PARENTING MODEL OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING OF THE NATION 'S CHARACTER

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Abstract:
This research explores the Polytechnic for land transport (Poltrada) Bali on the parenting model of Islamic Religious Education (PAI) learning. This means encouraging generations to take responsibility for what they do, open communication full of politeness, caregivers still respect the efforts made by Taruna, caregivers understand the emotions each Taruna has. Taruna-Taruni can freely express their opinions. However, caregivers demand, as well as give freedom to express their creations in a responsible way. All of that is applied in PAI learning. Poltrada Bali was founded in 2002 under the name BPPTD Bali. BPPTD became the Polytechnic for Land Transport (Poltrada) Bali referring to Minister Regulation Number 30 in 2019. The Bali Poltrada emphasizes the process of training lectures. Islamic Religious Education (PAI) lectures also lead to practical learning. The PAI learning model implemented at the Poltrada Bali, aims to improve the quality of learning aimed at, among other things: achievement planning, strategy, evaluation, and new qualities that can be achieved in PAI learning. As with the parenting pattern that has been applied by Poltrada, Bali. This research uses the R&D research method, research by constructing a series of activities carried out by the Bali Police to innovate using research techniques to solve problems or learn new things. With the parenting model in PAI learning, good qualifications show that the learning process to the results of the assessment is well organized and convincing facts are obtained to support the conclusion of obtaining good grades. Whereas in the very good category it shows that it is organized by presenting facts supported by examples that have been analyzed according to the concept. The fact was found that the model applied to PAI learning obtained very good grades. This normative internalization qualification directly from an early age has become the character of the Taruna Poltrada Bali and can develop and play the nation's character.

Keywords: *Parenting Model, Islamic Religious Education, Nation's Character*

INTRODUCTION

Indonesia sustainably builds the nation through character strengthening. Strengthening character education through the values of the nation's character in student participants, students, so that they have values and character as themselves, apply these values in their own lives, as members of society and citizens who are religious, nationalist, productive and creative (Ministry of National Education, Balitbang, 2010). Character is contextual and cultural. National character is the identity of the nation which is an accumulation of the characters of the citizens of a nation. This is in accordance with the opinion of Endang Ekowarni (2010) that character is a basic value of behavior which is a reference for the values of interaction between humans, horizontal relationships with fellow humans (Tobroni, 2018). Character is also the values of human behavior related to Allah SWT, oneself, fellow human beings, the environment,

and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Fattah, Nanang, 2012).

In an article entitled The Urgency of Character Education, Prof. Suyanto, Ph.D explained that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for their decisions. In contrast to Suyatno, Tadkiroatun Musfiroh (2008), views character as referring to a series of attitudes, behaviors, motivations, and skills. Character actually comes from the Greek word which means "to mark" or mark, and focuses on how to apply the value of kindness in the form of action or behavior. That is why people who are dishonest, greedy, cruel and other bad manners are said to be people of bad character. Conversely, people whose behavior is in accordance with moral principles are referred to as people with noble character (Wibowo, Agus, 2015).

Character development is a lifelong process. Character development is an effort that needs to involve all parties, including the nuclear family, grandparents, schools, the community and the government. Therefore, these four corridors must run integrally (Zubaedi, 2011). Humans as creatures of Allah SWT, who are perfect with the gift of mind, soul, heart, and one of the great anatomical inheritances that make people feel the need to form groups is the neocortex, the top layer of the brain, namely the part that gives us the ability to think. Ary Ginanjar in his book Secrets of Success in Building Emotional and Spiritual Intelligence cites two experts named T. Kawaguchi and H. Kudo, in their article entitled, Neocortical Development and Social Structure in Primates, that the neocortex will get bigger in proportion to the larger groups that can be formed. individually (Ginanjar, Ary, 2001). Thus the self-socialization of individuals with various potentials with adaptations requires neocortical intelligence which is carried out consciously and with the full meaning of these values.

From an Islamic perspective, human awareness as a creature is created as a servant who solely devotes himself to Allah SWT, and at the same time also as a caliph who is entrusted with managing the earth, achieves the safety and benefit of the world and the hereafter (al-mashalih fi al-darain) is a belief that underlies all human behavior and activities (Yasin, Ahmad Fatah, 2011). Of course, in a social environment when Allah SWT becomes the transcendental anchor point of attributes such as life, creativity, power, grace and justice (including appropriate retribution) and moral values that must be obeyed by society, then humans survive and prosper — a perpetual struggle for good. Continuity of struggle is the key tone of human normative existence and is a service (worship) to Allah SWT, which is strictly required in the Qur'an (Rahman, Fazlur, 1985), because of that an ideal society with an ideal environment is also full of grace.

The first former President of the Republic of Indonesia Soekarno repeatedly emphasized: "Religion is an absolute element in National and Character building." This is reinforced by Sumahamijaya's opinion which says: "Character must have a solid and clear foundation. Without a clear foundation, character means nothing. Therefore, the foundation or foundation of character education must be nothing other than religion (Majid, Abdul et al, 2012).

Curriculum change is one of the agendas or routines in order to improve the quality of education in this country. At present our nation needs to build a national character which is in fact in the public's perception that the quality of behavior or attitudes and morals of the younger generation has declined. So a character education curriculum is needed in the sense that the curriculum must have character as well as be oriented towards the formation of the character of students (Marlina, Murni Eva, 2013).

The Ministry of Education and Culture stated that the basis for developing a new curriculum was to build character education for the nation's children. The 2013 curriculum places more emphasis on character development in addition to cognitive skills and abilities, because Indonesia is currently experiencing a character crisis (Paula, 2013). The impact is not small but related to national communication.

According to Joseph Zins (2001) in his book Emotional Intelligence and School

Success, there are a number of risk factors that cause student failure at school. It turns out that these risk factors do not lie in brain intelligence, but in character, namely self-confidence, the ability to work together, the ability to get along, the ability to concentrate, empathy and communication skills (Wibowo, Agus, 2012), leading to the implications of national unity.

Character as good morals in general can be formed in each individual, because Allah SWT commands His servants to have noble morals and stay away from bad morals. Morals can be formed based on the assumption that morals are the result of coaching efforts, not happen by themselves (UM, PAI Lecturer Team, 2011). One of the developments that must be carried out is by implementing policies that exist in the government to build mutual character education.

Among the most important character values that must be instilled are religious values, namely attitudes and behavior that obeys in carrying out the teachings of the religion one adheres to, is tolerant of parties who have different understandings and beliefs, and lives in harmony with people of other religions. According to Paul Suparno, religious values are one of the values of life that must be instilled in students according to their respective educational levels (Zuriah, Nurul, 2008).

Religious values are important because currently the lives of students do not only live in a homogeneous environment that only understands one religion, but in Indonesia itself places several religions, namely Islam, Christianity, Hinduism, Buddhism, Catholicism, and Confucianism. That is why the inculcation of religious values in accordance with the beliefs of each student by providing guidance is very important.

The family environment is the first place that provides education for children. The responsibility of parents in providing and instilling religious values in their family members will have a real impact in increasing the level of religiosity in their family members, especially for the students themselves. It is the role of parents who make a major contribution in instilling religious values because most of the time children spend with their families.

Apart from the family, educational institutions provide guidance to students both inside and outside the classroom, especially in religious education. Religious education in educational institutions, however, will have an influence on the formation of a religious spirit in students. Religious education is usually interpreted as education whose subject matter is related to faith, piety, morals, and worship of Allah SWT. Thus, religious education is related to fostering mental-spiritual attitudes which can then undermine human behavior in various fields of life (Nata, Abuddin, 2012)

In the Determination of Service Affairs Regulations (PUDD) Cadets/I of the Bali Land Transportation Polytechnic, the following matters are determined in relation to the formation of student character: Discipline is an attitude and behavior of obedience to time, rules and regulations; Condite is a value that reflects the level of personality or discipline of cadets; Violation is an act that violates the provisions of the applicable laws and regulations regarding the care of Taruna; Error Points are certain numbers imposed on cadets and recorded in Taruna's pocketbook as a result of violations committed by cadets; Achievement Score is a certain number that is imposed on Tarunas and recorded in the Taruna's pocket book as a result of achievements in education or special things to get praise and awards. This regulation is intended to provide a foundation and direction in the framework of the Youth Care Pattern on campus, especially for Tarunas in carrying out their daily activities, so that educational goals can be achieved effectively and efficiently (PUDD, 2021).

The Taruna's code of ethics includes: (1) Fear of God Almighty; (2) Open to make changes for the better; (3) Independent, creative, innovative and disciplined; (4) Willing to accept new ideas; (5) Prioritizing safety in carrying out every activity; (6) Always strive to improve self-quality and be responsive to science and technology progress; (7) Be polite, friendly and commendable; (8) Always trying to be an example both on campus and off campus; (9) Using Indonesian properly and correctly; (10) Giving and returning respect; (11) Neat and polite appearance; (12) Mutual respect and appreciation among fellow cadets at the Transportation School Training Institute within the Transportation

HR Development Agency; (13) Always comply with the rules that apply both in the dormitory and outside the dormitory; (14) Be able to apply the Five Human Images of Communication and Youth Promises (PUUD, Article 6, 2021).

The process in the Taruna Poltrada Bali care organization for training and developing Taruna's leadership is as follows: (1) Corps Organization a. During their education, cadets are gathered in an organization in the form of a cadet battalion; b. In addition to the Cadets Battalion, a Deliberation Taruna Council (Demustar) was formed which was a Taruna representative from each class; c. The Commander of the Cadets Battalion and the Chairman of the Cadets Deliberation Council (Demustar), are determined and appointed by the Director; (2) The general requirements for becoming a Corps Commander of the Tarunas Battalion or the Head of Demustar are as follows: a. Have a leadership spirit; b. Have the ability to be responsible; c. have a good personality; d. Have high academic achievement (minimum GPA of 3.00/ranked in the top 5); e. Proposed by the majority of Tarunas; f. Have good communication skills; g. Have excellent physical performance, capable and recognized; h. Pass the assessment conducted by the Poltrada Bali ((PUUD, Article 6, 2021).

This is the care organization process carried out by the Bali Regional Police. Along with the reality of the parenting model, it provides various reinforcements and good synergies in the PAI learning process which is carried out at the Poltrada Bali by PAI guest lecturers from STAI Denpasar. So that the values of character education are formed including religion, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly and communicative, love peace, love to read, care environment, social care and responsibility can be directly applied in everyday life.

The indicators of success in learning PAI at the Poltrada Bali are: Being a good servant of God. Become caliph file ard. Be the mercy of the universe. Become uswah hasanah. Shaping well-being. All of this is supported by a good parenting model: Creating a conducive atmosphere. time orders. Grow self-confidence. Healthy living culture. Build good individual trust. Growing unyielding spirit. Disciplined and honest.

RESEARCH METHODS

This research uses R&D research methods. This is as stated in Innovation and Product Development in the 21st Century (2010: 15) that innovation R&D requires an organizational, funding and cultural management framework as written in Managing, Research, Development and Innovation (Jain, Triandis & Weick, 2010). Therefore, for the successful implementation of R&D for innovation, it is necessary to develop a systematic, structured and measurable framework. In simple terms, R&D can be defined as a research method that is deliberately, systematically, aimed at finding and discovering, formulating, improving, developing, producing, testing the effectiveness of products, models, methods/strategies/means, services, certain procedures that are superior, new, effective, efficient, productive, and meaningful. The research and development (R&D) process is the process by which new products are developed. All problems from planning to evaluation use this process to identify new ideas, get ideas through development, and finally declared feasible to be applied in the learning process. The R&D process took several months, involving contributions from a number of education staff and cadets. The researcher himself is a teaching staff for the Poltrada Islamic Religious Education (PAI) course so that he can directly observe field phenomena from various perspectives. That is by using a strategy that is more suitable when the subject matter of a research concern is how or why, when the researcher has little opportunity to control the events being investigated, and when the research focus lies on contemporary phenomena in the real-life context of the research subject (Yin, Robert K, Mudzakit, M. Djauzi, Trans, 2002).

RESULTS AND DISCUSSION

Basically there is no difference between strategies in Islamic education and other education. If you pay attention, the difference lies only in the spiritual and mental values

that accompany it when the strategy is implemented or practiced. It is these spiritual and mental values that build character, noble character (akhlakul karimah) in humans, because in the context of Islamic education, the most important goal is to instill a noble character and combat moral vices (Sobri, M., 2020). Thus, Islamic education does not only intend to educate people to simply have knowledge, but the most important thing is to have high religiosity and be able to integrate intellectual intelligence with spiritual-emotional.

Sobry, M (Ibid, 2020) there are several strategies for Islamic education that are worth considering for actualization in today's global education world, including: 1) Intention of Worship: Early Process in Educational Activities. If one pays attention to most of the works of classical scholars, in fact the discussion of intentions occupies the first position in their work, especially in the field of education. Al Zarnuji in his phenomenal work "ta'lim muta'allim" places a discussion of intentions in the second discussion after discussing the epistemology of science and jurisprudence and their advantages. He argued that intention is the root, the beginning of every action. Although in the second place, Al Zarnuji emphasized that in the process of studying, the intention was the first step that must be passed.

Intention is an urgent initial strategy in every activity, including in educational activities. Success or not, many or few benefits obtained in an education are determined by intention. In this case, educators must remind their students that education is not solely for realizing mundane goals such as getting a job or position to meet basic needs and the acquisition of society, but education is intended as one of worship to seek His pleasure as well as the duty of the caliphate. "obligatory" from God to manage the earth and all its contents with science. So, in the educational process, an educator should "install" the intention in his heart that the educational process to be carried out is worship, which aims to hope for His pleasure, eliminate ignorance, revive religion (ihya' al diin), and preserve Islam (ibqa' al Islam), because Islam will only triumph with science. Besides that, education is also intended to uphold the truth, eliminate tyranny and as a "field" of fighting in developing mental and moral as well as maintaining the benefits of the people.

Future Oriented Education. Ali bin Abi Talib's words quoted by Sobry in the book Ahdaf al-Tarbiyah al-Islamiyah regarding future-oriented education, namely "allimuuladakum gayra ma ta'lamtum, fa innahum khuliqu lizamani gayri Zamanikum" which means teach your children the best you can. what you have learned, because in fact they were created for a different era than yours (Suharto, Toto, 2011). If you pay attention to Ali's words above, he actually wants to emphasize that education must be future-oriented. The social and cultural conditions that students will encounter are not the same as today's conditions. The challenges they will face will certainly not be the same as today. Human life is full of dynamics of change on all fronts. Therefore, a future-oriented education system is through "seeing" the present situation, and "wanting" the aspired future. For example, the desire of all parties to realize education as an entry point for national unity, presumably the religious education instrument is a real answer to be manifested (Sobry, M. 2020).

Paying Attention to Duties and Responsibilities as an Educator. Being an educator is not limited to conveying, but must pay attention to their duties and obligations as a professional educator, who dedicates his whole soul to education. In the context of Islamic education, al Ghazali explained the duties and obligations of teachers in the book "ihya' ulumuddin" including the following: Give love to students and treat them like their own children. An educator should be a substitute and representative of the parents of their students, namely loving their students like their own children. Such treatment is expected to bridge the psychological relationship between teachers and students such as the instinctive relationship between parents and their children. So, with the establishment of harmonization between the two, the relationship between them leads to the intrinsic goals of education, namely how students have good morals, have qualified cognition and can be utilized in their lives.

Creating and Fostering Good Communication. One of the keys to implementing

educational strategies according to Islamic concepts is through good communication (tabligh), namely establishing harmonious and rational communication with students. Judging from the process, education is communication. That is, in the process involved two components consisting of educators as communicators and participants as communicants. In the learning process, the message to be communicated is the subject matter or education in the curriculum.

High Creativity: Become a Perfect Educator. Creativity is the ability to create or produce something new. The creativity of educators can be understood as the creative actions of educators in teaching their students. The potential for creativity in Islam can be said to be fitrah, namely a potential that is holy, positive and ready to develop to reach its peak, in which there are physical, thought, feeling and spiritual potentials.

Educate By Example. The Qur'an has provided examples of how humans learn by imitating. The story of Qabil who knew how to bury the body of his brother Abel who died, was taught by Allah from imitating a crow digging the ground to bury the carcass of another crow. The human tendency to imitate learning through imitation causes exemplary to be very important in education. Rasulullah is the ideal role model for mankind. Friends at every opportunity try to imitate his attitude, ways and morals. The Prophet's ability to educate his companions by example gave a big side effect in shaping their character.

Praying: Beginning and Ending of Educational Activities. Prayer does not mean just a request to obtain the good of the world and the hereafter. However, prayer is more aimed at determining and strengthening steps in an effort to achieve the intended good, because prayer is believed to contain the meaning of a request accompanied by effort. If the learning process always begins and ends with prayer, it is not only material knowledge that is obtained, but the benefits and blessings of this knowledge are also obtained. Referring to the essence of the prayer, an Islamic educator is expected to be able to invite and motivate students to pray first before learning begins, as well as before ending learning, because the knowledge gained is part of the blessings of Allah SWT. So, prayer essentially has a strategic theological position in the educational process.

In the formation of the character of Taruna's Poltrada Bali, it is found in the Stipulation of Internal Affairs Regulations (PUDD) TARUNA/I BALI LAND TRANSPORTATION POLYTECHNIC: Article 13 concerning Independent Learning (1) To better master the lessons (lecture material) given and received, each Cadets must carry out "Independent Learning" activities in accordance with applicable regulations. (2) Independent learning is carried out in the time, place and clothes that have been determined: a. Week I to week XII, since Tarunas enter campus and attend education, independent study activities in the classroom are wearing Daily Uniforms (PDH). b. Weeks XIII onwards carry out independent learning activities in the classroom and library using the Daily Uniform (PDH), in the dormitory using polite daily clothing. (3) Tarunas are allowed to continue independent learning activities after the evening assembly until 22.00 local time. (4) Tarunas participate in independent learning activities under the supervision of caregivers, except: a. The cadet in question is currently undergoing disciplinary sanctions or punishment due to a Serious Disciplinary Violation (PDTB). b. The Taruna in question is sick (hospitalized) and has received permission from the doctor.

As for Article 14 Tutoring (Assistant) and Compulsory Study Groups (1) In order to add and develop the insights of each cadet in teaching and learning activities and processes, compulsory group study activities are scheduled and carried out in the classroom. (2) For Tarunas who have difficulty absorbing one or several subject matter (lectures), an assistance program is scheduled which is regulated by the Head of Study Program. (3) Compulsory study group activities which are an integral part of tutoring (assistance) are delivered or led by the management of the Youth Organization, especially those in charge of academics or education.

Whereas in Article 15, Physical Development and Competence (1) The pattern of physical development and competence is carried out in stages, consisting of: a. Initial development i. The Basic Period of Tarunas Character Formation ii. Tarunas Mental

Development Period iii. Physical Development iv. abilities b. Advanced Development i. Physical Developmentii. Eligibility (2) Evaluation of physical development and fitness is carried out at the end of every semester. Materials and procedures for evaluation of patterns of physical and fitness development are regulated in separate regulations. The following is part of the Bali Police's parenting patterns in strengthening national character.

Table 1. Schedule of Parenting Daily Activities Poltrada Bali

Time of Activity : Monday, Tuesday and Thursday

1. 04.30 – 05.00 Waking Up and Fajr Prayer (Muslim)
2. 05.00 – 05.30 Morning sport
3. 05.30 – 06.00 Bathing and Worship (Hindu & Christian)
4. 06.00 – 06.10 Raising the Red and White Flag Battalion Officers & Guard Pickets
5. 06.10 - 06.30 Breakfast
6. 06.30 – 07.15 Morning Parade
7. 07.15 – 08.00 Parenting
8. 08.00 – 08.15 Lecture preparation
9. 08.15 – 10.15 Lecturing
10. 10.15 – 10.30 Rest
11. 12.10 Lecturing
12. 12.10 – 13.10 Lunch and Zuhr Prayer (Muslim)
Worship (Hindu & Christian)
13. 10–14.50 Lecturing
14. 14.50 – 16.00 Resting and Worship of Asar (Muslims)
15. 16.00 – 17.30 Evening sport/ Extracurricular
16. 17.30 – 18.00 Bathing
17. 18.00 – 18.10 Lowering of the Red and White Flag of Battalion & Guard Picket Officials
18. 18.10 – 18.30 Dinner
19. 20.00 Whorship Maghrib & Isha (Muslims)
    worship (Hindu & Christian)
20. 20.00 – 21.00 Lowering of the Red and White Flag of Battalion & Guard Picket Officials
21. 21.00 – 21.30 Evening ceremony
22. 22.00 Attribute Cleaning and free Activities
23. 22.00 – 04.30 Evening rest

Time of Activity: Wednesday

1. 04.30 – 05.00 Waking Up and Fajr Prayer (Muslim)
2. 05.00 – 05.30 Morning sport
3. 05.30 – 06.00 Bathing and Worship (Hindu & Christian)
4. 06.00 – 06.10 Raising the Red and White Flag Battalion Officers & Guard Pickets
5. 06.10 - 06.30 Breakfast
6. 06.30 – 07.15 Morning ceremony
7. 07.15 – 08.00 Parenting
8. 08.00 – 08.15 Lecturing Preparation
9. 08.15 – 10.15 Lectures
10. 10.15 – 10.30 Rest
11. 10.30 – 12.10 Lectures
12. 12.10 – 13.10 Lunch and Zuhr Prayer (Muslim)

Worhsip (Hindu & Christian)
13. 13.10 – 14.50 Lectures
14. 14.50 – 16.00 Resting and Worship of Asar (Muslims)
15. 16.00 – 16.10 Call for Release of Cruise Permit
16. 17.30 – 18.00 Cruise Permit (IP) Cadets who do not go out to activate themselves
17. 20.00 – 21.00 Study and Evening Activities
18. 21.00 – 21.30 Evening ceremonies
19. 21.30 – 22.00 Attribute Cleaning and free Activities
    1.10   20 22.00 – 04.30 Evening rest

Time of Activity : Friday

1. 04.30 – 05.00 Waking Up and Fajr Prayer (Muslim)
2. 05.00 – 05.30 Morning sport
3. 05.30 – 06.00 Bathing and Worship (Hindu & Christian)
4. 06.00 – 06.10 Raising the Red and White Flag Battalion Officers & Guard Pickets
5. 06.10 – 06.30 Breakfast
6. 06.30 – 07.15 Morning ceremony
7. 07.15 – 08.00 Parenting
8. 08.00 – 08.15 Lecture preparing
9. 08.15 – 10.15 Lecturing
10. 10.15 – 10.30 Rest
11. 10.30 – 11.20 Lecturing
12. 11.20 – 13.10 Lunch and Friday's prayer (Islam) and Worship (Hindu & Christian)
13. 13.10 – 14.50 Lecturing
14. 14.50 – 16.00 Rest and Asar prayer (Islam)
15. 16.00 – 17.30 Evening sport/Extracurricular
16. 17.30 – 18.00 Bathe
17. 18.00 – 18.10 Lowering of the Red and White Flag of Battalion & Guard Picket Officials
18. 18.10 – 18.30 Dinner
19. 18.30 – 20.00 Maghrib & Isya Prayer (Islam) and waorship (Hindu & Christian)
20. 20.00 – 21.00 Learning
21. 21.00 – 21.30 Evening ceremony
22. 21.30 – 22.00 Attribute Cleaning and free Activities
23. 23 22.00 – 04.30 Evening rest

Time of Activity : Saturday – Sunday

1. 04.30 – 05.00 Waking Up and Fajr Prayer (Muslim)
2. 05.00 – 06.00 Bathing and Worship (Hindu & Christian)
3. 06.00 – 06.10 Raising the Red and White Flag Battalion Officers & Guard Pickets
4. 06.10 - 06.30 Breakfast
5. 06.30 – 07.15 Moning ceremony
6. 07.15 – 08.00 Parenting and 08.00 – 08.15 Lecturing preparation
7. 08.15 – 12.10 Lecturing
8. 12.10 – 13.10 Lunch and Zuhr Prayer (Muslim)
Worship (Hindu & Christian)
9. 13.10 – 13.20 Overnight permit application
10. 13.20 – 24.00 Overnight permit

Sunday
11. 00.00 – 20.00 Overnight permit

12. 20.00 – 21.00 Independent activities
13. 21.00 – 21.30 Evening ceremony
14. 21.30 – 22.00 Independent activity
15. 22.00 – 04.30 Evening rest

The schedule for Taruna's activities and routines in organizing education in the form of parenting model that "the application of character and intellectual education does not only rely on words or words but must be exemplary and create a conducive educational outreach. Taruna see, and what Taruna hear in the form of movements and sounds in this foster care dormitory must be a supporting factor for character, moral and intellectual education.Thus, all components of Poltrada education, both theoretical and practical, starting from values, vision, motto, curriculum, methods , management, etc., have been designed in such a way as a supporting factor for the success of education at the Poltrada Bali.

CONCLUSION
The management of the Poltrada Bali which involves a leadership model for all stakeholders is a unique and distinctive figure that makes the Poltrada Bali different from other educational institutions, in general. In carrying out its duties and functions, it has two important parenting roles within the internal scope of the Poltrada and the outer scope in the life of educational institutions in the midst of society. Another uniqueness of parenting leadership is the charisma of a caregiver. This character creates a pattern of 'patron-client' where a wide area can accept the authority of caretakers in the Taruna/I Poltrada Bali environment. The Poltrada Bali is an educational institution that adheres to a dormitory system or better known as a service education institution that is good in the application of morals, character and intellectual education not only relying on speech or words but must be exemplary and create a variety of conducive education. So, everything that the Taruna see, and what they hear in the form of movement and voice, in this case the Bali Police leadership, must be a supporting factor for moral and intellectual education.

Based on these findings, the care of the Poltrada Bali carries out its leadership through two main methods in educating all Taruna/I, namely the central figure (uswah hasanah) of caregivers and a conducive formation/environment. First, exemplary in the internal realm places caregivers as a central figure in morals and intelligence at the Bali Police. Meanwhile, one form of excellence in the external field is that of Taruna/I output, which previously went through various quality selections, has its own advantages. Second, the formation of a conducive educational environment is realized in the form of an educational center design in life in a caring environment. The family environment is revealed in the dormitory environment, and the campus environment is shown in other academic activities. Instead the environmental community manifests itself in parenting life as a whole. Based on the explanation above and seeing the existence of the Poltrada Bali to date, the method concludes is one of the factors for the success of a caregiver, a leader in the context of education. In this case, the Poltrada Bali chose to apply exemplary methods and fostering from the educational environment. Finally, a process of transfer of knowledge and transfer of values takes place in everyday life naturally, wherever and whenever, not limited to academic activities, more than that is the formation of the strengthening of the nation's character.

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