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DEVELOPMENT OF PARENTING MODULE FOR STUDENTS' PARENT IN JUNIOR HIGH SCHOOL: A NEEDS ANALYSIS AND FEASIBILITY STUDY

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Author(s):
Asep Deni Hermawan [1*]
Abas Mansur Tamam [2]
A. Rahmat Rosyadi [3]
Gamal Abdul Nasir Zakaria [4]
Akhmad Nurul Kawakip [5]

** Author's Email Correspondence:*
asep26165@guru.sma.belajar.id
https://orcid.org/0009-0005-4740-5229
https://orcid.org/0000-0001-7629-1295

Affiliation:
[1-3] Pendidikan Agama Islam, Universitas Ibn Khaldun, Jawa Barat, 16162, Indonesia
[4] Islamic Studies, Universiti Brunei Darussalam, Brunei-Muara, BE1410, Brunei Darussalam
[5] Pendidikan Agama Islam, UIN Maulana Malik Ibrahim, Jawa Timur, 65144, Indonesia

Abstract

The increasing trust of the Indonesian people in Islamic boarding schools as educational institutions is evidenced by the increasing number of students from 677 thousand in 1977 to 4.4 million in 2020. Unfortunately, the level of involvement of guardians/parents in their children's education is still minimal, resulting in less than optimal educational outcomes. Guardians/parents have also not aligned the education model at home with the vision of the Islamic boarding school when their children return home. The parenting modules available online are considered unsuitable for the 'walisantri' guidelines. Therefore, it is necessary to develop a parenting module that is suitable for them. This study was conducted to meet these needs. Based on a questionnaire distributed to Islamic boarding school administrators and 'walisantri' domiciled in West Java, it was found that there was a need for a parenting module for 'walisantri'. The parenting module developed through R&D is specifically for junior high school students. This research and development use the ADDIE model with data collection techniques in the form of questionnaires distributed to Islamic boarding school administrators and 'walisantri' to ensure their needs for the module, as well as questionnaires for experts to assess the feasibility of the developed module. This study concludes that there is no parenting module in Islamic boarding schools and its existence is greatly needed by Islamic boarding school administrators throughout West Java and 'walisantri'. Meanwhile, the developed module is very feasible according to experts to be used as a guideline by Islamic boarding school administrators and 'walisantri'.

Keywords: *Parenting, Pesantren, 'walisantri', Remaja SMP.*

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INTRODUCTION

Islamic boarding schools, or *pesantren*, have long played a significant role in educating the people of Indonesia, particularly as community-based educational institutions for Muslims that have existed since the 15th century during the era of Walisongo. Initially, pesantren were established modestly as temporary residences for students (*santri*) learning Islamic sciences from a religious teacher (*kyai*) (Gatot Krisdiyanto et al., 2019, p. 15). Over time, in addition to teaching

classical Islamic texts (*kitab kuning*), pesantren have expanded to include applied sciences and technology, which has further enhanced public trust. This is evident from the increase in the number of santri, which grew from 677,000 in 1977 (Kemenag, 2023, p. 5), to 4.4 million in 2020 (SatuData, 2022). However, this trust has not been matched by effective collaboration between pesantren and parents. Many parents view enrolling their children in pesantren as merely a financial transaction, assuming that their children will automatically become pious without their active involvement. In reality, a synergistic collaboration between pesantren, teachers, and parents is crucial to achieve optimal educational outcomes (Sjafiatul Mardliyah et al., 2020, p. 897).

Field observations reveal significant disparities between the education provided in pesantren and parenting at home. According to KH Jajang (2024), one such issue is the use of gadgets. Many parents consider gadgets essential for their children's education but fail to account for their negative impacts, leading to frequent instances of gadget smuggling into pesantren, despite strict prohibitions due to concerns over misuse and distractions from learning. Furthermore, differences in parenting methods become evident when children return home during holidays. The discipline cultivated in pesantren often erodes due to overly lenient parenting at home. For example, children accustomed to waking up before dawn and living simply in pesantren are allowed to sleep in and abandon their prayer routines at home. Additionally, many parents struggle to maintain the good habits instilled in their children at pesantren, expecting rapid transformations and feeling overwhelmed during extended holiday periods.

These challenges underscore that not all parents or guardians possess the same educational competencies as pesantren teachers, making it difficult for them to collaborate effectively in educating their children. While some pesantren have introduced parenting programs to address these issues, these initiatives often take the form of seminars without structured modules to guide parents in managing their children at home. This study thus aims to develop a parenting guidance module for the guardians of santri as a practical framework to support pesantren education. The module is designed specifically for the parents of junior high school-aged santri, as this is typically the entry-level age for pesantren education. A structured parenting guide is critical to help parents ensure continuity in their children's education at home.

Conceptually, a module is a unit of a learning program systematically designed in printed form to assist learners in achieving specific objectives or competencies for each subject (Lestari, 2021, p. 172). This aligns with the Ministry of National Education's (Depdiknas) definition of a module as a printed teaching material that enables independent learning (Depdiknas, 2008, p. 3).

Therefore, in the context of parenting, a parenting guidance module for *"walisantri's'* serves as an instructional material to equip parents with effective strategies for managing their children during holidays.

The importance of this module development is also closely linked to the concept of parenting, which, according to Ismail (2016, p. 79), is widely used in psychology to refer to the nurturing, care, and education of children from infancy to adulthood. Peter Salim (2008, p. 1620) defines parenting as the process of raising offspring and the skills involved in doing so. Meanwhile, the American Psychological Association (APA, 2024) describes parenting as all actions related to raising children. Globally, parenting practices generally aim to achieve three main goals: ensuring children's health and safety, preparing them to become productive adults, and transmitting cultural values. Therefore, parenting can be understood as the process of nurturing children to ensure their physical, emotional, and cultural development, preparing them to become productive individuals.

From an Islamic perspective, the responsibility to educate and prepare children to become productive and responsible adults lies primarily with parents (Abdurrahman, 2019, p. xv). Fathers, in particular, are obligated to protect their children from the fire of Hell through education and the habituation of good deeds. The Qur'an states, *"O you who have believed, protect yourselves and your families from a Fire..."* (QS. At-Tahrim: 6), emphasizing that a father's duty extends beyond providing physical sustenance to include the comprehensive education of his family as a worldly and spiritual obligation. Consequently, fathers cannot fully delegate the task of education to pesantren, as schools and teachers are merely partners assisting in this process (Sa'adah, 2018, p. 189).

Mothers also play a crucial role in their children's upbringing. The Prophet Muhammad (peace be upon him) said, *"Behold! Each of you is a shepherd, and each of you is responsible for his flock. A ruler is a shepherd over his people, and he will be questioned about them. A man is a shepherd over the members of his household, and he will be questioned about them. A woman is a shepherd over the household of her husband and his children, and she will be questioned about them..."* (Narrated by Bukhari No. 893 and Muslim No. 1829). This hadith highlights that while fathers are responsible for the education of the entire family, mothers are specifically tasked with raising the children under their care. Both parents must share responsibilities without shifting the burden to one another in shaping their children's character.

In the context of pesantren, parents are often referred to as *'walisantri'*. The term combines *wali* (guardian) and *santri* (student). According to the online Indonesian dictionary (KBBI VI Daring Kemdikbud, 2024), *wali* refers to a person responsible for the care and upbringing of a child.

Meanwhile, based on Law No. 18 of 2019 on Pesantren, *santri* refers to students engaged in Islamic studies in pesantren. Similarly, Isnawati and M. Yusuf (2021, p. 85) note that *santri* generally refers to students studying in pesantren. Thus, *'walisantri'* denotes the guardians or caretakers of santri pursuing Islamic education in pesantren. The term is widely recognized in pesantren contexts, referring to either biological or foster parents.

Many parenting modules have been found, but there has not been a specific parenting module for 'walisantri' and/or pesantren administrators. For example, the module "**Modul Pelatihan Parenting di Era Digital,"** published by the Ministry of Women's Empowerment and Child Protection (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak), in collaboration with Berlian (Bersama Lindungi Anak) in 2017. This module specifically provides practical guidance for parents in parenting their children related to the use of technological devices by children and adolescents that are difficult to avoid today. This is a different module from the one currently being developed because students in Islamic boarding schools do not use technological media like students and adolescents outside Islamic boarding schools (Azizah et al., 2017, p. 1-54).

In addition, there is a module entitled **"Panduan Pendampingan Orang Tua Sahabat Anak Belajar,"** published by Tanoto Foundation. The Positive Discipline Module is designed to help parents implement effective discipline for adolescents aged 13-15 years. In terms of age, there are similarities between this existing module and the one developed through this research, but the module is still specific to parents whose children attend school outside of Islamic boarding schools and are often with them in their daily lives. The module is guided so that parents discipline their children by appreciating their efforts to build internal motivation, and avoiding physical and verbal punishment (Tanoto Fondation, n.d., p. 1-12).

The end, a module "**Modul Anakku Sehat dan Cerdas**" published by the Southeast Asian Ministers of Education Organization, Regional Center for Food and Nutrition (SEAMEO RECFON) in 2021. This module is clearly different from the module developed through this research, because this module is a parenting guideline for teachers of Early Childhood Children holistically covering parenting aspects of health, nutrition, care, and education (Fahmida et al., 2021, p. 1-220).

Therefore, the need for a parenting module for Islamic boarding school administrators and 'walisantri' for junior high school-aged students in Islamic boarding schools is very urgent. Therefore, this research and development is directed to meet these needs. So, the research

questions in the development of this module are: how urgent is the parenting module for Islamic boarding school administrators and guardians of students? And to what extent is the appropriateness of the parenting module compiled through this study?

RESEARCH METHOD

The research method employed in this study is Research and Development (R&D). According to Sugiyono (2019, p. 30), R&D can be defined as a scientific approach to investigating, designing, producing, and testing the validity of a developed product. He further elaborates that research and development methods aim to validate and enhance a product. Similarly, Sulistiawati et al. (2022, p. 109) emphasize that applying the R&D method in education is crucial due to the necessity of creating innovations, both in products and in teaching methods. The R&D model used in this study is the ADDIE model, introduced by Robert Maribe Branch in 2009 when he developed instructional design. ADDIE stands for the stages of research, which include Analysis, Design, Development, Implementation, and Evaluation (Sugiyono, 2019, p. 38).

Data collection was conducted by distributing a questionnaire based on the Guttman scale, designed to elicit definitive "yes–no" answers (Sugiyono, 2019, p. 169). The questionnaire was distributed to 17 respondents who manage modern pesantren in West Java and 79 respondents who are parents or *'walisantri'* randomly. The questionnaire items are as follows:

Table 1. List of Questionnaire Items

No	Questions	Yes	No
1	Does your pesantren have a parenting program for *'walisantri'*s?		
2	Is there a module used for the parenting program?		
3	In your opinion, is it important to have a training module for the parenting program for *'walisantri'*s?		
4	Do you agree with the development of a parenting program module for *'walisantri'*s, so it can be used as a guide for parenting training in the pesantren?		

In addition to the questionnaire, the researcher also collected data through document studies by analyzing parenting modules published by authoritative institutions in the field of education. Data analysis was conducted using descriptive quantitative analysis.

FINDINGS AND DISCUSSION

Analysis of Parenting Module Needs in Islamic Boarding Schools

The following are the results of the questionnaire distributed to the administrators of the

pesantren:

Figure 1. The first question to the boarding school administrator



The findings from the first question of the questionnaire directed to the pesantren administrators indicate that 82.4% of respondets reported that there was parenting program in their pesantren, while only 17.6% stated that there was no such program. This survey result reveals a significant gap between the need of *'walisantri'*s for a parenting program and the availability of such a program in the pesantren. This highlights a substantial potential for developing a more comprehensive parenting program, although, on the other hand, the lack of such programs presents a challenge in improving the quality of child parenting within the pesantren environment.

Figure 2. The second question to the boarding school administrator



The findings from the second question of the questionnaire directed to the pesantren administrators indicate that 88.2% of respondents reported that no module is used in the parenting program at their pesantren, while only 11.8% stated that a module is utilized. This survey result shows that the majority of parenting programs in pesantren do not employ a structured module, leading to a lack of standardization and variation in program quality. Without a module, program evaluation and coverage of essential materials become difficult to implement. Therefore, this

finding emphasizes the need for the development of a comprehensive module to enhance the effectiveness of the parenting program.

Figure 3. The third question to the boarding school administrator



The findings from the third question of the questionnaire directed to the pesantren administrators show that 100% of respondents stated that a parenting training module is very important. This result reflects a strong consensus among the respondents that such a module plays a crucial role in improving the quality of child parenting in pesantren. The implication is the urgent need for a high-quality training module, along with full support from the pesantren management, which will facilitate the implementation and socialization process. The main focus in the development of this module should be on the quality of content and the delivery of material that is relevant to the needs of the *'walisantri*'s.

Figure 4. The fourth question to the boarding school administrator



The findings from the fourth question of the questionnaire show that 100% of respondents agree with the development of a parenting training module. This result indicates full support from

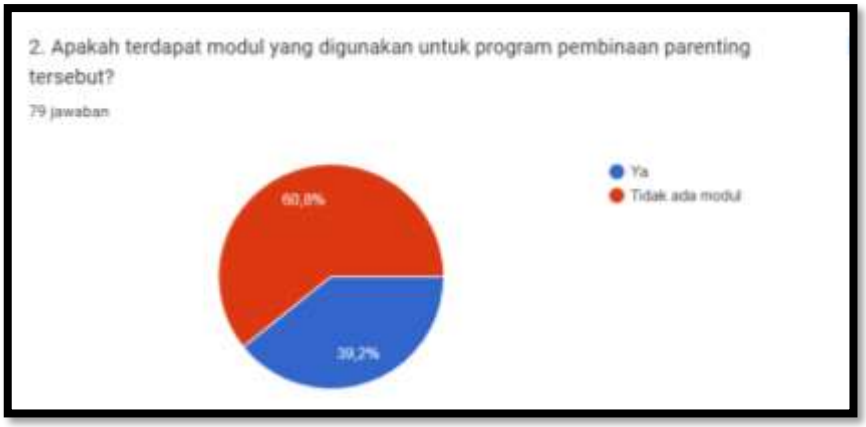
all respondents for the initiative to develop the module, further reinforcing the previous finding of a high demand for such a training module. The implication is a strong mandate for the researcher to immediately realize the development of the module, high motivation to produce a quality product, and ease of implementation in the field due to the full support from the pesantren management. The following are the results of the questionnaire distributed to the *'walisantri'*s:

Figure 5. Availability of parenting coaching programs for student parents



The findings from the first question of the questionnaire directed to the *'walisantri'*s show that 72.2% of respondents reported that parenting program is provided at the pesantren where their children study, while only 28.8% stated that there was no such program. This survey result indicates that the majority of the pesantren chosen by the respondents do not have a formal parenting program. The implication of this finding is the gap between the need of *'walisantri'*s for a parenting program and the availability of such programs in the pesantren. This opens a great opportunity to develop a more comprehensive program that aligns with the needs of the *'walisantri'*s. The lack of such programs can negatively impact the quality of child parenting in the pesantren, making this finding a strong foundation for designing an effective parenting program.

Figure 6 Modules availability in the parenting coaching program



The findings from the second question of the questionnaire directed to the *'walisantri'*s show that 60.8% of respondents reported that no module is used in the parenting program at their pesantren, while only 39.2% stated that a module is used. This result indicates that the majority of parenting programs in the pesantren lack a structured module. The implication is the lack of standardization in the program, which causes the quality and content of the parenting guidance to vary and become difficult to evaluate. Without a module, it is challenging to ensure that all important material is covered. Therefore, there is a significant opportunity to improve the quality of the program through the development of a comprehensive and structured module.

Figure 7 The need of developing module



The findings from the third question of the questionnaire directed to the *'walisantri'*s show that 96.2% of respondents stated that the parenting training module for *'walisantri'*s is very important, while only 3.8% stated it is not important. This result shows a very high level of agreement among the *'walisantri'*s regarding the importance of a parenting training module. The implication is a very high demand for learning resources that provide strong support for the development and implementation of the training module. Therefore, the development of this module will be a very strategic step in improving the quality of child parenting.

Figure 8 The agreement of developing module



The findings from the fourth question of the questionnaire show that 98.7% of respondents agree with the development of a parenting module for *'walisantri'*s, while only 1.3% disagree. This result indicates nearly universal agreement among the *'walisantri'*s regarding the initiative to develop the module. The implication is a significant demand for a practical and systematic guide to assist *'walisantri'*s in the process of child rearing within the pesantren environment. Therefore, the development of this module is not only a strategic step but also an urgent one to meet this need and enhance the quality of interaction and the active role of *'walisantri'*s in supporting the child's development.

Overall, the results of the questionnaire distributed to the pesantren administrators and *'walisantri'*s can be concluded that there is a very high demand for the development of a parenting module for *'walisantri'*s.

Eligibility of Parenting Modules for Students in *Pesantren*

The feasibility of the parenting module was assessed through validation by experts in language, module design, religious material, psychological material, and parenting practitioner. The results from experts will be explained below.

Language Expert Validation

Validation data from the language expert, Dr. Reni Nur Eriyani, M.Pd., from Universitas Negeri Jakarta, were obtained in the form of scores, as shown below:

Table 2. Result Scores of Validations by Language Expert

NO	INDICATOR	SCORE	MAXIMUM SCORE	AVERAGE
1	Readability	21	24	3,5

2	Clarity of Information	17	20	3,4
3	Compliance with proper and correct grammar	15	20	3,0
4	Use of effective and efficient language	9	12	3,0
Total / Average		**62**	**76**	**3,23**
Percentage of All Indicators			**81%**	

According to the language expert's validation, Table 10 shows an overall average score of 3,23 out of 4,0, or 81%. This score places the module in the "very feasible" category. However, the expert provided feedback to refine aspects such as spelling, diction, sentence and paragraph structure, and consistency in writing style.

Content Expert Validation

Validation data from the content expert, Dr. H. Yeyeh Rodiah, M.Pd., from SEAMEO QITEP In Science (SEAQIS), were obtained in the form of scores as follows:

Table 3. Result Scores of Validations by Content Expert

NO	INDICATOR	SCORE	MAXIMUM SCORE	AVERAGE
1	*Self-Instruction*	15	16	3,75
2	*Self-Contained*	7	8	3,50
3	*Stand Alone*	11	12	3,67
4	*Adaptive*	8	8	4,00
5	*User Friendly*	11	12	3,67
Total / Average		**52**	**56**	**3,72**
Percentage of All Indicators			**93%**	

According to the content expert's validation, Table 11 shows an overall average score of 3.72 out of 4.0, or 93%. This score indicates that the module is in the "very feasible" category. The module expert provided the following recommendations: 1) Improve the quality of evaluation questions, shifting from those that test memory recall (C1) to more complex analytical questions; 2) Include references within each module to allow readers to verify and explore the sources directly.

Religious Content Expert Validation

Validation data from the religious content expert, KH. Yamin Kamaludin, S.Pd.I., M.M. al-Hafizh, from Pondok Pesantren Tahfizh Masa Keemasan, were obtained as follows:

Table 4. Results Score of Validation by Religious Content Expert

NO	INDICATOR	SCORE	MAXIMUM SCORE	AVERAGE
1	Breadth, depth, and completeness of main content	27	28	3,86

2	Scientific accuracy	28	28	4,00
3	Relevance to current developments in science/technology	9	12	3,00
4	Contextual and environmental appropriateness	14	16	3,75
5	Coherence among module sections	12	12	4,00
Total / Average		**80**	**96**	**3,61**
Percentage of All Indicators			**90%**	

According to the religious content expert validation, Table 12 shows an overall average score of 3.61 out of 4.0, or 90%. This score indicates that the module falls under the "very feasible" category. The Islamic religious content expert did not provide additional suggestions for improvement.

Validation by Psychology Expert

Validation data from the psychology expert, Fitri Insani Rachman, S.Psi., M.Psi., Psi., from Anahata Holistic Psychological Services, were obtained as follows:

Table 5. Result Score of Validation by Psychology Content Expert

NO	INDICATOR	SCORE	MAXIMUM SCORE	AVERAGE
1	Breadth, depth, and completeness of main content	27	28	3,86
2	Scientific accuracy	16	16	4,00
3	Relevance to current developments in science/technology	16	16	4,00
4	Contextual and environmental appropriateness	16	16	4,00
5	Coherence among module sections	12	12	4,00
Total / Average		**87**	**88**	**3,97**
Percentage of All Indicators			**99%**	

According to the psychology expert's validation, Table 13 shows an overall average score of 3.97 out of 4.0, or 99%. This score indicates that the module falls under the "very feasible" category. Although the psychology expert provided the highest score among the validators, they also provided the most extensive suggestions for improvement: 1) Include more concrete examples of parenting and mentoring practices to address the needs of adolescents; 2) Relate the reflection section of the first module to the content provided, especially regarding the Islamic parenting

principles such as binding and reminders—assess whether these principles have been implemented or not; 3) Add content in the third module about parental support during and after puberty; 4) If available, expand on the study by Asy-Syantut mentioned in the fourth module by providing more details about the parenting practices of the study's respondents; 5) Consider adding a dedicated module addressing contemporary parenting challenges, such as gadget addiction, online gaming, pornography, and other related issues.

Validation by Parenting Practitioner

Validation data from the parenting practitioner, Uyun Mulyanah, S.Pd., M.M., from the NLP Great Parenting Community, were obtained as follows:

Table 6. Result Score of Validation by Parenting Practitioner

NO	INDICATOR	SCORE	MAXIMUM SCORE	AVERAGE
1	Content relevance	10	12	3,33
2	Material comprehension	8	8	4,00
3	Alignment with Islamic parenting values	8	8	4,00
4	Practical implementation	8	8	4,00
5	Potential impact	9	12	3,00
Total / Average		**43**	**48**	**3,67**
Percentage of All Indicators			**92%**	

According to the parenting practitioner validation, Table 14 shows an overall average score of 3.67 out of 4.0, or 92%. This score indicates that the module is categorized as "very feasible." The parenting practitioner suggested that the researcher include a summary at the end of each module to help readers who may not have enough time to read the full module.

Based on the evaluation results from all validators, the summary as follows:

Table 7. Validation Scores Summaries by Experts

NO	VALIDATOR	AVERAGE SCORE	PERCENTAGE SCORE
1	Language Expert	3,23	81%
2	Module Expert	3,72	93%
3	Religious Studies Expert	3,72	93%
4	Psychology Expert	3,97	99%
5	Parenting Practitioner	3,67	92%
Final Score		**3,66**	**92%**

Based on Table 15, it can be concluded that the parenting module developed by the researcher has received high scores from various experts, with an overall average score of 3.66 out of 4.0 (92%). This indicates that the module is very feasible to be used as a guide for parents,

particularly in the context of parenting for 'walisantri' at the junior high school level. However, the module assessed by the experts has been revised and improved. All suggestions provided by the validators have been used as references for refining the second prototype of the module.

CONCLUSION

Based on the discussion, it can be concluded that the development of a parenting module for Islamic boarding schools is highly needed. This is evidenced by the majority of respondents stating that there is no parenting program available at their boarding schools, with 82.4% of boarding school administrators and 72.2% of parents/guardians of students ('walisantri') indicating the absence of such programs. Furthermore, 88.2% of boarding school administrators and 60.8% of parents/guardians stated that no module is used in the parenting program. Additionally, 100% of boarding school administrators and 96.2% of parents/guardians believe that a training module is very important, and they strongly agree with the development of a parenting module for parents/guardians of junior high school students ('walisantri'). Furthermore, the parenting module for students in Islamic boarding schools developed through this research was considered very feasible by experts. This is indicated by an accumulated feasibility score of 92% with details of a feasible assessment of 81% from language experts, 93% from module experts, 93% from Islamic material experts, 99% from psychology experts, and 92% from parenting experts.

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