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Cite this article: Wasik, A., Permana, F.S., Robbaniyah. I. (2026).

Reconstruction of the Discipline of Student Parenting between Ta'dib and Sense of Security: A Critical Study of Islamic Boarding School Literature in the Context of Child-Friendly Islamic Boarding Schools. *Edukasi: Journal of Educational Research*. <https://doi.org/10.57032/edukasi.v6i1.350>

Received: 04-13-2026

Accepted: 04-15-2026

Published Online: 05-14-2026

Keywords: santri care discipline; ta'dib; sense of safety; child-friendly pesantren; pesantren literature.

Author for correspondence:

Abdul Wasik

✉ abdulwasik@uinsgd.ac.id

✉ UIN Sunan Gunung Djati Bandung, Indonesia.



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Reconstruction of the Discipline of Student Parenting between Ta'dib and Sense of Security: A Critical Study of Islamic Boarding School Literature in the Context of Child-Friendly Islamic Boarding Schools

¹ Abdul Wasik , ² Fadhila Sidiq Permana , ³ Inayatur Robbaniyah Karim .

Abstract: This study analyses how discipline is constructed in Ta'lim al-Muta'allim and Washāyā al-Ābā' li al-Abnā', and examines the relationship between the paradigm of ta'dib and the sense of safety in the care of santri. The study is important because scholarship on pesantren discipline has largely focused on adab and character formation, whereas studies on child-friendly pesantren have tended to emphasise policy and protection. As a result, dialogue between classical pesantren literature and santri's sense of safety remains limited. This study employs a qualitative design using library research and critical text analysis. The primary sources are the two classical texts, while the secondary sources consist of books, journal articles, regulations, and relevant reports. Data were collected through documentation and close reading, and analysed using qualitative content analysis and thematic analysis. The findings show that discipline in both texts is conceived as a process of moral formation grounded in intention, character, perseverance, respect for teachers, and self-regulation, rather than merely as punishment. When read through the lens of safety, the paradigm of ta'dib reveals ethical convergences alongside relational tensions and normative gaps. This study argues that reconstructing santri discipline does not require abandoning ta'dib, but reorienting its operational boundaries so that it becomes more ethical, protective, and compatible with child-friendly pesantren. The originality of this study lies in bringing a critical reading of classical pesantren literature into dialogue with santri protection.

1. INTRODUCTION

Pesantren is not a fringe educational institution in Indonesia's social landscape, but rather one of the largest Islamic educational institutions with a very wide reach. Official documents from the Ministry of Religious Affairs show that by the end of 2024 there will be 41,286 Islamic boarding schools with 3,339,536 students, outside of 449,048 students in pesantren-based education units such as PKPPS, SPM, PDF, and Ma'had Aly (Kementerian Agama Republik Indonesia, 2025). The size of this ecosystem shows that the way Islamic boarding schools manage discipline, nurturing, and educational relationships has a wide impact on the moral formation as well as the daily experiences of Muslim children and adolescents in Indonesia. In the tradition of Islamic boarding schools, the kiai-santri relationship is also not neutral, but is built on obedience, ta'zīm, and strong moral ties, so that discipline often derives legitimacy not only from institutional rules, but also from the structure of adab and religious authority (Misbah, 2019). In this context, discipline in pesantren cannot be understood solely as discipline, but as part of pedagogical relations and moral formation.

However, precisely because it takes place in a boarding education space that is dense with power relations, discipline in pesantren cannot be separated from the issue of security and protection of students. UNICEF Indonesia reported that, based on a 2014 UNICEF-PUSKAPA study, 51 percent of students surveyed had experienced physical violence and 48 percent experienced verbal violence (UNICEF Indonesia, 2023). At the same time, Komnas Perempuan placed the case of sexual violence against 13 students in Bandung as a marker that violence in faith-based educational institutions and dormitories cannot be seen as stand-alone cases (National Commission on Anti-Violence against Women, 2022). Therefore, attention to child-friendly Islamic boarding schools continues to strengthen, both through the development of positive discipline and safe reporting mechanisms and through the issuance of the Decree of the Director General of Islamic Education Number 1262 of 2024 concerning Technical Guidelines for Child-Friendly Parenting in Islamic Boarding Schools (UNICEF Indonesia, 2023; Directorate General of Islamic Education, 2024). Thus, the issue of discipline in Islamic boarding schools now needs to be re-read not only as an instrument of moral development, but also as a socio-pedagogical issue related to power relations, student protection, and the dignity of children.

In general, previous research on the discipline, nurturing, and ethics of pesantren education can be mapped into three tendencies. First, the study of classical literature of pesantren and the teacher-student relationship generally places pesantren as a space for the formation of manners, morals, discipline, and character. Misbah (2019) shows that the kiai-santri relationship works in a pattern of patronage plus that forms obedience, respect, and internalization of values. These findings are reinforced by Anam et al. (2019), Purwanto et al. (2021), Ikhrām et al. (2023) and Jusubaidi et al. (2024) which affirms that pesantren function effectively in moral education and the formation of disciplinary personalities through institutional culture, coaching programs, and moral authority of educators. Second, studies on child-friendly pesantren show a shift in attention from moral education to the safety, welfare, and rights of children in boarding schools. Natsir and Zulmuqim (2023), Nurlaela et al. (2023), Zulva et al. (2024), and Nadlifuddin (2024) emphasized the importance of guidelines, institutional strategies, positive discipline, and safe reporting mechanisms in realizing child-friendly pesantren while Fauzi et al. (2025) shows that sexual violence in Islamic boarding schools is closely related to power imbalances, weak internal supervision, and closed institutional culture.

Third, the conceptual study of ta'dib, adab, teacher-student relations, and moral education affirms that Islamic education is not only based on the transmission of knowledge, but also on the formation of civilized human beings through legitimate authority, respect, relational closeness, and moral responsibility. Noaparast (2012) places ta'dib as the core of the formation of civilized

humans, Ismail et al. (2024) shows the importance of talaqqī and ḥalaqa in building respectful relationships and moral closeness, while Way (2011) and Yang et al. (2025) emphasizes that positive teacher-student relationships and authority that are seen as fair contribute to the regularity of behavior and moral sensitivity of students. Although the three streams of study have made important contributions, previous research still tends to run independently: pesantren studies emphasize more on manners and character education, child-friendly pesantren studies are more concerned with policy and safeguarding levels, while ta'dib studies still dominant at the general conceptual level. This is where the novelty of this article lies. This research not only brings together two fields of study that have been separate, but specifically shows how classical literature of pesantren constructs discipline, where the meeting point and tension are located with a sense of security, and how its normative reconstruction can be formulated for the context of child-friendly pesantren

This study aims to analyze the construction of discipline in the classical literature of student care, especially Ta'lim al-Muta'allim and Washāyā al-Ābā' li al-Abnā', as well as critically examine the relationship between the paradigm of ta'dib and a sense of security in student care. Both books were chosen because they represent two important references in the tradition of pesantren education: Ta'lim al-Muta'allim is widely used as the basis for learning manners and teacher-student relations, while Washāyā al-Ābā' li al-Abnā' stands out in the development of morals, self-discipline, and daily manners of students. Departing from the gap in previous research that tends to separate the study of manners and character education from the issue of student protection, this research is directed to: (1) map how discipline is constructed in two books as part of moral development, pedagogical relations, and moral formation; (2) identify the meeting points, tensions, and gaps between the ta'dib paradigm and the idea of security in the context of child-friendly Islamic boarding schools; and (3) formulate a reconstruction of the discipline of student parenting that remains based on the ta'dib tradition, but is more ethical and protective. This article argues that the classical literature of pesantren contains a strong ethical basis for the development of student discipline, but the basis is still implicit in terms of protection and a sense of security. Therefore, ta'dib does not need to be abandoned, but rather needs to be reread and reconstructed so that respect for teachers, moral formation, and discipline habituation can go hand in hand with the principles of safe, dignified, and non-violent parenting.

This article argues that the classical literature of pesantren contains a strong ethical basis for the development of student discipline, but the basis is still implicit in terms of protection and a sense of security. Therefore, ta'dib does not need to be abandoned, but rather needs to be reread and reconstructed so that respect for teachers, moral formation, and discipline habituation can go hand in hand with the principles of safe, dignified, and non-violent parenting.

2. LITERATUR REVIEW

The Discipline of Nurturing Schools

The discipline of student care in the context of pesantren is not enough to be understood as enforcing rules or imposing sanctions, but as an educational process that forms the order, responsibility, self-control, and morals of students in daily life. In the educational literature, effective discipline does not rely solely on punishment, but on the legitimacy of authority, fairness of rules, positive pedagogical relations, and the formation of students' self-regulation (Way, 2011; Wentzel, 2022). The *positive discipline* approach also emphasizes that fostering good behavior needs to be built through example, communication that respects the dignity of children, and support for their moral and social development (Bailey et al., 2019; Wang and Kuo, 2019). In the context of pesantren, this principle takes a distinctive form because the nurturing lasts for twenty-

four hours, so that all student activities (worship, study, rest, and social interaction) become part of the process of forming discipline (Fahham, 2020). Therefore, discipline in pesantren is closely related to the habit of regular life, obedience to rules, respect for kiai, and practice carrying out obligations consistently. In this sense, discipline is not just external control, but a pedagogical process to form students to be able to manage themselves and live according to the values of the pesantren (Purnomo, 2017; Fahham, 2020; Saerozi, 2023).

Analytically, the discipline of student care in this study is read in three forms. First, external discipline, which is a discipline that relies on rules, schedules, supervision, and formal compliance, such as the obligation to participate in congregational prayers, dormitory activities, and the rules of the boarding school (Fahham, 2020; Maimun and Fattah, 2024). Second, internal discipline, which is a discipline that relies on the awareness, responsibility, and self-regulation of students, so that students do not only obey because they are afraid of punishment, but because they understand the value behind these rules (Fahham, 2020). Third, positive discipline, which is a discipline built through guidance, example, respect for the dignity of students, and strengthening responsibility without violence (Bailey *et al.*, 2019; Wang and Kuo, 2019). This categorization is important because it confirms that the cultivation of discipline is not synonymous with violence. Although in the practice of pesantren there are sanctions or *ta'zir* for certain violations, the ideal discipline must still be placed within the framework of education, morals, and student protection, not in the form of hurtful punishment (Fahham, 2020; September, 2021; Maimun and Fattah, 2024). Thus, the discipline of student parenting in this study is understood as the process of forming student behavior through rules, habituation, supervision, example, and internalization of values in order to form an orderly, responsible, obedient, and moral person.

Ta'dib as an Education Paradigm

In Islamic educational literature, *ta'dib* is understood as an educational paradigm that places manners, morals, and personality formation as the core of the learning process. In the reading of Syed Muhammad Naquib al-Attas's thoughts, *ta'dib* does not only refer to the transmission of knowledge, but the process of forming civilized human beings through the recognition of the right position for oneself, knowledge, teachers, and moral reality within the framework of Islamic life (Noaparast, 2012; Sassi, 2020). Therefore, *ta'dib* connects the dimensions of knowledge, ethics, and spirituality in one educational unit. Different from the understanding of education which only emphasizes cognitive mastery, *ta'dib* is oriented towards the formation of good human beings intellectually, morally, and relationally. Theoretical debates about *ta'dib* also show that this concept is often compared to *tarbiyah* and *rubūbiyyah*: *ta'dib* tends to emphasize the ethical and social dimensions of education, while other concepts are understood more broadly in the scope of human maintenance and development (Noaparast, 2012; Saada, 2018). Nevertheless, *ta'dib* is still important because it places a strong emphasis on the interconnectedness of knowledge and moral responsibility.

In the context of Islamic boarding schools, *ta'dib* becomes relevant because education is not directed solely at mastering knowledge, but at the formation of human beings who have faith, noble character, respect teachers, love knowledge, and are able to practice their knowledge in daily life (Purnomo, 2017; Saerozi, 2023). Analytically, *ta'dib* in this study is read in three dimensions. First, the inner dimension, namely the straightening of intentions, religious awareness, and the formation of noble morals as the basis for the search for knowledge. Second, the relational dimension, namely respect for teachers or kiai, manners towards knowledge, and pedagogical relationships based on *ta'zīm*, blessings, and moral authority (Fahham, 2020; Maimun and Fattah, 2024). Third, the praxis dimension, which is the habituation of values through daily life, such as congregational prayers, good manners, humility, discipline training, and the repetition of good behavior in the dormitory

system, so that adab does not stop as normative knowledge, but becomes a habit of life (Fahham, 2020; Maimun and Fattah, 2024). These findings are in line with the study of Ismail et al. (2024) which shows that *the traditions of talaqqī* and *ḥalaqa* build respectful relationships, moral closeness, and emotional formation of students in boarding Islamic education. Thus, *ta'dib* in this study is not understood simply as an ethics of obedience, but as a paradigm of moral education that works through the formation of minds, civilized relationships, and habituation of values in the lives of students.

A Sense of Security in Caring for Students

A sense of security in the care of students is not enough to be understood as the absence of physical violence, but as a condition of parenting that allows students to grow, learn, worship, and interact without threats to their physical, psychological, social, moral, and spiritual development. In the general framework of child protection, a sense of security is related to protection from danger, strengthening dignity, stability of relationships, and the availability of an environment that supports development. The literature on a sense of security shows that children's safety is shaped not only by the absence of threats, but also by the presence of supportive relationships, trust, a decent physical environment, and an institutional culture that does not normalize fear or humiliation (Azizah et al., 2025; Mikulincer and Shaver, 2025). In the context of Islamic boarding schools, parenting is understood as a part that is integrated with education and teaching, so that the life of students in the dormitory is not only a disciplinary space, but also a space for fulfilling children's growth and development rights (Fahham, 2020). Because the majority of students are in the age range of children and adolescents and live in the dormitory system for a long time, pesantren are required not only to provide education, but also to provide protection, health, a decent standard of living, and a safe relational environment for their development (Fahham, 2020). In this sense, a sense of security in the care of students can be formulated as a situation when students feel protected from violence, harassment, humiliation, and treatment that damages their dignity, as well as receive care that allows them to develop fully as children and as students.

For the purpose of analysis, the sense of security in the care of students is read in three dimensions. First, physical security, which is protection from physical punishment, violence, harassment, and actions that endanger the body of students. Fahham's literature shows that the practice of *corporal punishment* is still found in some Islamic boarding schools, such as hitting, grabbing, or other forms of physical punishment in the name of discipline, even though violence cannot be justified as an educational method (Fahham, 2020). Second, psychological security, namely protection from threats, fear, humiliation, and disciplinary patterns that damage students' self-esteem. Because the cultivation of discipline is supposed to develop self-control, confidence, and responsibility, discipline that causes fear or degrades the dignity of students is actually contrary to the purpose of education itself (Fahham, 2020; Xie and Hong, 2024). Third, relational and institutional security, namely the existence of a humane teacher-student relationship, leadership that prioritizes the best interests of students, internal supervision, a safe complaint mechanism, and a pesantren culture that does not normalize deviations in the name of discipline (Fahham, 2020; September, 2021). In this framework, the concept of a child-friendly pesantren is important because it requires social relations, teacher-student relations, and a learning culture that is based on child protection and free from violence (Fahham, 2020). Thus, the sense of security in this study serves as an ethical lens to assess whether the care of students really protects the body, psyche, and dignity of children, or even leaves practices that normalize violence in the name of discipline and education.

3. METHODOLOGY

This study uses a qualitative design with a library research approach and critical text analysis. The unit of research analysis is the construction of discipline, ta'dib, and a sense of security in the classical literature of student upbringing, especially *Ta'lim al-Muta'allim* by Az-Zarnuji and *Washāyā al-Ābā' li al-Abnā'* by Muhammad Syakir. Both books were chosen because they occupy an important position in the tradition of pesantren education and represent two complementary focuses: *Ta'lim al-Muta'allim* stands out in the formation of learning manners, teacher-student relations, and knowledge-seeking ethics, while *Washāyā al-Ābā' li al-Abnā'* emphasizes the development of morals, self-discipline, and daily manners of students. Thus, both are relevant as primary sources to examine how discipline is built, justified, and directed in the horizon of student nurturing. The textual study approach was chosen not only because this research is not oriented to statistical measurement, but because it allows researchers to uncover in depth the normative structures, categories of meanings, and pedagogical logic that work in the text, especially related to the relationship between ta'dib, discipline, and a sense of security.

The source of research data consists of primary data and secondary data. Primary data are in the form of *Ta'lim al-Muta'allim* and *Washāyā al-Ābā' li al-Abnā'* as the main texts analyzed, while secondary data include books, journal articles, regulations, and reports relevant to the discipline of student care, ta'dib as an educational paradigm, and a sense of security in the context of child-friendly Islamic boarding schools. Data were collected through documentation techniques and close reading by selecting parts of the text related to the themes of discipline, manners, intentions, morals, respect for teachers, self-supervision, habituation, relational tenderness, and parenting boundaries. To maintain data traceability, primary citations are recorded based on the edition used along with page numbers and translated contextually according to the focus of the analysis. The collected data is then analyzed using qualitative content analysis and thematic analysis through the stages of data reduction, coding and categorization, comparative-critical analysis, and interpretive synthesis to formulate a reconstruction of the discipline of student care that remains based on the tradition of ta'dib, but is more ethical and protective.

4. RESULTS

The Construction of Discipline, Ta'dib, and a Sense of Security in the Literature of Student Parenting

The reading of *Ta'lim al-Muta'allim* and *Washāyā al-Ābā' li al-Abnā'* shows that discipline in the literature of student upbringing is constructed primarily as a process of self-development, not solely as a discipline of behavior. Textual data in the two books show that discipline is linked to the obligation to seek knowledge, straightening of intentions, moral formation, perseverance, respect for teachers, and self-supervision. Thus, the discipline in both books is closer to moral-religious education than to a mere mechanism of external control.

In *Ta'lim al-Muta'allim*, this construction appears from the placement of learning as a religious obligation. The phrase "طلب العلم فريضة على كل مسلم ومسلمة" ["Seeking knowledge is an obligation for every Muslim male and female"] shows that learning activities are placed within the framework of moral-religious obligations (Az-Zarnuji, 2009, p. 4). At the same time, the hadith "إنما الأعمال بالنيّات" ["Indeed, all deeds depend on their intentions"] emphasizes that the learning process must depart from the right intention (Az-Zarnuji, 2009, p. 12). Az-Zarnuji also emphasized the importance of patience and perseverance as the basis for pursuing knowledge, as stated in the phrase "واعلم أنّ الصبر والثبات أصل كبير في جميع الأمور" ["Know that patience and perseverance are important in all matters"] (Az-Zarnuji, 2009, p. 23). In addition, he emphasized that knowledge will not be obtained

and will not be useful without glorifying knowledge and teachers, namely " لا ينال العلم ولا ينتفع به إلا " ["Knowledge will not be obtained and will not be useful except by glorifying knowledge, its experts, teachers, and respecting it"] (Az-Zarnuji, 2009, p. 27). This data shows that discipline in *Ta'lim al-Muta'allim* is built through three main elements, namely religious obligation, mental order, and respect for scientific authority.

Meanwhile, *Washāyā al-Ābā' li al-Abnā'* displays a stronger emphasis on character building and internal discipline. In Lesson I (Teacher's Advice to His Students), Muhammad Syakir emphasized the importance of right intentions, a clean heart, good morals, and maintaining manners as the basis for student development (Syakir, 2017). The affirmation that self-supervision is more important than teacher supervision is seen in the statement "مُرَاقِبَتَكَ لِنَفْسِكَ أَفْضَلُ وَأَنْفَعُ لَكَ مِنْ مُرَاقِبَتِي لَكَ" ["Your supervision of yourself is more important and more beneficial to you than my supervision of you"] (Syakir, 2017). In addition, the encouragement for students to be gentle in their association and to love the weak is seen in the expression "أَطِيفَ الْمَعَاشِرَةِ... وَتَشْفِقُ عَلَى الضُّعْفَاءِ" ["Gentle in association ... and love the weak"] (Syakir, 2017). Thus, *Washāyā* views discipline as a process of internalizing values that runs through morality, habituation, and self-awareness.

To clarify this construction, Table 4.1 summarizes the main analytical dimensions that emerge from the two books, while also showing the difference in accent between *Ta'lim al-Muta'allim* and *Washāyā al-Ābā' li al-Abnā'*.

Table 4.1. The construction of discipline, *ta'dib*, and a sense of security in the literature of student care

Analytical dimension	<i>Ta'lim al-Muta'allim</i> (page reference)	<i>Washāyā al-Ābā' li al-Abnā'</i> (page reference)	Synthesis of findings
The normative basis of discipline	The obligation to seek knowledge and the manners of seekers of knowledge	Personality development and daily manners	Discipline is understood as a moral obligation, not just a formal discipline
Inner orientation	Straightening of intentions as the basis for meaningful learning	True intentions, clean hearts, and good morals as the basis for student development	<i>Ta'dib</i> works as an arrangement of mental and moral orientation
Formation process	Patience and perseverance as a condition of learning	Gradual habituation to obedience menjadi kebiasaan	Discipline is constructed as a gradual process, not an instant action
Teacher-student relationship	Respect for teachers as a condition for the usefulness of knowledge; Teachers are positioned as scientific authorities	Teachers appear as soul builders, but self-supervision still takes precedence	Pedagogical relations are central, albeit with different hierarchical and affective patterns
Ideal form of discipline	Obedience, manners to knowledge, and respect for teachers	Self-supervision takes precedence over external supervision	The ideal discipline is directed at the internalization of values
An element of security	It is not formulated explicitly, but there are demands for manners and relational order	Gentleness in association and love for the weak are expressed more clearly	A sense of security exists as an implicit ethical foundation, not yet as an explicit protective principle

Source: Adapted from the readings of *Ta'lim al-Muta'allim* and *Washāyā al-Ābā' li al-Abnā'* (Az-Zarnuji, 2009; Syakir, 2017).

Based on Table 4.1, it appears that the construction of discipline in both books cannot be narrowed down to compliance with formal rules. In *Ta'lim al-Muta'allim*, discipline is mainly understood as the obligation to seek knowledge, straightening intentions, perseverance in learning, and respect for teachers as intermediaries of the usefulness of knowledge. Meanwhile, *Washāyā al-Ābā' li al-Abnā'* places greater emphasis on character building, gentleness in social relations, the importance of morality as a frame of knowledge, and the formation of discipline from within through self-supervision and gradual habituation. In other words, both books view discipline as a process of moral education, but emphasize different accents: *Ta'lim* is more hierarchical and manner-centered towards knowledge and teachers, while *Washāyā* is more affective and centered on morals and self-awareness.

From the table, there are four main patterns in the construction of discipline in these two books. First, discipline is understood as a moral-religious obligation, especially in relation to studying knowledge and maintaining manners. Second, discipline is linked to *ta'dib* as a process of structuring intentions, forming morals, and mental orientation. Third, discipline is constructed as a gradual process that requires patience, perseverance, and habituation, not instant action. Fourth, the teacher-student relationship occupies a central position, but with a different pattern: *Ta'lim al-Muta'allim* emphasizes hierarchical respect for the teacher, while *Washāyā* emphasizes more on the development of the soul, relational tenderness, and the strengthening of self-supervision. These patterns show that discipline in pesantren literature is not a single concept, but a combination of moral obligation, moral formation, habituation, and pedagogical relations.

The findings also open up space for an initial reading about a sense of security in student care. Indeed, the two books do not formulate "a sense of security" as a separate concept, let alone as an explicit principle of student protection. However, elements such as gentleness in association, love for the weak, and emphasis on self-supervision can be read as the ethical foundation for a parenting relationship that is not harsh and non-intimidating. In this sense, the classical literature of student parenting provides a normative basis for a dignified discipline, although this basis is still implicit and has not yet developed into a firm framework for student protection.

Meeting Point, Tension, and Emptiness between the *Ta'dib Paradigm* and the Sense of Security

If in the previous subchapter it has been shown that the discipline in *Ta'lim al-Muta'allim* and *Washāyā al-Ābā' li al-Abnā'* is built as a process of moral development, then the next step is to test the extent to which the construction is in harmony with the idea of security in the upbringing of students. A reading of both books shows that the *paradigm of ta'dib* is not in a relationship that is completely contrary to a sense of security, but also cannot be directly equated with it. In the same data, three analytical areas are seen at once, namely ethical meeting points, normative tensions, and conceptual vacuums. Thus, this subchapter moves from mapping the elements of the discipline to a critical reading of its boundaries.

The common point between *ta'dib* and a sense of security is seen in elements that emphasize the moral qualities of teachers, the importance of patience, gentleness in relationships, love for the weak, and the strengthening of self-control. In *Ta'lim al-Muta'allim*, Az-Zarnuji writes "وأما اختيارُ وأما اختيارُ " ["As for choosing a teacher, one should choose the most knowledgeable, the most sanitary, and the most mature"], which shows that the authority of teachers is normatively associated with the quality of knowledge, *wara'an*, and maturity, not solely with position (Az-Zarnuji, 2009). He also affirms "واعلم أنّ الصبر والثبات أصلٌ كبيرٌ في جميع الأمور" ["Know

that patience and perseverance are important in all affairs"], which shows that the development of students is placed on the horizon of the process, not an instant coercive action (Az-Zarnuji, 2009). Meanwhile, in *Washāyā al-Ābā' li al-Abnā'*, closeness to security is more explicit in the advice for the disciple to become a person who is "لَطِيفَ الْمَعَاشِرَةِ... وَتَشْفِيقُ عَلَى الضُّعَفَاءِ" ["Gentle in association ... and love the weak"] (Syakir, 2017) The book also emphasizes "مُرَاقَبَتَكَ لِنَفْسِكَ أَفْضَلُ وَأَنْفَعُ لَكَ مِنْ مُرَاقَبَتِي" ["Your supervision of yourself is more important and more beneficial to you than my supervision of you"], so that the ideal form of discipline is more directed towards self-supervision than constant external control (Syakir, 2017). This data shows that in the *ta'dib* paradigm there are indeed ethical elements that can support a non-harsh parenting relationship.

However, the same data also shows that there are tensions that cannot be ignored. In *Ta'lim al-Muta'allim*, respect for teachers is formulated very strongly through the statement "لا ينال العلم ولا ينتفع به إلا بتعظيم العلم وأهله وتعظيم الأستاذ وتوقيره" ["Knowledge will not be obtained and will not be useful except by glorifying knowledge, its members, teachers, and respecting it"] (Az-Zarnuji, 2009). This respect is even translated into a detailed code of conduct: "ومن توقير المعلم أن لا يمشی أمامه" ["To respect the teacher is not to walk in front of him, not to sit in his place, and not to start speaking in front of him except with his permission"] (Az-Zarnuji, 2009). The formulation shows that the teacher-student relationship is built on a strict hierarchical structure. In *Washāyā al-Ābā' li al-Abnā'*, a similar tension is seen when the teacher declares "أنا أشادك ومُرِّي رُوحك" ["I am your teacher and the educator of your soul"] (Syakir, 2017) as well as when moral formation is linked to "الطاعة والامتنان" ["obedience and obedience"] (Syakir, 2017). At this point, *ta'dib* not only appears as moral coaching, but also as a legitimacy for the high authority of educators. In certain contexts, it can be read as ethical manners and scientific manners. However, in the context of contemporary student upbringing, this formulation also has the potential to give birth to relationships that are too hierarchical if applied without clear ethical boundaries.

In addition to the meeting point and tension, this reading also reveals an important emptiness. In the two books, there is no explicit formulation regarding the limits of teacher authority, the protection of students from physical and psychological violence, the right of students to submit objections, the right to complain, or non-violent correction mechanisms. There is also no formulation of a sense of security as a separate principle in parenting. This emptiness is important to note so that the reading of tradition does not fall into romanticization. This means that both books provide a rich ethical basis for the development of students, but have not yet formulated a strict framework for student protection as required in the context of child-friendly pesantren.

Table 4.2. The meeting point, tension, and emptiness between the *ta'dib* paradigm and the sense of security

Analytical region	Textual data from <i>Ta'lim al-Muta'allim</i>	Data tekstual dari <i>Washāyā al-Ābā' li al-Abnā'</i>	Makna analitis
Convergence point	The ideal teacher is chosen for knowledge, wara', and maturity: "يختار الأعلَم والأورع والأسنَّ" ["should choose the most knowledgeable, the most sanitary, and the most mature"]; Patience and Perseverance Are The Key Education: "الصبر والثبات أصل كبير" ["Patience and	Tenderness and love for the weak: "لَطِيفَ الْمَعَاشِرَةِ... وَتَشْفِيقُ عَلَى الضُّعَفَاءِ" ["gentle in association ... and love the weak"]; Self-Supervision Is Preferred: "مُرَاقَبَتَكَ لِنَفْسِكَ أَفْضَلُ" ["pengawasanmu to yourself is more important"]	<i>Ta'dib</i> contains ethical elements that can support non-harsh parenting

	perseverance are important points"]		
Ketegangan	Respect for teachers is strongly emphasized: " لا ينالُ العلمُ... إلا بتعظيم الأستاذِ وتوقيره ["knowledge will not be gained ... except with respect for the teacher"]; Hierarchically detailed relationships: " لا يمشي أمامه ولا لا يجلس مكانه..." ["not walking in front of him, not sitting in his place..."]	Teacher as soul educator: "أنا أستاذك ومربي روحك" ["I am your teacher and the educator of your soul"]; Construction is carried out with " الطاعة والامتثال ["obedience and obedience"]	Otoritas pendidik sangat ditekankan dan berpotensi melahirkan relasi hierarkis yang berlebihan
Vacancy	There is no explicit formulation about the limits of teacher authority, the protection of students from violence, the right to complain, and a sense of security as an independent concept	There is no explicit formulation of the principle of student protection or non-violent correction mechanisms	The <i>ta'dib paradigm</i> provides an ethical basis, but it has not yet developed into an explicit protective framework

Source: Adapted from the recitation of Ta'lim al-Muta'allim and Washāyā al-Ābā' li al-Abnā'.

Based on Table 4.2, it appears that ta'dib and security are not in a completely opposite relationship. Both of them meet on the dimensions of the moral quality of teachers, the importance of patience, gentleness in relationships, love for the weak, and strengthening self-supervision. However, these common points go hand in hand with the construction of respect and obedience to teachers very strongly. In Ta'lim al-Muta'allim, the structure appears more formal and hierarchical, while in Washāyā it is present in the form of the authority of the teacher as the coach of the soul and the recipient of obedience. In addition, the two books also do not directly discuss the protection of students and the ethical limits of the power of educators. In other words, the ta'dib in these two books does contain the potential to support a sense of security, but that potential has not been formulated as an explicit protection system.

From the table, there are three main patterns. First, there is an ethical convergence, which is when ta'dib intersects with a sense of security through an emphasis on morality, patience, gentleness, empathy, and self-control. Second, there is a hierarchy of relationships, namely when respect for teachers is formulated so strongly and in detail that students are placed in a position of obedience and submission. Third, there is a normative void, namely the absence of explicit discussions about student protection, physical and psychological security, student voting rights, and non-violent correction mechanisms. This void makes ta'dib values require a rereading when faced with the demands of caring for students in the context of child-friendly pesantren. Thus, the main issue is not whether ta'dib should be rejected, but how it should be reread so that its moral energy is maintained without allowing hierarchical relations to run without ethical limits. From here, the need to reconstruct the discipline of student care becomes relevant.

Reconstruction of Ethical and Protective Student Parenting Discipline

Departing from the findings of the ethical convergence, the hierarchy of relationships, and the normative emptiness, this subchapter formulates a reconstruction of the discipline of student parenting that remains based on *ta'dib*, but is more ethical and protective.

The basis for such reconstruction can be found in *Ta'lim al-Muta'allim*. Az-Zarnuji places intention as the initial foundation through the hadith "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ" ["Indeed, all deeds depend on their intentions"], which shows that discipline should not be directed first of all to outward obedience, but to the formation of inner orientation (Az-Zarnuji, 2009). In addition, ideal teachers are chosen because of the quality of knowledge, sanity, and maturity, as stated in the phrase "وَأَمَّا " ["As for choosing teachers, one should choose the most knowledgeable, the most sanitary, and the most mature"] (Az-Zarnuji, 2009). The book also affirms that "الصَّبْرُ وَالثَّبَاتُ أَصْلُ كَبِيرٌ" ["Patience and perseverance are important points"], so that the educational process is understood as a path that requires time, perseverance, and stability, not momentary pressure (Az-Zarnuji, 2009). In a reconstructive framework, these three elements—intention, moral qualities of teachers, and perseverance—can be maintained as the core of an educational discipline.

Meanwhile, *Washāyā al-Ābā' li al-Abnā'* provides elements closer to protective discipline. Muhammad Syakir places morality as the main frame of knowledge through the statement "إِذَا لَمْ " ["If you do not decorate your knowledge with your morals, then your knowledge will be more dangerous to you than your ignorance"] (Syakir, 2017). This emphasis is important, because it shifts the measure of educational success from mere behavioral regularity to personal moral qualities. This book also affirms the virtue of self-control through the sentence "مُرَاقَبَتَكَ لِنَفْسِكَ أَفْضَلُ وَأَنْفَعُ لَكَ مِنْ مُرَاقَبَتِي لَكَ" ["Your supervision of yourself is more important and more beneficial to you than my supervision of you"], which directs discipline on self-regulation, not constant external control (Syakir, 2017). In addition, gradual habituation is expressed through the expression "حَتَّى تَصِيرَ الطَّاعَةَ عِنْدَكَ مِنَ الْعَادَاتِ الَّتِي تَأَلَّفُهَا" ["until obedience becomes a habit that you are familiar with"] (Syakir, 2017), while the relational dimension appears in the advice for students to become a person who is "لَطِيفِ الْمَعَاشِرَةِ... وَتَشْفِيقُ عَلَى الضُّعَفَاءِ" ["Gentle in association ... and love the weak"] (Syakir, 2017). In the horizon of reconstruction, these elements strengthen the direction of discipline that relies on morality, habituation, self-supervision, and relational tenderness.

To clarify the direction of the reconstruction, Table 4.3 summarizes the main principles that can be maintained, strengthened, and limited from the two books, while showing a new orientation of ethical and protective student parenting disciplines.

Table 4.3. Reconstruction of ethical and protective student parenting discipline

Principles of reconstruction	Textual data	Reconstruction direction
Intention as the basis of discipline	"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ" ["Verily all deeds depend on his intention"]	Discipline is directed at the formation of inner awareness, not just external obedience
Teachers as moral examples	"يَخْتَارُ الْأَعْلَمَ وَالْأَوْرَعَ وَالْأَسَنُّ" ["should choose the most knowledgeable, the most sane and the most mature"]	Teacher authority must be based on knowledge, integrity, and moral maturity

Perseverance and process	"الصبر والثبات أصل كبير" ["patience and perseverance are important"]	Discipline is built through a process of patience and consistency, not momentary pressure
Morals as the main orientation	"...إِذَا لَمْ تُزَيِّنْ عِلْمَكَ بِأَخْلَاقِكَ" ["If you do not adorn your knowledge with your morals..."]	Discipline must lead to the formation of morals, not just formal order
Self-supervision	"مُرَاقِبَتَكَ لِنَفْسِكَ أَفْضَلُ" ["Your self-control is paramount..."]	Discipline is directed at self-regulation, not constant control
Gradual habituation	"حَتَّى تَصِيرَ الطَّاعَةَ عِنْدَكَ مِنْ " الْعَادَاتِ الَّتِي تَأْلَفُهَا " ["until obedience becomes a habit that you are familiar with"]	Discipline is built through habituation and a gradual process
Relational tenderness	"لَطِيفِ الْمَعَاشِرَةِ... وَتَشْفِقُ عَلَى " الضُّعْفَاءِ " ["gentle in association ... and love the weak"]	Discipline must maintain a sense of social and emotional security for students
Ethically bounded respect	"لَا يَنْالُ الْعِلْمَ... إِلَّا بِتَعْظِيمِ الْأَسْتَاذِ " وَتَوْقِيرِهِ " ["knowledge will not be gained ... except with respect to the teacher"]	A culture of respect is maintained, but limited so as not to legitimize silencing or violence

Source: Processed from the readings of Ta'lim al-Muta'allim and Washāyā al-Ābā' li al-Abnā' (Az-Zarnuji, 2009; Syakir, 2017).

Based on Table 4.3, it appears that the reconstruction of ethical and protective student parenting discipline does not need to start from a rejection of biblical traditions, but from the re-selection of the most constructive normative elements. From Ta'lim al-Muta'allim, the elements that can be maintained are the straightening of intentions, the moral quality of teachers, the importance of patience, and the value of respect for teachers. From Washāyā al-Ābā' li al-Abnā', the elements that can be strengthened are the affirmation of morals as the orientation of knowledge, self-supervision as the main form of discipline, gradual habituation, and gentleness in social relations. This reconstruction means moving the disciplinary center away from external control and formal obedience toward moral coaching, self-awareness, and safe parenting relationships.

From the table, there are four main reconstruction patterns. First, discipline needs to be re-established as a process of internalizing values, namely as the formation of intention, awareness, and inner responsibility. In this pattern, the measure of discipline success is not first of all obedience that appears from the outside, but the formation of moral awareness in students. Second, discipline must be understood as a process of moral formation, not just behavior regulation. Third, ethical discipline must be carried out through example and habituation, not with momentary pressure. Patience, perseverance, and gradual habituation show that the development of students requires time, relationships, and consistency. Fourth, respect for teachers is maintained as an important element of ta'dib, but must be placed within the framework of respect that is ethically bounded. Thus, teachers do not lose their moral authority, but that authority must not close the student's sense of security physically, psychologically, or relationally.

Operationally, the reconstruction requires two things at once: on the positive side, discipline must strengthen intention, morals, example, habituation, self-supervision, and relational tenderness; On the limiting side, discipline must reject the use of respect as a legitimacy for silencing, excessive control, symbolic violence, or corrective actions that hurt the dignity of students. This formulation is important so that discipline does not fall to two extremes: to become

too repressive in the name of ta'dib, or to lose its moral orientation because it completely abandons tradition. In the practice of pesantren, the operational implication is the affirmation that correction to students must be educational, proportional, and not degrading, while self-supervision and gradual habituation need to be placed as the main orientation of coaching.

These findings lead to one important reading: the discipline of student upbringing that is relevant to the context of child-friendly pesantren is not a discipline that removes ta'dib, but a discipline that revises its orientation and way of working. In its reconstructive form, ta'dib is no longer understood primarily as hierarchical obedience, but as moral development that is carried out through example, self-regulation, gradual habituation, and injurious respect. These results confirm that the tradition of the book can still be a productive normative source for the upbringing of contemporary students, as long as it is read critically and contextually. The most important implication is that security does not need to be positioned as an alien concept that comes from outside the pesantren's tradition, but rather as an ethical extension of the elements of gentleness, empathy, morality, and self-development that are actually implicitly available in classical literature. Thus, the reconstruction of ethical and protective student parenting discipline can be formulated as a combination of ta'dib values and the principle of security in one dignified parenting framework.

5. DISCUSSION

The results of this study show three main findings. First, the discipline in *Ta'lim al-Muta'allim* and *Washāyā al-Ābā' li al-Abnā'* is constructed primarily as a process of moral formation, not merely as a mechanism of punishment. Second, when read through the lens of security, the *ta'dib paradigm* shows an ethical meeting point, but at the same time contains relational tension and normative emptiness. Third, based on these two findings, the reconstruction of the discipline of student care does not need to be carried out by removing the tradition of *ta'dib*, but by rearranging its orientation and operational boundaries to be more ethical and protective. This finding is in line with the study of pesantren that places manners, morals, and character formation as the core of student education (Anam *et al.*, 2019; Misbah, 2019; Purwanto *et al.*, 2021; Ikhrām *et al.*, 2023). In a more general framework, these results also reinforce the view that discipline is more effective when it relies on the legitimacy of authority, positive pedagogical relations, and the formation of self-regulation, rather than solely punishment (Way, 2011; Wang and Kuo, 2019; Wentzel, 2022). Thus, the reading of the two books confirms that discipline in the Islamic boarding school tradition from the beginning is closer to moral habituation than just behavioral control.

However, this study also shows that *the ta'dib paradigm* cannot be directly equated with a sense of security. This finding can be explained from the character *of ta'dib* itself as an educational paradigm that places manners, moral responsibility, and respect for teachers as the core of the formation of civilized human beings (Noaparast, 2012; Sassi, 2020). Therefore, it is natural that both books emphasize intention, morals, respect for teachers, and perseverance as the foundation of discipline. These findings are also in line with the study of Ismail *et al.* (2024) which shows that *the traditions of talaqqī* and *halaqa* build a teacher-student relationship that relies on respect, moral closeness, and the emotional formation of students. However, because the framework was not born out of the horizon of modern child protection, respect for teachers has not been accompanied by an explicit formulation of the limits of power, the right to object, or non-violent correction mechanisms. It is at this point that *ta'dib* shows a dual nature: productive because it provides an ethical basis for the development of students, but also tense because it works in a strong and hierarchical relationship structure.

When compared to previous studies, these results simultaneously confirm and expand the trends of existing studies. Research on child-friendly pesantren has generally moved at the level of

policy, institutional strategy, and *safeguarding* (Natsir and Zulmuqim, 2023; Nurlaela, Mujaddidi and Arifin, 2023; Nadlifuddin, 2024; Zulva, Yahya and Rofiq, 2024), while conceptual studies of *ta'dib* stop more at the level of general moral education. The novelty of this article lies not only in the effort to bring these two fields together, but in the formulation of three analytical categories—ethical convergence, hierarchy of relationships, and normative emptiness—to re-read the discipline in the classical literature of pesantren schools. Through these three categories, this article shows more specifically how classical texts not only contain the ethical basis of student development, but also leave areas that need to be reconstructed when faced with the demands of safe parenting. Thus, this article does not simply bridge the two study traditions, but offers a new reading tool to assess the discipline of Islamic boarding schools more critically and contextually. This distinguishes this article from previous studies that generally stop at the description of the values of manners, program evaluation, or normative discussion of child protection.

Conceptually, the results of this study show that a sense of security does not need to be positioned as a foreign concept that replaces *ta'dib*, but rather as an ethical lens that clarifies the boundaries between coaching and domination, between respect and silencing, and between discipline and violence. The positive function of this reconstruction is to provide a model of discipline that remains rooted in the tradition of the pesantren, so that it is more likely to be culturally accepted. However, the potential for dysfunction remains if reconstruction only stops at the level of discourse without changes in parenting practices and institutional governance. Therefore, the operational implications of this research need to be formulated in a more concrete way. First, pesantren need to make a clear distinction between educational correction and actions that degrade or hurt students; The form of correction must be proportionate, educational, and not contain physical or psychological violence. Second, the role of caregivers and teachers needs to be strengthened not only as respected figures, but also as the party responsible for maintaining the dignity and security of students in the coaching process. Third, pesantren need to have safe, confidential, and easily accessible reporting procedures so that students can convey objections or experiences of violence without fear of being silenced by hierarchical structures. Fourth, the teaching of adab books needs to be directed not only to the strengthening of student obedience, but also to affirming the ethical limits of the authority of educators. Thus, the contribution of this article does not stop at the conceptual level, but also offers a direction of parenting policies and practices for strengthening child-friendly pesantren.

6. CONCLUSION

This research shows that discipline in *Ta'lim al-Muta'allim* and *Washāyā al-Ābā' li al-Abnā'* was not originally constructed as a punishment mechanism, but as a process of moral development that rests on intention, morality, perseverance, respect for teachers, and self-supervision. However, when read through the lens of security, the *ta'dib paradigm* shows two sides at once: on the one hand it provides an important ethical basis for the upbringing of dignified students, but on the other hand it holds tension due to the strong hierarchical structure in the teacher-student relationship and the absence of explicit formulations about power limits, student protection, and non-violent correction mechanisms. Based on these findings, this study concludes that the reconstruction of the discipline of student parenting that is relevant to the context of child-friendly pesantren does not need to be done by removing the tradition of *ta'dib*, but by rearranging its orientation and operational boundaries to be more ethical, protective, and in harmony with the sense of security of students.

The main scientific contribution of this research lies in the formulation of the discipline of student care as an ethical issue, not merely pedagogical. This article not only brings together a

critical reading of the classical literature of pesantren with the horizon of student protection, but also offers a sharper formulation of how *ta'dib* can be re-read through three analytical areas, namely ethical convergence, hierarchy of relationships, and normative emptiness. Through this formulation, this research makes a conceptual contribution to the study of pesantren by showing that classical literature is not enough to be read as a source of manners and character formation, but also needs to be tested in terms of ethical boundaries of authority, relational security, and student protection in the context of contemporary parenting. This formulation also expands the debate on child-friendly pesantren from the policy and *safeguarding level* to the level of normative legitimacy that works in the reference texts of pesantren education.

This research still has limitations. First, the object of study is limited to two books, so it does not cover the entire spectrum of classical pesantren literature which may also contain different discipline constructions and parenting relationships. Second, this research focuses on the analysis of normative texts, so it has not directly examined how these ideas are received, interpreted, or practiced in contemporary Islamic boarding school life. Third, one of the primary sources, *Washāyā al-Ābā' li al-Abnā'* in the form of a PDF translation used, does not contain a fully complete bibliographic identity, so the tracking of the edition and the translator is still limited to the information available in the document. These limitations do not detract from the main findings of the study, but point to the need for caution in generalizations and the importance of source enrichment in subsequent studies.

7. SUGGESTION

Based on these limitations, further research is recommended to expand the corpus of texts studied by comparing more adab books, moral books, and literature on student upbringing from different pesantren traditions. Further research is also important to connect textual reading with field studies in Islamic boarding schools, so that the relationship between *ta'dib* traditions, disciplinary practices, and students' sense of security can be understood more comprehensively. In addition, the next study can test more operationally how the reconstructive principles offered in this article are translated into discipline, guidance patterns, safe reporting procedures, and ethical limits of correction in Islamic boarding schools. Thus, the development of future studies not only enriches conceptual reading, but also strengthens practical contributions to the safe, dignified, and harmonious upbringing of students in the context of child-friendly pesantren.

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