamic Boarding School Kiai Family Education Models in Pamekasan

Number	Tarbawiyah Model	Ta'limiyah Model
1	Instilling faith through a deep understanding and belief in monotheism in the book, and being able to practice it in everyday life	Teaching faith through the study of monotheistic books, such as al-Dasuqi, and so on
2	Instilling worship through regular istiqamah activities, such as praying in congregation five times a day, reading the Koran after every prayer, and so on	Teaching Islam through reading books, such as Mukhtarul Ahadits, and so on
3	Instilling morals through advice and example, such as telling the truth, being patient, istiqamah, and so on. It is even added with riyadlah through fasting.	Teaching morals through the study of adab books

With the existence of these family education models, of course the implementation of the kiai's family education model can be applied in everyday life even though there are many kiai activities outside the family, but this does not become an obstacle in the process of forming lora/ning character and with this educational model then it will be easy to realize it at the lora/ning at the Islamic Boarding School in Pamekasan Regency, because the lora/ning immediately applies or does what has been told, guided, educated by the kiai. The kiai's aim in the education given to Lora/ning is to educate Lora/ning's character or actions and heart as well as knowledge regarding the importance of family education, so that Lora/ning has the self-awareness to perform worship obediently, has good morals, has a patient nature, read the Koran and memorize it, and be able to build the character of Lora/ning to become a child who has faith and is devoted to Allah and His Messenger.

4. CONCLUSION

The kiai's family education model in forming character is firstly the tarbawiyah model and secondly close to the ta'limiyah model, so that the kiai can more easily provide education, protection, guidance, and provide uswatun hasanah. Kiai plays a very important

role in realizing family education for the formation of pious and pious children's character. The existence of these models will make Lora/ning a person with character who is equipped with Islamic values. Family education model, in which there is a tarbawiyah model in carrying out various activities that emphasize exemplary aspects, such as reading the Koran, waking up at night, associating with pious people, fasting sunnah on Mondays and Thursdays, and increasing dhikr every day.

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