

## Parents' Expectations and Their Relevance to the Character Education Program in Pesantren

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<b>Keywords:</b> Character Education, Pesantren, Parental Expectations, Program Relevance, Family Involvement.	<b>Abstract</b> This study aims to analyze parental expectations for character education at Pesantren Darul Arqam Garut, evaluate the relevance of the character education program to these expectations, and propose recommendations for developing a responsive curriculum. Employing a qualitative approach with a case study method, data were collected through observation, interviews, document analysis, and questionnaires from 72 parents, 5 administrators, and 10 educators. The findings indicate that parents expect the formation of Islamic character, discipline, exemplary behavior, staff hospitality, and active involvement through parenting programs. The character education programs, such as Teenage Morality Development, Anti-Bullying Training, and Islamic Parenting Class, are highly relevant to these expectations, supported by religious habituation and the values of KH. Insan Padi. However, parental involvement shows the lowest satisfaction rate (85.7%), indicating the need for increased frequency and variety in parenting programs. The program's relevance to parental expectations strengthens the pesantren's role as a trusted institution for character education. Recommendations include enhancing the intensity of parenting classes, providing hospitality training for staff, and improving inter-institutional coordination. This study contributes to the development of a pesantren-based character education model aligned with the needs of families and society.
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<b>Kata kunci:</b> Pendidikan Karakter, Pesantren, Harapan Orang Tua, Relevansi Program, Keterlibatan Keluarga	<b>Abstrak</b> <i>Penelitian ini bertujuan menganalisis harapan orang tua terhadap pendidikan karakter di Pesantren Darul Arqam Garut, mengevaluasi relevansi program pendidikan karakter dengan harapan tersebut, dan mengusulkan rekomendasi pengembangan kurikulum yang responsif. Menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui observasi, wawancara, studi dokumentasi dan angket dari 72 orang tua, 5 pengelola, dan 10 pendidik. Hasil penelitian menunjukkan bahwa orang tua mengharapkan pembentukan karakter Islami, disiplin, keteladanan, keramah tamahan aparatur, dan keterlibatan aktif melalui program parenting. Program pendidikan karakter, seperti Pembinaan Akhlak Remaja, Pelatihan Anti-Bullying, dan Islamic Parenting Class, sangat relevan dengan harapan ini, didukung oleh pembiasaan keagamaan dan nilai-nilai KH. Insan Padi. Namun, keterlibatan orang tua menunjukkan kepuasan terendah (85.7%), menandakan perlunya peningkatan frekuensi dan variasi program parenting. Relevansi program dengan harapan orang tua memperkuat peran pesantren sebagai institusi pendidikan karakter yang tepercaya. Rekomendasi meliputi peningkatan intensitas parenting class, pelatihan keramah tamahan aparatur, dan perbaikan koordinasi antar lembaga. Penelitian ini berkontribusi pada pengembangan model pendidikan karakter berbasis pesantren yang selaras dengan kebutuhan keluarga dan masyarakat.</i>
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## INTRODUCTION

Character education in pesantren has become a primary focus in Islamic education research amidst the moral challenges of globalization and digitalization (Abidin & Sirojuddin, 2024; Baihaqi et al., 2023; Hasan et al., 2024). Pesantren shape students' character through a holistic approach, integrating Islamic values and the Pancasila Student Profile through extracurricular activities such as arts, sports, Hizbul Wathan, and Tapak Suci, which instill discipline, independence, and teamwork (Isnaeni et al., 2025; Pewangi et al., 2024; Rekan et al., 2025). Parenting patterns and role modeling accelerate the development of tolerance and responsibility values (Azizah et al., 2024; Maryati et al., 2020; Mustarsida et al., 2023). Character education emphasizes habituation and exemplary behavior, helping students navigate moral crises such as promiscuity and negative content through collaboration between pesantren and parents (Hastasari et al., 2022) (Suhara et al., 2024).

There is a gap between parents' expectations and the implementation of character education in pesantren. Questionnaire data from Pesantren Darul Arqam Muhammadiyah Garut (2025) indicates that 78% of parents desire character education that emphasizes noble morals and independence, yet only 52% feel that the pesantren's programs meet their expectations. Interviews with 15 parents revealed that the lack of communication regarding the progress of character education is a primary obstacle. Observations show that religious habituation and extracurricular activities are implemented, but the integration of local values and modern skills remains limited. A study by (Lasmiadi et al., 2023) at Pesantren Syafa'aturrasul K.H. Ahmad Dahlan confirms that parental involvement is a crucial supporting factor in character development, but it is often hindered by parents' lack of attention and environmental support. This gap highlights the need for a more integrated approach between parents' expectations and pesantren programs.

To address the gap between parents' expectations and the character education program in pesantren, this study proposes a model based on active collaboration between pesantren and parents, integrating local wisdom and digital technology. Unlike the research by Rizal & Aini (2024:74), which focuses on an inclusive approach to fiqh and aqidah, this study emphasizes the synergy between pesantren and families in the context of character learning. Studies by Lickona (1991:45) and Zubaedi (2011:112) underscore the importance of parental involvement for value consistency. However, previous research lacks analysis of integrating parents' expectations into the pesantren curriculum. Muhaimin (2009:89) describes pesantren as a community for character learning through habituation, but does not address parental input. Choirudin (2018:123-140) notes that character education programs are often designed without parental input, leading to a mismatch between expectations and reality. This study aims to enrich the literature with an inclusive and relevant approach (Kustati et al., 2024; Lickona, 2022; Nurdi & Ahmad, 2025; Sahri & Hali, 2023).

The objectives of this study are: to identify parents' expectations for the character education program at Pesantren Darul Arqam Garut; to analyze the relevance of the pesantren's character education program to parents' expectations; and to develop a character education model based on collaboration between the pesantren and parents (Rokhman et al., 2023). This study employs a qualitative case study approach, collecting data through observation, interviews, questionnaires, and document analysis. This approach enables an in-depth exploration of the dynamics between parents' expectations and the implementation of the pesantren's program, an area that has not been extensively addressed in previous research, such as Putra's study (2019:10), which focused on Qur'anic values in the Darul Arqam Basic curriculum.

The novelty of this research lies in its focus on collaboration between pesantren and parents in the context of character education, which differs from previous studies that primarily emphasized the role of caregivers or the pesantren curriculum in isolation, such as the study by (Hidayati et al., 2022) which explored character education and mental health at Muhammadiyah Boarding School. This research also integrates quantitative data from questionnaires with qualitative data from interviews and observations to provide a more comprehensive picture. The hypothesis of this study is that a character education program involving active collaboration with parents will be more aligned with their expectations and result in more effective character development for students. Thus, it is expected that this research will provide significant insights to strengthen the role of pesantren as institutions of character education in the modern era.

## **RESEARCH METHOD**

In order to fully comprehend parents' expectations for the character education program at Pesantren Darul Arqam Muhammadiyah Garut, this study uses a qualitative approach with a case study design. A qualitative approach was chosen to allow in-depth exploration of views, expectations, and complex social contexts, aligning with the research goal of uncovering the meaning and relevance of character education programs (Creswell, 2014:14). The case study design focuses on a single entity, Pesantren Darul Arqam Muhammadiyah Garut, to provide a holistic picture of the interaction between parents' expectations and the implementation of character education programs (Yin, 2018:29).

The unit of analysis is the expectations of parents of students and the character education program at Pesantren Darul Arqam Muhammadiyah Garut, selected to examine how parents' expectations align with or influence the implementation of character education (Ramadhan, 2022:183). The research was conducted at Pesantren Darul Arqam Muhammadiyah Garut, a modern Islamic educational institution in Garut Regency, West Java, chosen for its structured character education programs (Hadirahmadiani, 2018:227). Participants include parents, students, caregivers, and educators, with observed activities encompassing character education programs, parent-pesantren interactions, and student mentoring, reflecting the character-building process

and the interplay between parents' expectations and the pesantren's programs (Sikki, 2023:19).

Purposive sampling was used in the study to select 1,274 parents based on criteria such as active parents who were eager to participate in interviews and had prior experience with the character education program. The sample comprises 15-20 parents from diverse backgrounds, 5-10 students, and 3-5 caregivers/educators to understand program implementation, ensuring sufficient data and triangulation for validity (Creswell, 2014:189; Hadirahmadiani, 2018:229). Data were collected through semi-structured interviews to explore parents' expectations and perceptions (Ramadhan, 2022:183), questionnaires to identify desired character values (Hadirahmadiani, 2018:229), observations to understand program implementation (Sikki, 2023:20), and document analysis to support findings (Creswell, 2014:190). Instruments include interview guides, questionnaires, observation guides for religious activities and student-caregiver interactions, and document analysis of syllabi, validated through pilot testing (Yin, 2018:105).

Data analysis follows the Miles and Huberman interactive model, consisting of three stages: data reduction, selecting and simplifying relevant data from interviews, observations, and documentation, focusing on parents' expectations and character education implementation; data presentation, organizing data into narratives, tables, or matrices to facilitate interpretation, such as comparing parents' expectations with the pesantren curriculum; and conclusion drawing/verification, determining the relationship between parents' expectations and the relevance of the character education program, ensuring validity through triangulation of sources (parents, students, caregivers) and methods (interviews, observations, questionnaires, and document analysis) (Miles et al., 2014:12).

## RESEARCH RESULTS

### *Parents' Expectations for The Character Education Program at Pesantren*

Parents' expectations for the character education program at Pesantren Darul Arqam Muhammadiyah Garut were identified through satisfaction surveys, qualitative questions, and involvement in pesantren activities. Additional data from interviews and observations further strengthened the understanding of these expectations.

**Table 1**  
**Parents' Expectations**

Aspects of Character Education	Highly Expected (Respondents)	Expected (Respondents)	Not Expected (Respondents)	Highly Not Expected (Respondents)	Total Respondents (Estimation)
Faith (Q1)	0	20	780	200	1.000
Discipline (Q2)	0	20	780	200	1.000

<b>Exemplary Behavior (Q3)</b>	0	20	780	200	1.000
<b>Hospitality (Q15)</b>	10	40	750	200	1.000
<b>Parents' Insights (Q19)</b>	50	100	650	200	1.000

The data indicates: Faith, discipline, and exemplary behavior: Parents' expectations are low as the majority are already satisfied, with only about 2% expecting improvements; Hospitality: Expectations are slightly higher (around 5%), indicating parents desire more focus on hospitality in the pesantren; Parents' insights: The highest expectation (around 15%), suggesting parents strongly desire increased information or involvement in their children's character education.

**Formation of Islamic Character and Faith**

The survey shows 95.23% of respondents are satisfied or very satisfied (23.45% very satisfied, 71.78% satisfied) with their children's faith and piety. Interviews emphasize important qualities such KH. Insan Padi values (Sincerity, Integrity, Politeness, Empathy, Renewal), honesty, independence, and responsibility, as well as akhlakul karimah (noble morals). Observations show that pupils apply Islamic ideals in their daily lives, receiving fair scores (44.4%) and good scores (33.3%).

Parents expect the pesantren to strengthen faith and noble morals through consistent religious education, such as habitual worship (congregational prayers, tahajud, voluntary fasting) and religious activities like muhadharah. The KH. Insan Padi values reflect expectations for a holistic Islamic character.

*Discipline and Exemplary Behavior*

Teacher exceptional behavior receives a score of 95.9%, while discipline satisfaction reaches 92.47%. Positive discipline techniques and the significance of teachers as role models are emphasized in the interviews. According to observations, teacher exemplary behavior received very good (33.3%) and good (44.4%) scores, while student discipline implementation received good (44.4%) and fair (33.3%) scores.

With teachers acting as role models, parents expect their children to grow up to be well-behaved, courteous, and morally pure adults. Programs like anti-bullying education and rule enforcement are thought to help create a discipline-friendly atmosphere.

**Hospitality of Staff**

The highest satisfaction (96.19%) is recorded for staff hospitality. Interviews mention regular communication through WhatsApp groups, direct consultations, and parent meetings. Observations note communication with parents scoring good (55.6%) and fair (22.2%).

Parents expect friendly, supportive, and transparent communication from pesantren staff to build trust. Communication channels such as WhatsApp groups and regular meetings are deemed essential for maintaining harmonious relationships.

#### ***Equipping Parents with Insights***

The lowest satisfaction (85.7%) indicates shortcomings in parental involvement. Parenting classes and communication with class guardians are mentioned in interviews; nevertheless, observations reveal that parental involvement in pesantren programs only received good (44.4%) and fair (44.4%) scores. Parent cooperation programs (80%) and communication books (70%) are noted in document studies.

Parents want additional parenting classes and frequent updates on their kids' development. The low level of satisfaction emphasizes how these programs need to be more rigorous and successful.

#### ***Overall Satisfaction and Recommendations***

On a scale of 8 to 10, 74.83% of respondents suggest the pesantren, and 81% said they would pick it for their second child. Students' social connections score very good (66.7%) and good (33.3%), according to observations, fostering a positive atmosphere.

Parents expect the pesantren to be a trusted institution for character education, focusing on morals, discipline, and an environment that supports spiritual and social growth.

#### ***Participation in Pesantren Activities***

Report card distribution events demonstrate parental involvement. Interviews mention online parenting and regular meetings, while observations note parental participation scoring good (44.4%) and fair (44.4%).

Parents wish to engage in activities like evaluation meetings and report card distributions to monitor their children's progress and strengthen partnerships with the pesantren.

Conclusion of Expectations: Parents expect the pesantren to shape children with Islamic character (akhlakul karimah, faith), discipline, and noble morals, with teachers as role models and staff demonstrating hospitality. Active involvement through parenting programs and regular communication is also expected, though this aspect receives the lowest satisfaction (85.7%), indicating a need for improvement.

#### ***Character Education Program at Pesantren Darul Arqam Muhammadiyah Garut***

The character education program at Pesantren Darul Arqam Muhammadiyah Garut is outlined in the pesantren's work plan and budget for the 2024–2025 academic year, interviews, observations, and document studies. The following details the data on the character education program.

**Table 2**  
**Program Pendidikan Karakter di Pesantren Darul Arqam Muhammadiyah Garut**

No	Program	Description	Main Methods/Activities	Target/Focus	Evaluation/Score	Other Notes
1	Islamic Parenting Class	Program to train guardians in supporting students' character education at home.	Seminars, workshops, online parenting sessions, communication via WhatsApp groups.	Parental involvement, communication, and provision of knowledge.	Low satisfaction (85.7%), implementation not yet optimal.	Targets home support, but requires optimization.
2	Adolescent Moral Development	Focuses on forming noble morals.	Mentoring, habituation of worship (congregational prayers, tahajjud, voluntary fasting), religious activities such as muhadharah.	KH. Insan Padi values (Sincerity, Integrity, Politeness, Empathy, Renewal), faith, and noble morals.	Program implementation: good (66.7%); Schedule consistency: good (55.6%).	Supports effective habituation and alignment with core values.
3	Anti-Bullying Training	Training to create a bullying-free environment.	Enforcement of rules through Baitul Marhamah for violations, focus on discipline and positive social relationships.	Discipline and safe environment.	Student discipline: good (44.4%), fair (33.3%).	Largest budget, indicating high priority; room for improvement.
4	Public Speaking/Mu hadharah	Activities to train public speaking skills and self-confidence in a religious context.	Integration of character values in learning.	Role modeling, self-confidence, politeness, and renewal from KH. Insan Padi values.	Value integration: very good (33.3%), good (44.4%).	Strengthens students' self-confidence.
5	Mental Health Training	Supports students' emotional well-being.	Counseling and training through Guidance and Counseling (BK).	Mental health for balanced character formation.	No specific scores mentioned.	Small budget, but important for emotional support.
6	Religious Habituation	Habituation of daily religious activities.	Congregational prayers, voluntary fasting,	Worship experiences and spiritual	Worship experiences: very good	From interviews and observations.

			tahajjud, and reading the Al-Qur'an.	character formation.	(33.3%), fair (44.4%).	
7	Organizational Activities (IPM, HW, TS)	Involves students in autonomous organizations.	Organizational activities for discipline and responsibility.	Discipline, responsibility, and activeness.	Student activeness: good (55.6%).	From interviews and observations.
8	Extracurricular	Additional activities such as social, seminars, and autonomous organizations.	Implementation of extracurricular activities.	Development of skills and character through additional activities.	Implementation: very good (55.6%).	From interviews and observations.
9	Supporting Documents (Documentation Study)	Supporting documents for program structure.	Character education curriculum, annual program plans, activity schedules, standard operating procedures, implementation reports, assessment instruments, evaluation rubrics, character development reports.	Organizational structure, systematic evaluation.	Curriculum: 70%; Annual plans: 70%; Schedules: 90%; Standard operating procedures: 80%; Reports: 90%; Instruments: 80%; Rubrics: 80%; Reports: 80%.	Indicates organized programs and systematic evaluation.

Here is the explanation of the programs:

**Islamic Parenting Class**

A program to train guardians in supporting students' character education at home, such as through seminars or workshops. Interviews mentioned online parenting sessions and communication via WhatsApp groups. This program promotes communication, aims to increase parental involvement, and enriches knowledge. Low satisfaction (85.7%), however, suggests that implementation is still not at its best.

**Adolescent Moral Development**

Focuses on forming noble morals through mentoring, habituation of worship (congregational prayers, tahajjud, voluntary fasting), and religious activities such as muhadharah. Observations noted the implementation of the character development program with a good score (66.7%).

This program targets the values of KH. Insan Padi (Sincerity, Integrity, Politeness, Empathy, Renewal), which align with faith and noble morals. The consistency of activity schedules (a good score of 55.6%) supports effective habituation.

**Anti-Bullying Training**

Training to create a bullying-free environment, with a focus on discipline and positive social relationships. Interviews mentioned the enforcement of rules through Baitul Marhamah for violations.

This program supports discipline and a safe environment, with the largest budget indicating high priority. Observations noted student discipline with a good score (44.4%), although a fair score (33.3%) shows room for improvement.

#### ***Public Speaking/Muhadharah***

Activities to train public speaking skills and self-confidence in a religious context. Observations showed the integration of character values in learning with very good scores (33.3%) and good scores (44.4%).

According to KH. Insan Padi's values, particularly civility and regeneration, this program enhances pupils' self-confidence and role modeling.

#### ***Mental Health Training***

Supports students' emotional well-being through counseling and training. Interviews mentioned psychological handling through Guidance and Counseling.

Despite having a modest budget, this program is crucial for promoting students' mental health, which helps them develop well-rounded personalities.

#### ***Other Programs from Interviews and Observations***

Religious Habituation: Congregational prayers, voluntary fasting, tahajjud, and reading the Al-Qur'an. Observations noted students' worship experiences with very good scores (33.3%) and fair scores (44.4%).

Students participate in independent organizations for accountability and discipline through organizational activities (IPM, HW, TS). Observations revealed that students participated actively in activities and received a high score of 55.6%.

Extracurricular: Events include get-togethers, workshops, and independent groups. Extracurricular activities were implemented with very good scores (55.6%), according to observations.

#### ***Supporting Documents (Documentation Study)***

Character education curriculum (70%), annual program plans (70%), character development activity schedules (90%), SOP for program implementation (80%), and program implementation reports (90%) indicate an organized program structure. Character assessment instruments (80%), evaluation rubrics (80%), and character development reports (80%) support systematic evaluation.

The conclusion that can be drawn from the above description is that the character education programs at Pesantren Darul Arqam encompass moral development, discipline, self-confidence, mental health, and parental involvement. Religious habituation, organizations, and extracurricular activities strengthen a holistic approach, supported by documents such as curricula and standard operating procedures. However, challenges such as time limitations, inter-institutional coordination, and mentor competencies indicate the need for improvement.

#### ***Relevance of Student Parents' Expectations with the Character Education Program***

The relevance analysis maps parents' expectations with the character education programs, using data from all documents to assess the extent to which the programs

meet expectations. Data regarding the relevance of student parents' expectations with the character education programs at Pesantren Darul Arqam Muhammadiyah Garut can be seen in the following table:

**Table 3**  
**Relevance of Student Parents' Expectations with the Character Education Program**

No	Aspect of Expectation	Parents' Expectations	Supporting Programs	Main Methods/Activities	Evaluation/Score	Relevance
1	Formation of Islamic Character and Faith	Children have faith and noble morals (satisfaction 95.23%). KH. Insan Padi values and habituation of worship.	Adolescent Moral Development, Public Speaking/Muhadharah, Religious Habituation	Congregational prayers, tahajjud, reading the Al-Qur'an, mentoring, muhadharah.	Integration of Islamic values: good (33.3%).	Very relevant
2	Discipline and Role Modeling	Children are disciplined, teachers as role models.	Anti-Bullying Training, Baitul Marhamah, Organizational Activities (IPM, HW, TS), Muhadharah	Enforcement of rules, autonomous organizations, self-confidence training.	Teacher role modeling: very good (33.3%); Student discipline: good (44.4%).	Very relevant
3	Friendliness of Staff	Friendly and supportive communication (satisfaction 96.19%).	Islamic Parenting Class, Routine Communication	WhatsApp groups, routine meetings, interactions with homeroom teachers/supervisors.	Communication with parents: good (55.6%).	Fairly relevant
4	Knowledge Provision for Parents	Parenting training and routine communication (satisfaction 85.7%).	Islamic Parenting Class, Liaison Book, Meeting Minutes	Online parenting, liaison book (70%), minutes (70%).	Parental participation: good (44.4%), fair (44.4%).	Relevant, needs improvement
5	General Satisfaction and Recommendation	Pesantren as a trusted institution for character	All RKAP Programs, Religious Habituation, Extracurricular	Holistic development, character development reports (80%), achievement	Student social interactions: very good (66.7%).	Very relevant

		education (74.83% scale 8-10, 81% choose for next child).		documentation (100%).		
6	Participation in Pesantren Activities	Involvement in activities such as report book distribution.	Islamic Parenting Class, Liaison Book, Report Distribution Events	Routine meetings, online parenting, formal events.	Parental participation: good (44.4%), fair (44.4%).	Relevant, needs improvement

Explanation of the Relevance of Student Parents' Expectations with the Character Education Program at Pesantren Darul Arqam Muhammadiyah Garut.

**Formation of Islamic Character and Faith**

Expectation: Parents want children with faith and noble morals (satisfaction 95.23%). Interviews emphasize KH. Insan Padi values and orientation of worship.

Programs: Adolescent Moral Development, Public Speaking/Muhadharah, and religious habituation (congregational prayers, tahajjud, reading the Al-Qur'an) directly support this expectation. Observations note the integration of Islamic values in students' daily lives (good score 33.3%).

Relevance: Very relevant. These programs target noble morals and faith through habituation and religious activities, aligning with KH. Insan Padi values are appreciated by parents.

**Discipline and Role Modeling:**

Expectation: Parents expect children to be disciplined and view teachers as role models. Interviews highlight teacher role modeling and rule enforcement.

Programs: Anti-Bullying Training, rule enforcement via Baitul Marhamah, and organizational activities (IPM, HW, TS) support discipline. Muhadharah strengthens role modeling through self-confidence. Observations reveal student discipline (good score 44.4%) and instructor role modeling (very excellent score 33.3%).

Relevance: Very relevant. Anti-bullying programs and rules create a disciplined environment, while muhadharah and teacher role modeling support parents' expectations for strong role models.

**Staff Friendliness:**

Expectation: Parents expect friendly and supportive communication (satisfaction 96.19%). Interviews mention communication via WhatsApp groups and routine meetings.

Programs: Although there isn't a special program for friendliness, contacts with parents are supported by Islamic Parenting Class and regular communication via homeroom teachers and supervisors. Communication with parents is noted in the observations (good score 55.6%).

Relevance: Quite pertinent. The lack of specialized training for staff friendliness suggests room for improvement through staff training programs, despite the fact that communication is good.

***Knowledge Provision for Parents:***

Expectation: Parents want parenting training and routine communication (lowest satisfaction 85.7%). Interviews mention online parenting and liaison books.

Programs: Islamic Parenting Class, liaison book (70%), and parent meeting minutes (70%) support parental involvement. Observations note parental participation (good score 44.4%, fair 44.4%).

Relevance: Relevant, but needs improvement. Low satisfaction indicates that parenting classes and communication are not fully effective. Frequency and variety of activities similar like workshops need to be increased.

***General Satisfaction and Recommendation:***

Expectation: 74.83% of parents believe the pesantren is a reliable source of character education, and 81% select it for their next child. Positive student social relations are evident from observations (very good score 66.7%).

Programs: All pesantren work and budget plans, religious habituation, and extracurricular support a holistic character education environment. Documents like character development reports (80%) and student achievement documentation (100%) strengthen trust.

Relevance: Very relevant. These programs create an environment supporting morals, discipline, and social development, aligning with parents' expectations.

***Participation in Pesantren Activities:***

Expectation: Parents want to be involved in activities like report book distribution. Interviews mention routine meetings and online parenting.

Programs: Islamic Parenting Class, liaison book, and events like report distribution, support involvement. Observations note parental participation (good score 44.4%, fair 44.4%).

Relevance: Relevant, but needs improvement. Parental involvement through formal events exists, but observations show significantly fair scores, indicating the need for more interactive activities.

Relevance Conclusion: The character education programs at Pesantren Darul Arqam are highly relevant to parents' expectations in terms of faith, discipline, role modeling, and trust in the institution. Adolescent Moral Development, Anti-Bullying Training, and Muhadharah effectively support the main expectations. However, the aspect of parental knowledge provision requires increased intensity and effectiveness, such as through more frequent parenting classes. Staff friendliness is good, but specific training can preserve high satisfaction (96.19%).

The character education activities at Pesantren Darul Arqam Muhammadiyah Garut are pertinent to the expectations of student parents, as stated in the description above. The programs are highly relevant to parents' expectations in terms of faith, discipline, and role modeling, supported by moral development, anti-bullying, and

muhadharah. However, parental knowledge provision needs to be strengthened through more intensive parenting classes and more effective communication. Staff friendliness can be maintained with specific training.

This analysis demonstrates that Pesantren Darul Arqam has a solid basis for meeting the expectations of parents; however, in order to achieve more comprehensive character education, certain areas, such as parental involvement and inter-institutional coordination, require improvement.

## **DISCUSSION**

### ***Relationship with The Initial Research Objectives***

Understanding parents' expectations for character education at Pesantren Darul Arqam Muhammadiyah Garut and assessing how well the established character education programs meet those expectations are the goals of this study. The results of the study demonstrate that parents' expectations center on the development of Islamic character, discipline, role modeling, staff friendliness, and active participation through parenting programs and communication. The pesantren's character education programs, such as Adolescent Moral Development (Budiyanti & Parhan, 2024; Salamah et al., 2025; Yanto et al., 2025), Anti-Bullying Training, and Islamic Parenting Class, are designed to address these expectations by integrating religious values, Pancasila, and local culture (Fathoni et al., 2024; Pusvitasari & Zarkasyi, 2024; Utama & Salim, 2024). These findings confirm that pesantren serve as institutions that not only educate academically but also form holistic character in line with Islamic and national values, aligning with national education goals (Lasmiadi et al., 2023). However, the aspect of parental involvement shows gaps that need to be addressed to ensure stronger synergy between the pesantren and families.

### ***Scientific Interpretation of Research Results***

#### ***Formation of Islamic Character and Faith***

Parents' expectations for the formation of Islamic character and children's faith are supported by programs like Adolescent Moral Development and religious habituation (congregational prayers, *tahajjud*, *muhadharah*). Scientifically, this approach is consistent with Lickona's (1991) theory of character formation through habituation, which emphasizes that character is formed through consistent practice of moral values in daily life. The *muhadharah* program, for example, not only strengthens faith but also communication skills and self-confidence, reflecting a holistic approach in character education. This success is reinforced by the integration of KH. Insan Padi values (Sincerity, Integrity, Politeness, Empathy, Renewal), provide a contextual local value framework.

#### ***Discipline and Role Modeling***

Programs like Anti-Bullying Training and Baitul Marhamah's rule enforcement help to meet parents' expectations for discipline and teacher role modeling. According to social psychology, pupils mimic the good actions of authority figures through teacher role modeling, which serves as a social learning model (Bandura, 1977). Anti-bullying initiatives foster an atmosphere that encourages the formation of positive discipline,

which is critical for kids' moral and social development. Nonetheless, observation scores that display certain aspects of discipline at the "fair" level suggest that consistency in the implementation of rules has to be strengthened, either as a result of inter-institutional cooperation or differences in mentor competencies.

#### ***Staff Friendliness***

Staff friendliness, which received the highest satisfaction, reflects the importance of interpersonal communication in building trust between the pesantren and parents. Organizational communication theory (Miller, 2015) describes that supportive and transparent communication rises stakeholder trust and involvement. Although there is no specific program for friendliness, routine communication via WhatsApp groups and parent meetings has been effective. However, the lack of specific training for staff indicates potential to improve professionalism in interactions, which can maintain high satisfaction levels (Isa et al., 2024; Tihabsah et al., 2024).

#### ***Knowledge Provision for Parents***

Low satisfaction with parental knowledge provision indicates that the Islamic Parenting Class and routine communication have not fully met expectations. From the standpoint of family education, parent's participation in their children's education improves the efficacy of character development (Epstein, 2010). According to observation scores, parenting programs are not frequent or varied enough, which suggests the need for a more intense strategy like interactive workshops or online learning environments.

#### ***General Satisfaction and Recommendation***

Parents' confidence in the pesantren as a character education center is shown in the high levels of overall satisfaction and recommendation. This is consistent with the institutional trust theory (Mayer et al., 1995), which holds that institutional competence, honesty, and compassion are the foundations of trust. This view is reinforced by the pesantren's comprehensive programs, which are backed by extracurricular activities, religious habituation, and the curriculum. However, challenges like time limitations and coordination indicate the need for more effective management to maintain this trust (Chande, 2023; Sukabdi et al., 2025).

#### ***Participation in Pesantren Activities***

Parental involvement in activities like report distribution shows partnership, but observation scores indicating "fair" participation signify that this involvement is not yet optimal. School-family partnership theory (Epstein, 2010) emphasizes that active parental involvement improves educational outcomes. Increasing the frequency of interactive events and more targeted communication can strengthen this partnership.

Through collaboration between the pesantren and parents at Pesantren Darul Arqam Muhammadiyah Garut, the Student Character Collaborative Model (MKKS) aims to address the first objectives, which include developing student character based on KH. Insan Padi values (Sincerity, Integrity, Politeness, Empathy, Renewal). According to documents Muhdi, A., et.al, (2023); Mahfud et al., (2022); Kamelia et al., (2023), parents expect their sons and daughters to possess strong social skills, independence, religious beliefs, and high moral standards. This model is pertinent to

their expectations. The significance of this model lies in its collaborative approach that positions parents as equal partners, overcoming barriers to parental involvement that often hinder character education (Lasmiadi et al., 2023; Muhtar et al., 2025; Thaib et al., 2025).

Scientifically, the integration of KH. Insan Padi values in MKKS can be explained through character formation theory that emphasizes the role of environment and role models. According to Maryati et al. (2020), a behavioristic approach to value internalization is demonstrated by the way that everyday rituals like congregational prayers and muhadharah reinforce values like honesty and integrity. In contrast, social programs foster civility and empathy, which is consistent with Kohlberg's theory of moral development, which stresses social interactions as a means of fostering adolescent empathy. With the use of recurring assessments, renewal, as an innovation, enables program adaptability to the changing requirements of adolescents (Suhara et al., 2024).

MKKS results are consistent with previous research that parental involvement contributes significantly to character formation (around 31%) (Lasmiadi et al., 2023). This model is different, though, in that it advocates for a systematic approach with quantitative success measures that have not been extensively used in other studies, such as parental satisfaction >95% and involvement >80% (Hidayat, N., & Bujuri, D., 2020). Online training and collaborative budget allocation are also used to solve issues such as facility restrictions (88.56% positive, requires improvement), demonstrating innovation in contrast to traditional methods. Accordingly, MKKS provides an adaptable framework pertinent to the difficulties of globalization while also enhancing collaboration (Li, 2025).

#### ***Consistency with Previous Research***

The results of this research are consistent with findings in existing literature. For example, (Mahfud et al., 2022) and (Kamelia et al., 2023) confirm that parents' expectations of pesantren focus on forming noble morals, faith, and discipline, aligning with religious and Pancasila values. The findings of Hidayat & Bujuri (2022), which emphasize the significance of religious habituation and extracurricular activities in character education, are supported by programs such as Adolescent Moral Development and muhadharah. Also, in line with (Utama & Salim, 2024), which highlights the synergy between pesantren and families, is parental participation as a primary supportive component.

There are variations, though, in the area of parental knowledge providing. Although the significance of regular communication and parenting programs is emphasized by Akbar et al. (2022) and Suhara et al. (2024), this study reveals that satisfaction with this component is very low. This suggests that, perhaps as a result of restrictions on frequency or activity variety, the execution of programs such as the Islamic Parenting Class at Pesantren Darul Arqam is not as successful as some other studies have shown. Furthermore, research supports the need for improved management and training by identifying issues including mentor competences and inter-institutional cooperation that were brought up in interviews (Aijat Mau, 2024).

### *Significance of Research Results*

In the context of character education in pesantren, this research is extremely important. First, according to Mahfud et al. (2022), these findings support the pesantren's position as an organization that can handle moral dilemmas in the age of globalization. By integrating religious values, Pancasila, and local culture, pesantren like Darul Arqam offer a character education model relevant to modern societal needs. Second, this research highlights the importance of the partnership between pesantren and parents/guardians, which is a key element in the success of character learning. Third, finding gaps in the availability of parental education offers useful suggestions for enhancement, such as holding more parenting classes or providing staff friendliness training. Lastly, by demonstrating that a comprehensive strategy that includes habituation, role modeling, and community involvement is essential to creating a noble generation prepared to meet today's difficulties, this study adds to the body of literature on character education.

### **CONCLUSION**

The most significant finding from this research is the low parental satisfaction with knowledge provision through programs like the Islamic Parenting Class (85.7%), although satisfaction with other aspects such as staff friendliness, reaches 96.19%. This is unexpected as research has confirmed that parental participation is a critical component of successful character education. According to this study, despite the implementation of parenting programs, there is still a lack of diversity and frequency of activities, which results in parental participation that only receives fair (44.4%) and good (44.4%) ratings. Only survey data analysis, interviews, and observations were used to arrive at this conclusion, which indicates that while the pesantren has a solid basis in establishing Islamic character, discipline, and role modeling, parental engagement has not been fully maximized.

This research offers a scientific contribution by confirming previous findings that parental involvement underwrites significantly to student character formation, aligning with research. The Student Character Collaborative Model (MKKS), which offers an organized method with quantifiable indicators (e.g., parental satisfaction >95%, involvement >80%) and integration of KH. Insan Padi values, is another way that this research gives a fresh viewpoint. This method is different from earlier studies that tended to be descriptive and lacked a precise framework for evaluation. Additionally, MKKS presents a notion of pesantren-parent partnership that is tailored to the needs of adolescents, offering a fresh perspective on contextual value-based character education.

The scope of this study is limited to Pesantren Darul Arqam Muhammadiyah Garut, hence the findings might not be representative of changes in other pesantrens with distinct features. Additionally, the study sample is restricted to student parents at a single institution and may not thoroughly account for differences in student age, gender, or educational attainment. Furthermore, while surveys, interviews, questionnaires, and observations are among the methodologies employed, they do not

support a longitudinal approach to determine the long-term effects of character education initiatives. Further research with larger samples, more varied cases, and broader locations is needed to comprehensively understand the effectiveness of this collaborative model. With more in-depth results, more appropriate character education policies can be formulated to support holistic student character formation.

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