

THE CONSTRUCTION OF INDIGENOUS IDENTITY BASED ON PESANTREN; ANALYSIS OF FAMILY LEADERSHIP FACTORS IN SHAPING SELF-IMAGE OF CHILDREN

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Abstract : *The son of a kyai, who is expected to become the successor in the struggle of leadership and management of the pesantren, has been prepared with a caregiving pattern that is distinctly different from other families. The deeply rooted values of the pesantren tradition and the kyai's family are transmitted through the kyai's distinctive caregiving pattern. Therefore, the purpose of this research is to understand the formation of a unique self-image through the kyai's leadership. This study employs a qualitative approach and a case study methodology. Data analysis in this research uses the Miles and Huberman data analysis technique, which includes data reduction, data display, and verification. Based on the findings of this research, the formation of a pesantren-based self-image identity through the kyai's leadership is achieved through the exemplary role of the family, habituation, indoctrination, and spiritual understanding.*

Keywords : *Identity; Parenting; Pesantren; Leadership; Self Concept.*

Abstrak : *Putra seorang kyai, yang diharapkan menjadi penerus dalam perjuangan kepemimpinan dan pengelolaan pesantren, telah dipersiapkan dengan pola pengasuhan yang jelas berbeda dari keluarga lainnya. Nilai-nilai yang sangat akar dalam tradisi pesantren dan keluarga kyai, ditransmisikan melalui pola pengasuhan kyai yang khas. Oleh karena itu, tujuan dari penelitian ini adalah untuk memahami pembentukan citra diri yang khas melalui kepemimpinan kyai. Penelitian ini menggunakan pendekatan kualitatif dan metodologi studi kasus. Analisis data dalam penelitian ini menggunakan teknik analisis data Miles and Huberman, yang meliputi reduksi data, tampilan data, dan verifikasi. Berdasarkan temuan dari penelitian ini, pembentukan identitas citra diri berbasis pesantren melalui kepemimpinan kyai tercapai melalui peran teladan keluarga, pembiasaan, indoktrinasi, dan pemahaman spiritual.*

Kata Kunci : *Identitas; Kepengasuhan; Pesantren; Kepemimpinan; Konsep Diri.*

INTRODUCTION

The family is Indonesia's smallest social unit, but it significantly impacts a child's growth and development. Within the family is a figure known as the head of the household who plays a more significant social position. Being a role model and responsible for providing sustenance, education, and other aspects are among these tasks (Sofyan, 2019). Parents frequently encounter complicated obstacles and issues in the context of child education. Parents' difficulties differ depending on the context of their child's educational experience. Common parenting concerns include, among others, children who do not listen to their parents, difficulties in encouraging children to study, rebellion, acting on their whims, excessive gaming, and a lack of time management (Mundiri & Adhimiy, 2019). These numerous issues can be traced back to inappropriate parenting practices for the setting and situation (*allimu auladakum fainnahum makhluquna lizamanin ghira zamananikum*).

Child education in our period brings unique obstacles compared to earlier generations' education. The advancement of information and communication technology might present its own set of challenges and concerns that set it apart from today's generation of parents. However, the influence of this technological advancement differs among children and depends on the setting in which the child grows up (Cowling & Van Gordon, 2021). Given these challenges, parents must improve their abilities to educate their children. Parental orientation is directed towards fostering moral and spiritual development and achieving cognitive, language, social, emotional, physical, motoric, and artistic aspects of growth (Erlanti et al., 2016).

Along with other factors, the capacity of parents to educate their children is one of the determinants of a child's demeanour and character (Manshur, 2020). The lengthy process undertaken by parents in raising their children ultimately becomes one of the factors that determine personal identity. From this perspective, Santrock (2003) found that parents play an important role in identity formation. Additionally, a child's self-image is shaped by the edifying interactions formed within the family. In identity formation, the family becomes one of the reference groups that aid a child in self-identification, identity comprehension, and the acquisition of values and positions as behavioural reference points (Manshur, 2020). Similarly, the role of parents as significant others can influence the formation of an individual's identity. Parental leadership within the family bridges the parents' exemplary values and the child's identity. The stage of a child's development also influences the extent to which they internalize the values exemplified by their role models (Seotjningsingh, 2004). These abilities and processes in identity formation are highly correlated with parents' parenting styles (Mundiri & Adhimiy, 2019). Proper parenting styles tend to influence the legacy of identity within a family. Thus, the idiom "the apple does not fall far from the tree" is an analogy for the success of passing on family identity, which is not solely attributable to hereditary factors but also to the success of the parenting process and parental identity, which are in part factors that shape indigenous identity (Fadjukoff et al., 2016).

Like other cultural communities, pesantren families also participate in forming indigenous identity. Sons of kyai who are expected to continue the struggle of the kyai in leading and managing pesantren are reared in a manner distinct from that of other families. The unique parenting style of the kyai transmits values profoundly rooted in the pesantren tradition and the kyai family. As pesantren leaders, kyai are renowned for their religious knowledge and authority, occupying a revered position within the social strata, especially in the Tapal Kuda society (Bashori, 2019). The individuals' abilities, life experiences, and beliefs are inherited from their parents and teachers. The values they instil are connected to the teachings of the Prophet Muhammad (peace be upon him) via a genealogical transmission (Wahid, 2001). These values are also reflected in the 'kitab kuning' (traditional Islamic texts) taught by the kyai to their students as well as their offspring as the successors of the kyai in managing and leading pesantren, the sons of kyai are equipped with knowledge handed down through generations, which manifests in the authenticity of their growth and the values reflected in their daily conduct (Zulfikri, 2005). Kyai holds a central and authoritative position in religious teachings and plays a role in determining pesantren community policies and changes. Even though development and innovation concepts may originate from sources other than the kyai, the kyai still makes the decisions, making them a significant player in pesantren administration. These descriptions highlight the position and uniqueness of the kyai, as well as the difficulty they confront in successfully continuing the leadership of the pesantren, which necessitates a complex set of skills in the potential successors.

The research on indigenous identity is not extensive. Some studies have examined indigenous identity in the context of the native political movement in Taiwan (Lin & Chen, 2010) based on the identification findings. Similarly, Edwards and Hewitson (Edwards & Hewitson, 2008) investigate the indigenous epistemology of curriculum development in education. In contrast, Andrews and Carlson (2016) seek to expose an excessive reliance on Western epistemological understandings and investigate the role of education in perpetuating various levels of racism and resistance to Indigenous identity from a contemporary perspective. Thus, researchers have yet to research indigenous identity, particularly in terms of indigenous identity concentrating on members of the pesantren community.

Numerous previous researchers have conducted extensive research on identity and its formation. Various indigenous and cultural communities in Indonesia and elsewhere have been the subject of research on identity and its formation (Mundiri & Tohet, 2018). The research of Manshur (Manshur, 2020) investigated the self-identity formation of school principals from a transpersonal psychology perspective. It centred on the formation of identity in individuals with distinctive characteristics. The results of this study indicated that family upbringing also influences the leadership qualities of school principals. These

findings serve as an introduction to this study, which seeks to gain a deeper understanding of parents' role in forming identity within families. In addition, this study differs from Manshur's (2020) research in terms of scope and family figures contributing to identity formation, among other factors. This study focuses on the families responsible for raising children in pesantren, who tend to carry on the legacy of values and leadership.

Several researchers, including Robiatul Adawiyah, have conducted extensive research on parenting patterns to uncover the parenting patterns of the Dayak community. This research revealed that permissive and democratic parental traits are prevalent in the Dayak culture (Adawiyah, 2017). Gouveia et al. (2016) conducted an additional study on parenting in which the role of mindfulness and the benefits of attentive parenting were revealed. Rahayu's research on parenting was limited to a quantitative description of parenting patterns implemented in pesantren, such as authoritarian, permissive, and democratic styles (Rahayu, 2020). Mukhlisin also examined the functions of kyai and bu nyai in pesantren parenting practices in a study of a similar nature. This study, however, focused solely on parenting practices directed at pupils and not the sons of kyai who will become the successors of the pesantren (Mukhlisin, 2021). Therefore, these descriptions underscore that no other researchers have researched the parenting models utilized by Kyai in shaping indigenous identity among his sons.

This study was conducted at two Islamic boarding institutions with distinct governance structures. Nonetheless, the difference in governance foundations between the two pesantren does not necessitate a distinction in their adherence to ideological principles and fundamental beliefs. Classical Islamic texts serve as the primary source for Islamic studies in both pesantren. From elementary education to Ma'had Aly and beyond, they provide a diversity of formal educational institutions. As customary in the Tapal Kuda region, each pesantren has a parental philosophy. Like typical pesantren, this pesantren employs Qur'anic, Hadith, Ijma', and Qiyas values as life attitudes and lifestyles. Kyai, as leaders of the pesantren, effectively fulfil their roles in both people orientation and achievement orientation, thereby making the seemingly meaningless values or norms essential to the institution's growth. As family leaders, kyai have also successfully raised their sons to become the successors in administering the pesantren while recognizing the need to adapt to change and transformation.

METHOD

This study employs a qualitative research methodology. Consequently, this study aims to decipher the meaning behind the construction of indigenous identity through pesantren by analyzing the role of family parenting in moulding children's self-image at pesantren. This holistic approach emphasizes the context and the individual. Participant observation, in-depth interviews, and observations were utilized to collect data. The researcher travelled directly to the field to observe the influence of pesantren and family

parenting models on children's self-perception. In order to investigate the role of Kyai in educating their sons and daughters, the researcher assumed multiple roles on-site, ranging from observer to participant. This investigation employed the data analysis technique developed by Miles and Huberman, which consists of data reduction, data display, and verification. The collected data will also be checked for validity through prolonged engagement, persistent observation, and triangulation.

RESULT AND DISCUSSION

In this study, the distinctive and profoundly ingrained process of identity formation within pesantren families is limited to the parenting model. In addition to the individual's environment and education, parenting is one factor that shapes his or her identity. The orientation of perpetuating the legacy of kyai leadership becomes one of the pillars of the parenting model and indirectly influences the process of identity formation. Changes and identity formation in this context result from social interactions within an environment, such as the home, school, and others. Forming an individual's identity, including that of the sons of Kyai, is a fluid and malleable process. Parenting practices, whether within the kyai's family, school, or pesantren community, play a significant role in a child's identity formation.

According to the research findings, the distinctive process of identity formation in pesantren through kyai's parenting takes the form of a complex parenting approach. From parental practices are carefully planned, as evidenced by the following findings;

1. Exemplary Family

God also indicates that educating children requires more than just prayers, such as attempting to set a positive example for them. If parents' petitions are the primary manifestation of their love for their children, then providing transparency is a means of putting that love into practice. Prayer and exemplary behaviour are essential components of the process of educating children. Therefore, every Muslim must set a positive example, particularly for their children and family. Armai Arief defines an *example* as something that can be imitated or replicated. The Arabic words for "exemplariness" which mean "medicine and improvement." According to Al-Ashfani, quoted by Armai Arief, "al-wah" and "al-wah" as words are synonymous with "al-Judah" and "al-Kiawah," which means a situation in which a person follows another person, whether in goodness, evil, wickedness, or apostasy (Maulana et al., 2021).

Kyai must always set a good example for their daughters and others in their daily lives, as their worth is determined by how they embody what they communicate. The greater the consistency with which Kyai maintains their behaviour, the more their teachings and counsel will be heeded. Transparency is a fundamental Qur'anic requirement (Robikhah et al., 2021). Kyai practices what they have learned by emulating

(manners and attitudes) that they have observed instead of merely offering instructions and advice that are not supported by good examples. It is unsurprising that children tend to evaluate based on what they observe, given that many parents in our society do not teach their children about effective parenting but only tell them about it. Similar to a child, if they are told what to do, they may listen, but if they are promptly shown an action as an example, they will readily comply. This demonstrates that exemplariness requires words, communication, practice, and excellent examples. Parenting is how parents raise their offspring.

Imitating scholars is equivalent to imitating the Prophet Muhammad (peace be upon him); therefore, imitating scholars constitutes idolatry. Allah Subhanahu Wa Ta'ala has embodied the Islamic methodology perfectly in the personality of the Prophet Muhammad (peace be upon him) (Maulana et al., 2021). The Prophet (peace be upon him) commanded both parents to act as positive role models and be truthful with their offspring. Children will always observe and imitate the attitudes and actions of adults. If they observe their parents behaving honestly, their children will develop the same trait.

Kyai has the duty and responsibility to communicate, explain, and develop diverse ideas, provide guidance in diversity, educate and uphold Islamic symbols, and protect the rights of children in order to produce noble citizens for the nation and the state. According to one senior *Khaddam*, a Kyai is exemplified by how he speaks, acts, and wears. When Kyai observed his manners-taught sons and daughters not registering, he promptly reprimanded them; Kyai acted firmly. When it was late at night, his sons and daughters rarely slept early because they discussed science and conversed with others sophisticatedly (Budi, personal interview, August 25, 2021).

Based on the above interview results, the author can explain that the moral example set by Kyai demonstrates that Kyai has acted admirably as a model for his sons and daughters to emulate by observing his daily activities. Therefore, a Kyai must conduct good deeds before advising or guiding others. From there, they will be moulded and realize that Kyai has set a positive example for their children. Students are taught the fundamental principle of transparency. With this principle, a pupil can effectively transfer knowledge, as knowledge transfer requires transparency. The behaviour or morals the Kyai demonstrate daily are expected to be a model for their children. Through these examples, Kyai's sons and daughters observe how these teachings are applied daily to comprehend changing realities, solve problems, and guide them in performing their duties. The Kyai are conscious of their position as a figure and role model for their sons and daughters, so they are always cautious in their actions because their daughters will observe and imitate them. The Kyai will not teach their children anything they will not do themselves. The Kyai endeavour to set a positive example for their sons and daughters in speech and conduct.

His actions, such as being courteous, follow what the Kyai says or teaches his sons and daughters. In his teachings, he instructs his daughters to always be respectful, particularly to their parents and teachers. The Kyai instructs his sons and daughters and sets a positive example for them. An example is an indispensable component for altering life behaviours. According to one Ustadz at Pesantren of locus of research, the Kyai in this pesantren always behaves well because he believes he is a role model for his sons, daughters, and students. Therefore, his actions follow Islamic sharia; for example, he smiles, greets, and slightly bows his shoulders when he meets someone. When it is time for prayer, the Kyai always awakens his disciples. He does not wish to be compensated when a congregation asks him to conduct the tahlil prayer or deliver a sermon. If the host offers payment, he declines it because he instructs his children to be honest. Moreover, he encourages doing anything he enjoys as long as it is done consistently (*istiqomah*). Through this, his children will be accustomed to and develop excellent character in their hearts. Kyai is known to be compassionate in daily life, as evidenced by when NU officials were initially unsure of where to hold their event, so they visited the Pondok Salem, and the Kyai suggested holding it there. During the event, he provided food without asking for payment, made the attendees feel respected, and never let them down. This incident is also consistent with interviews conducted by the researchers with one of Kyai's neighbours who witnessed his generosity during pesantren-related festivities for visitors and the local community. They frequently have meals, such as weekly family gatherings (Luluk, 2021).

2. Habituation

The method of habituation can be utilized in the process of moulding a child's character. As the Prophet (*Mawlid* Nabi) did when educating children or young companions, for instance, when he taught 'Umar bin Salamah manners of eating and drinking, he instructed 'Umar to exercise the etiquette while dining with him. The Prophet instructed our children to become accustomed to praying at an early age. Because minor habits, like carvings on stone, are permanent and hard to break, such habits are difficult to abandon. In a hadith, the Prophet advised: "Command your children to pray at the age of seven, and discipline them at the age of ten. And divide their mattresses" (HR. Abu Dawud and Ahmad). On another occasion, the Prophet admonished the still-young mother of 'Abdullah bin 'Amir not to lie to children, even about trivial matters. Because when parents deceive, there is a possibility that their children will imitate them, and eventually, it will become a habit. Therefore, parents must always be truthful in minor and significant matters and all circumstances.

Habituation is founded on the findings of interviews and supported by the researchers' daily observations of Kyai's living environment. So that his daughter is

aware that she must be able to manage her time in all of her endeavours, the Kyai family's educational routine is marked by a strong discipline habit. In Joseph, Chaplin stated, "Discipline can regulate its behaviour." Moreover, he is responsible for his activity planning." (Safi'i, 2020).

According to Kyai's daughter, that kyai teaches and encourages her daughters and sons to be careful about responsibilities, duties, congregational prayers, and the routine of Qur'anic preaching. In addition to this, the Kyai are also accustomed to preparing themselves for travel. The eighth daughter, stated that before Kyai goes to organizational activities, he always prepares what he will bring and cleans his shoes. Kyai's daughter is willing to assist him in cleaning his shoes and bicycle. This is following the teachings of Kyai's wife, instructs her to maintain a clean environment by pulling weeds and caring for her possessions. Thus, what the Kyai sees, hears, feels, and does can influence the princes' and princesses' personalities. In addition to making habituation the primary method of education, fostering a conducive climate, culture, and environment is essential for moulding a child's character (AA, 2021).

3. Indoctrination

Within the context of Islam, the researchers discuss the meaning of indoctrination. The literal definition of *indoctrination* is "the transmission of what is taught." According to Febiyanti and Yulindrasari (2002), "indoctrination" does not inherently convey a negative connotation. Its negative connotations are due, in part, to the influence of progressive education practitioners who consider all forms of Authoritarian Parenting, including religious education, to be indoctrination.

As a child's mind at this age profoundly absorbs what is conveyed and taught by parents, Kyai employs authoritarian parenting in teaching the principles of faith and knowledge of faith from an early age. Therefore, the Kyai do not consider the child's age or wait until the child is mature before imparting religious education and faith knowledge; it is taught from a young age. Through this method, newborn children are indoctrinated with religious education. The essence of religious education indoctrination is parental thought control. The researchers associate indoctrination with the term "belief control," which they define as a fundamental belief acquired through natural cultural, educational, social, and environmental processes. As previously stated, belief control regulates what enters the belief system and determines how we perceive ourselves, others, and the world.

Beliefs serve two primary purposes. First, it serves as a judge, determining the acceptability or inaccessibility of the beliefs of others. The second function is a condition for accepting other beliefs when attempting to comprehend, contemplate, or construct theories. Beliefs are primitive beliefs that determine the adoption and operation of other beliefs, such as background beliefs, when viewed as belief control. These functions can be exhibited by belief control due to these beliefs' psychological strength or centrality. A

person indoctrinated strongly adheres to their belief in control, resulting in totalitarian ideology (Desmaliza, 2021).

The indoctrination of their daughter by the Kyai and how this indoctrination can flourish within the character education system. According to senior student, that Kyai is a charismatic and authoritative father figure who plays a crucial role in the children's education. When their children struggle to comprehend religious topics, *furudul ainiyah*, and other subjects they study, the Kyai can serve as a teacher. Pestalozzi argues that paying attention to children's beliefs is essential (Daniel Lucas Lukito, 2021). Each child is instructed to become accustomed to understanding every piece of information they are taught, enabling them to compare and evaluate all faith-related information, such as Kyai's teachings on consistent congregation prayers and reading. This is done to prevent children from being indoctrinated with opposing ideas. The indoctrination attitude that exclusively teaches and imposes excellent and bad values without being balanced by intensive habituation patterns taught by parents can influence children to follow noble values.

Education is no longer sufficient to teach children how to read, write, and count to pass exams and obtain excellent jobs. Aqidah education should also equip students with the ability to determine right and wrong and assist them in discovering their life's purpose (Mundiri, 2014). Based on the above opinion, the education the Kyai provides is expected to foster children's critical thinking and character development.

Indoctrination typically aims to create uniformity of thought and behavior within the indoctrinated group. This process is often carried out using various methods and strategies, such as repeating specific messages, restricting information, employing emotional manipulation, and emphasizing authority and hierarchy (Chairudin, 2018). The theory related to indoctrination is the theory of belief control. This theory states that a person's fundamental beliefs will influence their views and behaviors towards certain things. Indoctrination can control a person's beliefs by influencing and regulating the information that enters their belief system. This can create strong and dominant beliefs that are difficult to change or replace.

Additionally, another theory related to indoctrination is the theory of conditioning or habituation (Bariroh, 2018). The indoctrination process often utilizes habituation to shape desired behaviors and attitudes. By repeating specific messages continuously, individuals tend to reinforce their understanding and acceptance of the taught beliefs. In the context of education, indoctrination is often associated with authoritarian education or teaching that only instills beliefs without providing room for critical thinking and reflection. However, it is important to remember that indoctrination can have both positive and negative effects, depending on the goals and values being conveyed. In conclusion, indoctrination is the process of conveying specific beliefs or

values to individuals or groups with the aim of influencing their thoughts and behaviors. Theories such as belief control and habituation are related to understanding how indoctrination works and how beliefs can be influenced and formed through this process.

4. Spiritual Understanding

Spiritual growth is the consciousness that invites humans to make Allah, His representations, His profound trials, His qualities, His great names (Asmaul Husna), and the Quran, the ultimate model for all human truths (Liu & Ma, 2021). Therefore, all forms of Muslim existence are spiritual so long as they are grounded in an awareness of God's unity, as expressed in the Quran and modelled after the Prophet. The objective is to acquire divine attributes by perfecting His virtue.

The importance of Islamic Aqidah education in developing a solid religious character in children through appropriate education is evident from the preceding explanation. Therefore, spiritual enrichment in education has a substantial impact on the development of children. Spiritual understanding also encompasses concepts such as mystical experiences, contemplation, meditation, enlightenment, and self-understanding. Individuals who experience deep spiritual understanding tend to undergo significant changes in their worldview and values, as well as find deeper meaning in their lives.



Figure 1: Spiritual Understanding Concept

Mystical experiences in spiritual understanding refer to experiences that are transcendental, transcendent, or ecstatic in nature (Briggs & Reiss, 2021). These experiences can lead a person to feel connected to something higher or greater than themselves, such as God, the universe, or a higher reality. Mystical experiences are often regarded as profound and deep spiritual encounters beyond the boundaries of everyday

experiences. These experiences can include feelings of oneness with everything, profound peace and happiness, deep understanding of truth and reality, or even experiences of self-transcendence and unity with the source of existence. These experiences are usually difficult to put into words due to their unusual and transcendent nature. Individuals who undergo mystical experiences may feel that they have discovered deeper meaning in life and have gained new perspectives on their existence (Dein, 2020).

It is important to note that mystical experiences are highly subjective and can vary between individuals. These experiences can also be influenced by cultural context, religious beliefs, and spiritual practices followed by individuals. Some people actively seek mystical experiences through meditation, prayer, or other spiritual practices, while these experiences can also occur spontaneously without any specific effort to attain them.

Whereas contemplation in spiritual understanding refers to a reflective and profound process in which an individual focuses their attention on a particular thing or concept with the aim of gaining deeper understanding, insight, and inner peace. It involves self-acceptance and deep contemplation of spiritual aspects or meanings in life. In the spiritual context, contemplation involves a deeper observation of the meaning and essence of life, the relationship with God or higher power, and the understanding of universal values and truths. By engaging in contemplation, individuals can attain higher self-awareness and gain wisdom in navigating their spiritual journey (Farrell et al., 2020).

Meditation in spiritual understanding is a contemplative practice that involves focusing intensely and being mindful of a particular thought, feeling, or experience. The main goal of meditation is to achieve inner peace, connectedness with deeper spiritual aspects, and deeper self-knowledge. In a spiritual context, meditation aims to find inner peace, align oneself with a more extraordinary being (such as God or other transcendent realities), and increase awareness of self and the universe. Through meditation, individuals can experience profound spiritual experiences, achieve deeper self-knowledge, and improve their overall quality of life (Kirmayer, 2015).

Meditation in spiritual understanding is often related to the search for meaning and purpose in life, the development of spiritual values, and the search for inner peace. It is a personal and intimate practice that allows individuals to reflect deeply on their existence, understand their role in this world, and seek closeness to the spiritual aspects within and outside themselves (Altman et al., 2022).

In spiritual understanding, enlightenment or enlightenment refers to a profound and transformative experience or understanding of life's truth, existence, and meaning. *Enlightenment* is the moment or process in which a person attains a more profound and thorough understanding of life's spiritual and universal aspects. Enlightenment is often thought of as an experience that takes one out of the darkness of

the mind or ignorance into the higher light of knowledge and understanding (Manshur, 2020). This can include understanding the essence or nature of the self, a relationship with God or transcendent reality, and understanding the universe and existence. Enlightenment is also often associated with significant personal and spiritual transformation. Enlightened individuals can experience positive changes in their outlook on life, values, and behaviour. They may feel more at peace, happier, and in harmony with the world and other people. Enlightenment is a high spiritual attainment and can lead individuals on a path of deeper search and exploration of the meaning and purpose of their life. It is often considered one of the main goals in one's spiritual journey, and the search for it can be a lifelong endeavour to achieve it.

While self-understanding or self-awareness refers to the reflective and introspective process in which a person delves deep into themselves and gets to know themselves on a profound level, including the physical, emotional, mental, and spiritual aspects of their being (Morin, 2011). Self-understanding in the spiritual context involves being aware of one's essence as a unique creature and as part of something greater, such as God, the universe, or a higher reality (Manshur, 2020). It entails exploring and acknowledging one's desires, values, beliefs, and life purpose. In the process of self-understanding, individuals also try to comprehend their role and significance in life, as well as their relationships with others and the surrounding environment. Self-understanding involves delving into the layers of thoughts and inner feelings, recognizing qualities, potentials, strengths, and weaknesses, and fully accepting and understanding oneself. In the context of spiritual understanding, self-understanding also means being aware of and appreciating the spiritual aspects of oneself, such as religious views or beliefs, the relationship with God or transcendent powers, and moral and ethical values (Manshur, 2020).

CONCLUSION

The research findings as mentioned above indicate that the construction of indigenous identity based on pesantren; the analysis of family upbringing factors in shaping children's self-image is carried out in the form of upbringing based on religiosity and spiritual experiences. The parenting model is conducted in the form of role modeling, habituation, indoctrination, and spiritual understanding. Spiritual understanding becomes the starting point and main foundation for pesantren-based parenting. The approach of role modeling in this context makes parents as role models and exemplary figures for children in practicing religious values and teachings. As a result, children will follow and imitate the religious behavior demonstrated by their parents. On the other hand, through the habituation approach, children are taught and accustomed to performing spiritual practices regularly and consistently. Repeated repetitions of these practices are expected to form habits and deeper understanding of spiritual aspects in life.

Meanwhile, indoctrination refers to the process of conveying certain beliefs or religious teachings to children. This may involve introducing religious values, moral teachings, and ethical principles that are expected to become part of children's mindset and worldview. However, the pinnacle of this process is spiritual understanding. Spiritual understanding is a broad and complex concept in the field of spirituality and religion. It encompasses the understanding and exploration of spiritual aspects in human life, their relationship with transcendent powers or God, and the search for meaning and purpose in life. In the context of pesantren-based parenting, this spiritual understanding becomes the starting point that shapes children's character and guides them in living a meaningful life in line with the cherished religious values. Through these approaches, children are nurtured to become individuals with strong spiritual awareness, capable of facing life's challenges with profound spiritual values and wisdom.

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