

Dwi Tunggal Pedagogy in Children's Pesantren: Integrating Teacher-Parent Roles in Relational Islamic Education

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Abstract: *This study investigates the mechanism of value internalization in a children's pesantren through what is conceptualized as Dwi Tunggal Pedagogy—a relational model in which teachers simultaneously enact instructional and parental roles. Rather than broadly examining curriculum or institutional culture, the study specifically analyzes how everyday relational interactions function as the primary socialization process through which moral and spiritual values are internalized by young learners. Using a qualitative case study design, this research was conducted at PPATQ Raudlatul Falah Pati, a Qur'anic boarding school for children aged 7–12. Data were generated through prolonged observation involving 530 students, 123 teachers, and one kiai, as well as in-depth interviews with one kiai, ten teachers (ustadz and ustadzah), ten students, and five parents. Thematic analysis reveals that Dwi Tunggal Pedagogy operates through four interrelated dimensions: relational caregiving, moral-spiritual guidance, emotional attachment, and institutionalized daily interaction. Teachers are not merely transmitters of knowledge but function as consistent attachment figures who provide emotional security, moral discipline, and spiritual nurturing. The findings demonstrate that the effectiveness of children's pesantren education is deeply rooted in the quality of human relationships rather than instructional structures alone. This study contributes theoretically by extending relational pedagogy and the ethics of care into the context of Islamic boarding education; empirically, by offering rich data from an underexplored setting; and practically, by providing insights for designing child-centered, care-based educational governance in religious boarding schools*

Keywords: *Dwi Tunggal Pedagogy, Pesantren, Relational Pedagogy, Teacher-Parent Roles, Children's Islamic Education*

Introduction

Children's pesantren represent a distinctive yet underexamined form of religious residential education in which children live, study, and undergo moral formation within a fully institutionalized environment (Azra, 2018; Campbell & Cheong, 2022; Noddings, 2012; Raihani, 2020). Unlike day schools, these institutions assume not only instructional responsibilities but also daily caregiving functions typically associated with the family. In this setting, teachers (*ustadz* and *ustadzah*) interact with students continuously across academic, spiritual, and domestic domains, creating an integrated educational ecology. Although pesantren have long been

recognized as central institutions in Indonesian Islamic education, scholarly attention has largely emphasized curriculum reform, authority structures, and institutional adaptation rather than the lived pedagogical experiences of young children in full-time residential settings (Hefner, 2023; Zarkasyi, 2020). As a result, the specific educational dynamics of children's pesantren remain analytically underexplored within both pesantren studies and early Islamic education scholarship.

Within broader educational theory, growing attention has been given to relational pedagogy and the ethics of care, which emphasize the importance of sustained affective relationships in supporting children's moral development and emotional well-being (Berbegal Vázquez et al., 2024; Hickey & Riddle, 2022; Noddings, 2012). Studies in Western schooling contexts demonstrate that teacher–student attachment significantly shapes children's self-regulation, psychological security, and value internalization (García-Álvarez et al., 2023; Rodríguez, 2022). However, these discussions remain largely situated in public or secular school environments and rarely engage with Islamic residential education, particularly in the context of elementary-aged children living in boarding institutions. Consequently, the phenomenon of role integration—where teachers simultaneously function as educators and parental figures within a structured religious environment—has not been sufficiently theorized as a mechanism of value internalization in children's pesantren.

A growing body of scholarship has examined pesantren and pesantren in relation to discipline formation, religious character development, institutional culture, and moral transmission (Anam et al., 2019; Firmansyah et al., 2025; Huda et al., 2024; Jusubaidi et al., 2024). Within this literature, children are generally positioned as recipients of structured moral programs, while the analytical focus remains on institutional systems, curricular design, or leadership authority. Studies on the hidden curriculum and ritual habituation further explain how Islamic values are reproduced through collective practices and symbolic routines (Siregar et al., 2025). However, these works primarily conceptualize value formation as an outcome of institutional regulation and ritual structure, rather than as a process emerging from sustained interpersonal relationships in daily boarding life.

Conversely, research in educational psychology and relational pedagogy demonstrates that secure teacher–student attachment significantly shapes children's emotional regulation, moral reasoning, and learning engagement (García-Álvarez et al., 2023; Rodríguez, 2022). Yet this body of literature is largely situated in secular or public-school contexts and rarely engages with Islamic residential institutions where teachers occupy extended caregiving roles beyond classroom instruction. As a result, prior studies have not systematically examined how the integration of instructional and parental roles is operationalized within children's pesantren, nor how such role integration functions as a structured mechanism of value internalization. The absence of this analytical linkage between pesantren scholarship and relational pedagogy literature constitutes a clear conceptual gap that this study seeks to address.

Thus, there is a significant research gap. To date, there are still very few empirical studies that explicitly examine how teachers in pesantren for children perform their roles as both educators and parents in their daily institutional practices. Previous studies have not sufficiently explained how this integration of roles is operationalized through management systems, institutional culture, and daily interactions, and how these relationships shape learning experiences, feelings of security, and the

internalization of values among elementary school-aged students. In other words, little is known about how Islamic value-based relational pedagogy is implemented in practice in boarding schools for children.

Based on this background, this study aims to explore and understand pedagogical practices that integrate the roles of teachers and parents in children's pesantren education. Specifically, this study asks the following questions: (1) how are the relational practices between teachers and students carried out in the daily life of the pesantren; (2) how is the role of teachers as parental figures institutionalized through the pesantren system and culture; and (3) how are these practices interpreted by kiai, teachers, students, and parents. To answer these questions, this study uses a qualitative case study design at PPATQ Raudlatul Falah through observation, in-depth interviews, and thematic analysis (Creswell & Poth, 2018).

The main contribution of this study lies in the conceptual offering of Dwi Tunggal Pedagogy as a pedagogical model specific to pesantren children, which integrates the roles of teachers and parents into a single educational practice. Theoretically, this study extends the framework of relational pedagogy and the ethics of care by incorporating the spiritual-religious dimension and the moral authority of pesantren. Empirically, this study presents qualitative data from the context of elementary school-aged children's pesantren, which are relatively rarely discussed in reputable international journals. Methodologically, this study demonstrates how a case study approach can reveal pedagogical practices that are lived, relational, and contextual.

Method

This study employs a qualitative instrumental case study design to examine the mechanism of value internalization conceptualized as Dwi Tunggal Pedagogy in a children's pesantren (Creswell & Creswell, 2022). The case is treated as instrumental rather than intrinsic, as the primary aim is not merely to describe a single institution, but to use the selected pesantren to refine a broader conceptual understanding of relational role integration in Islamic residential education. The case study approach allows researchers to explore pedagogical phenomena holistically, contextually, and in layers, especially when the boundaries between formal educational practices and parenting relationships are fluid and intertwined. Thus, this design is considered the most appropriate for answering research questions that focus on "how" and "why" Dwi Tunggal's pedagogical practices are carried out and interpreted in the daily life of the pesantren.

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This study was conducted at Pondok Pesantren Anak-anak Tahfidzul Qur'an Raudlatul Falah (PPATQ RF) Pati, Central Java, an Al-Qur'an tahfidz boarding school that serves elementary school children, grades 1-6, aged 7–12 years. This boarding school is a full-time boarding institution where students live, study, worship, and interact socially within an integrated educational ecosystem. PPATQ RF was chosen as the research location because it explicitly develops an educational model that positions ustadz and ustadzah not only as teachers but also as surrogate parents in students' daily lives. This context makes PPATQ RF a critical case for empirically examining boarding school pedagogy grounded in child care and Qur'anic spirituality.

Data were generated from multiple participant groups representing the pedagogical ecology of the pesantren. Participatory observation involved the entire institutional population, including 530 students (aged 7–12 years, grades 1–6), 123 teachers (male and female *ustadz/ustadzah*), and one *kiai* serving as the primary religious authority and institutional leader. While observation covered the whole boarding community, in-depth interviews were conducted with a purposively selected subset of participants to ensure analytic depth and representational variation across roles and gender.

A total of 26 participants were interviewed: one *kiai* (male, senior religious leader), five male *ustadz* and five female *ustadzah* (aged 23–45, minimum one year of service), five male students and five female students (aged 9–12, enrolled for at least one year), and five parents (three mothers and two fathers) whose children had resided in the pesantren for more than one academic year. Purposive sampling was employed to select participants who were directly engaged in daily pedagogical and caregiving interactions central to Dwi Tunggal practices. Inclusion criteria required active involvement in boarding life for a minimum of one year to ensure experiential familiarity with institutional routines. Individuals not directly participating in educational or caregiving processes were excluded from interview selection. This sampling strategy ensured adequate data coverage across authority levels, gender representation, and generational perspectives within the boarding system.

Table 1. Participant Profile and Sampling Characteristics

Participant Group	Number Interviewed	Age Range	Role in Institution	Selection Rationale
Kiai	1	48	Religious leader and institutional authority	Provides macro-level vision and pedagogical philosophy
Ustadz (male teachers)	5	23–45	Residential teacher-caregivers	Direct involvement in instructional and caregiving routines
Ustadzah (female teachers)	5	23–42	Residential teacher-caregivers	Gender balance in caregiving and pedagogical interaction
Male Students	5	9–12	Elementary-level santri (Grades 3–6)	Minimum 1 year residence; able to articulate experience
Female Students	5	9–12	Elementary-level santri (Grades 3–6)	Gender-balanced student perspective
Parents	5	30–60	Parents/guardians of resident students	External perspective on behavioral and spiritual change

Data collection was conducted over a six-month period through a combination of participatory observation and semi-structured interviews. Observations focused on daily activities at the pesantren, including Al-Qur'an learning activities, teacher-student interactions, disciplinary practices, and informal moments such as eating together, playing, and emotional support. Semi-structured interviews were conducted using an interview guide designed to explore participants' perceptions, experiences, and reflections regarding the role of teachers as parental figures, the spiritual comfort of students, and the dynamics of pedagogical relationships in pesantren.

Data were analyzed using a reflexive thematic analysis following systematic and sequential analytic procedures (Braun & Clarke, 2019; Kushnir, 2025; Squires, 2023). First, all interview recordings were transcribed verbatim, and observation field notes were expanded into detailed narrative accounts to ensure data completeness. Second, the researcher conducted initial open coding line-by-line across transcripts and field notes to identify discrete meaning units related to relational interaction, caregiving practices, discipline, and value formation. These preliminary codes were generated inductively and documented in an analytic logbook. Third, codes were compared across participant groups (kiai, teachers, students, and parents) through constant comparison to identify recurring patterns and divergences. Fourth, related codes were clustered into focused categories, which were then refined into candidate themes representing patterned relational mechanisms within the boarding context. Fifth, themes were reviewed against the full dataset to ensure internal coherence and external distinctiveness, and analytic memos were used to trace how each theme was grounded in specific excerpts. The final stage involved theoretical interpretation, in which validated themes were conceptualized as interrelated mechanisms constituting Dwi Tunggal Pedagogy. The entire analytic process was conducted manually to maintain close engagement with the data, with systematic documentation to ensure transparency and evidential traceability.



Figure 1. Thematic analysis process

To ensure the quality and validity of the findings, this study applied the criteria of trustworthiness in qualitative research. Credibility was maintained through triangulation of data sources (clerics, teachers, students, and parents) and triangulation of methods (observation and interviews) (Bowen, 2009; Knott et al., 2022; Marlina et al., 2024; Walsh, 2020). Member checking was carried out on a limited basis by confirming the initial findings with several key participants. Transferability is strengthened through a rich, detailed description of the research

context, while dependability and confirmability are maintained through systematic recording of the research process and the researcher's critical reflection on potential biases.

Result and Discussion

Teachers as Spiritual Parents in the Daily Lives of Santri

The first theme emphasizes that the core of the *Dwi Tunggal* pedagogy at PPATQ Raudlatul Falah lies in the construction of the role of teachers (ustadz and ustadzah) as spiritual parents for santri. This role does not stop at instructional or academic teaching functions but extends to the affective, emotional, and spiritual dimensions integrated into the daily life of the pesantren. The data shows that the teacher-student relationship is built through closeness, continuous presence, and communication patterns that resemble family relationships, so that students experience the pesantren's "not as a repressive institution, but as a safe and meaningful space for nurturing.

In practice, teachers not only teach in classrooms or tahfidz halaqah, but also actively engage in non-formal activities such as accompanying students during meals, comforting students who miss their parents, giving personal advice before bedtime, and providing a place for students to express their emotions and anxieties. This pattern of relationship forms a strong emotional bond and provides a consistent *attachment figure* for children aged 7–12 who live apart from their immediate families.

Table 2. Teachers as Spiritual Parents

Interview Excerpt	Informant	Thematic Interpretation
"Here, the teacher is not only teaching, but must also be ready to be a parent. If a student cries at night, the teacher is the one who hugs and comforts them."	Kiai, Teacher 1	Teachers are positioned as the primary attachment figures who replace the role of biological parents in the context of boarding schools.
"We are taught that when dealing with children, we must use our hearts. They are still young, so they must be greeted and embraced, not constantly scolded."	Teacher 3	A pedagogy based on compassion forms the foundation of the teacher-student relationship and replaces a rigid disciplinary approach.
"When I feel sad or miss my parents, I usually talk to my teacher. It feels like talking to my own mother."	Santri 3	Students perceive their teachers as emotional parents who provide a sense of security and psychological support.
"My child has become calmer since boarding here. He feels cared for, not just told to memorize things."	Parent 1	Parents' perceptions reinforce the function of boarding schools as holistic care spaces, not merely academic institutions.

Thematically, the findings in Table 2 indicate that teachers' role as spiritual parents provides the main foundation for students' comfort in the pesantren education process. Pedagogical relationships based on affection, empathy, and emotional presence enable Qur'anic values to be not only taught verbally but also internalized through daily life experiences. Thus, the *Dwi Tunggal* pedagogy in this theme functions as an initial mechanism for establishing a sense of security, spiritual

attachment, and readiness for students to accept a more intensive educational process in subsequent stages.

Management of Provisioning and Discipline Based on Compassion in Dwi Tunggal Pedagogy

The second theme highlights how discipline and training practices for students at PPATQ Raudlatul Falah are managed through an compassionate approach (*bi al-rahmah*), rather than solely through coercive control or punishment. The findings show that discipline in this pesantren is not positioned as a mechanism for controlling behavior, but rather as an educational process that aims to shape the moral awareness, self-responsibility, and spiritual maturity of the santri. Within the framework of *Dwi Tunggal* pedagogy, discipline is understood as part of parenting, with parents guiding their children with clear boundaries and empathy.

In daily practice, student training is carried out gradually and contextually, tailored to the age and psychological condition of the children. Teachers not only convey rules but also explain their meaning, especially their relevance to manners, Qur'anic values, and communal life at the pesantren. This approach creates a learning environment with relatively little fear, so that santri are more receptive to advice and correction as forms of care rather than threats.

Table 3. Management of Training and Discipline Based on Love

Interview Excerpts	Informant	Thematic Interpretation
"If a child does something wrong, we don't punish them immediately. Usually, we talk to them first, ask them why they did it, and then explain it to them slowly."	Teacher 2	Discipline is practiced as an educational dialogue that fosters self-reflection, not superficial obedience.
"The rules at the boarding school are not meant to scare the children, but to train them to manage themselves so that they can be independent from an early age."	Kiai	Discipline is understood as a means of developing <i>self-regulation</i> and moral responsibility in students.
"If they break the rules, the teachers usually remind them gently. So they are not afraid, but feel ashamed if they repeat the offense."	Santri 1	The discipline-based approach encourages internal self-control through positive shame (<i>moral shame</i>).
"As a parent, I feel at ease because my child is being raised with rules, but in a gentle way, not harshly as I had imagined."	Parent 1	Parents perceive boarding school discipline management as a continuation of family parenting in an institutional form.

Thematically, the results in Table 3 show that care-based management and discipline serve as a bridge between pedagogical authority and children's affective needs. In *Dwi Tunggal's* pedagogy, the teacher's authority is not weakened by a gentle approach but rather strengthened by moral legitimacy and students' trust. Discipline built through dialogue, exemplary behavior, and explanation of values allows students to internalize rules as part of their spiritual awareness, not merely as institutional obligations.

Internalization of Qur'anic Values through Role Models and Daily Habituation

The third theme reveals that the internalization of Qur'anic values at PPATQ Raudlatul Falah does not primarily occur through formal lectures or cognitive instruction, but rather through exemplary behavior (*uswah*) and habituation integrated into students' daily lives. The findings show that Qur'anic values—such as patience, sincerity, manners, and tranquility—are brought to life in the concrete actions of teachers, which are consistently observed and imitated by students. Within the framework of *Dwi Tunggal* pedagogy, teachers function not only as conveyors of knowledge but also as living embodiments of Qur'anic values in practice.

The practice of habituation is evident in the daily routines of the pesantren, from the etiquette of waking up and collective dhikr to how to speak to others and respond to mistakes and minor conflicts among students. Teachers consciously display calmness, patience, and empathy in these situations, so that students learn Qur'anic values not through abstract explanations, but through repeated direct experiences. This pattern reinforces the affective and spiritual learning process, in which values are not merely known, but felt and lived.

Table 4. Internalization of Qur'anic Values through Role Modeling

Interview Excerpts	Informant	Thematic Interpretation
"Children are quicker to imitate than to listen to advice. So we try to show them directly how to behave and act in accordance with the Qur'an."	Teacher 5	Teachers' exemplary behavior is the primary medium for transmitting Qur'anic values in children's education.
"I always tell the teacher, don't just tell the children to be patient, but the teacher must be patient first."	Kiai	The moral authority of teachers is built through consistency between teachings and actions.
"When I see the teacher calm, I become calm too. So I know how to control my anger."	Santri 4	Students learn emotional regulation and Qur'anic values through direct observation (<i>observational learning</i>).
"At home, my child is now more polite and patient. He says he imitates the teachers and clerics at the pesantren."	Parent 2	The internalization of Qur'anic values extends beyond the pesantren and carries over into family life.

The thematic results in Table 4 confirm that exemplary behavior and habituation serve as the main mechanisms for internalizing Qur'anic values in *Dwi Tunggal* pedagogy. Qur'anic values are not presented as separate teaching materials, but rather as a way of life integrated with the relationship of care. Through consistent practice and close relationships, students develop an embodied, reflective understanding of values, which becomes the foundation for a stable, sustainable religious character.

Spiritual Comfort and the Formation of the Religious Character of Santri

The fourth theme examines the integrative impact of *Dwi Tunggal* pedagogy on students' spiritual comfort and the formation of their religious character at PPATQ Raudlatul Falah. The findings show that the combination of the teacher's role as a

spiritual parent, love-based discipline, and the internalization of Qur'anic values through exemplary behavior creates an educational environment that students consistently perceive as safe, calming, and spiritually meaningful. This spiritual comfort is not merely a temporary emotional condition but a continuous experience that shapes children's religious attitudes, self-regulation, and moral orientation.

In the daily life of the pesantren, students demonstrate the ability to carry out their routine worship, memorization, and social interactions without excessive pressure. The sense of security built through nurturing relationships allows students to express themselves, admit mistakes, and accept advice with an open mind. This condition shows that spiritual comfort serves as an important prerequisite for a deep and continuous religious learning process, especially for elementary school children who are still in the early stages of emotional development.

Table 5. Spiritual Comfort and Its Impact

Interview Excerpts	Informant	Thematic Interpretation
"The children here seem calmer. They are not afraid of making mistakes because they know they will be guided, not scolded."	Teacher 3	Spiritual comfort is created through a learning environment that is free from fear and full of emotional support.
"When children feel comfortable, the values of the Qur'an will sink in naturally, without the need for coercion."	Kiai	Spiritual comfort serves as a medium for internalizing values and forming religious character.
"I enjoy being at the pesantren because it feels peaceful. Reciting the Qur'an and praying become more tranquil."	Santri 1	Students interpret spiritual comfort as inner peace in practicing religion.
"The most noticeable change is in the children's attitude. They are more patient, more orderly, and less prone to anger."	Parent 5	The pedagogical impact of <i>Dwi Tunggal</i> is seen in the formation of a religious character that is internalized in daily behavior.

Thematically, the findings in Table 5 confirm that the *Dwi Tunggal* pedagogy produces holistic and sustainable pedagogical impacts. The spiritual comfort experienced by santri serves as the foundation for the formation of a religious character that is not performative, but rather reflective and value-conscious. Thus, this theme shows that the success of children's pesantren education is not only measured by memorization or ritual compliance, but by the growth of a calm, stable religious disposition rooted in positive spiritual experiences.

Discussion

The main findings of this study indicate that educational practices at PPATQ Raudlatul Falah Pati cannot be understood solely as formal pedagogical activities, but rather as holistic educational relationships that place pesantren teachers in the dual position of educators and parental figures (*dwi tunggal*). This pattern is consistently reflected in the results of observations, interviews, and daily interactions, in which teachers not only transmit religious knowledge but also manage emotions, shape life habits, and instill moral values through intense and sustained affective closeness (Chen & Shih, 2025; Noddings, 2012; Savina et al.,

2025; Waldbuesser et al., 2021). These findings confirm that pesantren education for elementary-aged children operates within the logic of relational pedagogy, rather than purely instructional pedagogy, as is often assumed in formal education literature.

Conceptually, teachers' role as parental figures expands the meaning of teaching beyond instruction to include moral and emotional caregiving. In this context, teachers act as moral agents who are fully present in students' lives 24 hours a day, supervising their sleep patterns, eating habits, worship, and even social dynamics. This practice aligns with the ethics of care, which emphasizes that meaningful education arises from relationships grounded in care, responsibility, and authentic emotional involvement (Berbegal Vázquez et al., 2024; Del Valle, 2022; James & Shamma, 2018; Moen et al., 2020). However, unlike in public schools, caring relationships in pesantren are structural and institutionalized, making them part of the education management system rather than merely a matter of teachers' personal qualities.

From an educational ecology perspective, this dual practice can also be understood as an integration between the family microsystem and the school mesosystem as formulated in ecological systems theory (Bettis et al., 2020; Bronfenbrenner, 1986; Fulantelli et al., 2021). Pesantren for elementary school children function as total institutions that consciously replicate the functions of the family in an educational environment. Teachers, in this case, become the main mediators between the world of religious values, institutional disciplinary demands, and children's psychological development needs. These findings enrich the discourse on Islamic education by showing how pesantren not only transfer values but also simultaneously reconstruct the social role of teachers.

Compared with previous studies, most studies on pesantren emphasize curriculum, discipline, and the transmission of Islamic values (Azra, 2018; Lukens-Bull, 2010; Zarkasyi, 2020). Other studies focus on kiai leadership or the institutional transformation of pesantren in the modern era (Hefner, 2023; Raihani, 2020). Meanwhile, research on teacher-student relationships is generally discussed normatively in terms of moral exemplarity or educational manners, without in-depth empirical exploration of daily practices and their pedagogical implications. Thus, there is very little empirical research examining how the dual role of teachers as educators and parents is operationalized, managed, and experienced by elementary school-aged santri in the context of contemporary pesantren.

Theoretically, the findings of this study expand the concepts of public pedagogy and relational pedagogy by incorporating the dimension of parenting pedagogy in Islamic boarding school-based education (Hickey & Riddle, 2022; Irfani et al., 2025; Priestley et al., 2015; Radino & Mubarak, 2025). Teachers not only function as pedagogical actors in the classroom, but also as social figures who shape the habitus of santri through the practice of living together. This challenges the classic dichotomy between formal education and family upbringing, and shows that pesantren are capable of producing alternative educational models that are more integrative and contextual.

From a practical perspective, the dual model has important implications for human resource management in pesantren. Teachers cannot be reduced to hourly-paid instructors; rather, they need to be understood as holistic educators who require ongoing psychological, spiritual, and pedagogical training (Hargreaves, 1998; Miller, 2007, 2023; Ramaila, 2024). These findings are also relevant to the discourse on the

welfare of pesantren teachers, as the burden of their dual roles is often inadequately supported by structural measures.

The original contribution of this study lies in the conceptual formulation of *Dwi Tunggal Pedagogy* (figure 2), a pedagogical model for elementary-aged children in pesantren that integrates teachers' roles as educators and parents into a single systemic unit. Unlike previous literature that views these roles normatively or symbolically, this study empirically demonstrates how duality is operationalized through teacher training management, shared student living practices, and structured, sustainable affective relationships. Thus, this study not only offers empirical contributions from the Indonesian pesantren context but also enriches global educational theory by introducing a relational pedagogical model grounded in religious values and institutional care practices. This model opens new space for interdisciplinary dialogue among Islamic education, critical pedagogy, and care ethics in boarding school education.

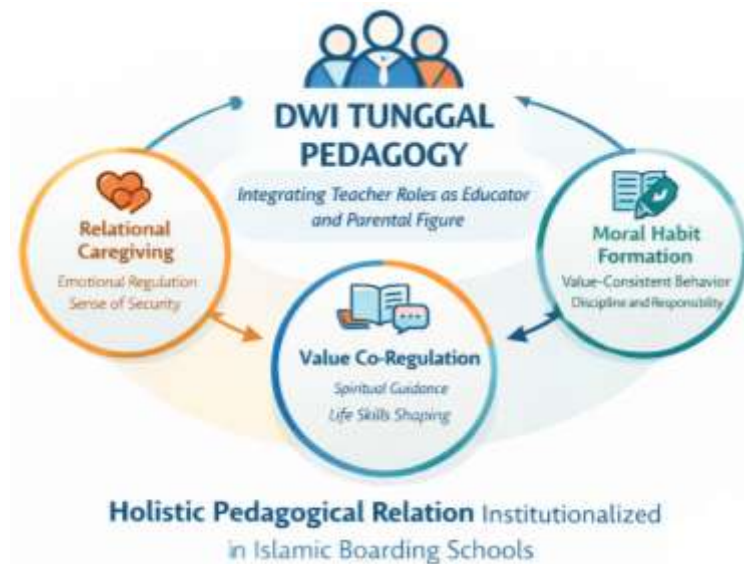


Figure 2. Dwi Tunggal Pedagogy in Child's Pesantren

Conclusion

The results of this study confirm that the Dwi Tunggal Pedagogy model is key to ensuring the sustainability of early childhood education in Pesantren. Teachers not only transmit Islamic knowledge and values but also perform the caregiving functions usually associated with the nuclear family. The main contribution of this study lies in developing a concept of relational pedagogy grounded in pesantren, demonstrating how the functions of education and caregiving can be systematically integrated within a single institution. Theoretically, these findings enrich the study of Islamic education and global pedagogy by offering an alternative model that transcends the dichotomy between school and family. Practically, this research has important implications for pesantren management, particularly in teacher training, the design of boarding school management, and the formulation of welfare policies and professional support for pesantren teachers.

However, this study has limitations that need to be considered. The focus on a single pesantren with specific characteristics limits the generalizability of the findings to

other pesantren with different models and traditions. In addition, the qualitative approach used emphasizes depth of understanding rather than breadth of data. Therefore, further research is recommended to test the Dwi Tunggal Pedagogy model in a more diverse pesantren context, including through quantitative or mixed-methods approaches, and to explore its impact on the long-term development of santri. Overall, this study confirms that pesantrens for elementary-aged children have great potential as alternative pedagogical laboratories relevant to the global debate on education, parenting, and the formation of the whole person.

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