

## The Formation of Abhekteh (*Devotional*) Character In Children In Family Care of Kyai Madura

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### Abstract

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**Keywords:**

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character;  
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*This study aims to examine the formation of the character "Abhekteh" (devotion) for children in the care of Kyai families in Madura. The concept of "Abhekteh" is a cultural and religious value that underlies the behavior of devotion to parents and elders, which is highly respected in Madurese society. The research method used is a qualitative phenomenological approach to explore the formation of the character of abhekteh (devotion) in children in the care of the families of Madurese kyai with data collection techniques in the form of observation, in-depth interviews, and documentation. The research respondents consisted of kyai families, consisting of fathers (kyai) and mothers (nyai). Data analysis was carried out thematically to understand the mechanism of internalization of Abhekteh values in everyday life. The results of the study indicate that parenting practices in Madurese kyai families to form abhekteh (devotion) characters in children is a complex and*

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*multidimensional process. The approach used tends to be authoritative, combining firmness in instilling abhekteh values with warmth and open communication. The main methods used include role models, habituation, dialogue, reflection, and involvement in social activities. The implications of these parenting practices include the internalization of deep moral values in children, the development of emotional and spiritual intelligence, the formation of a strong cultural identity, increased ability to adapt to changing times, the development of social and leadership skills, and the strengthening of family ties and social cohesion of the community.*

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**Abstrak**

**Kata Kunci:**  
Pembentukan Karakter;  
Abhekteh (Berbakti);  
Anak;  
Pengasuhan;  
Keluarga Kyai Madura;

Penelitian ini bertujuan untuk mengkaji pembentukan karakter "Abhekteh" (berbakti) pada anak-anak dalam pengasuhan keluarga Kyai di Madura. Konsep "Abhekteh" merupakan nilai budaya dan religius yang mendasari perilaku berbakti kepada orang tua dan orang yang lebih tua, yang dijunjung tinggi dalam masyarakat Madura. Metode penelitian yang digunakan adalah pendekatan kualitatif fenomenologis untuk mengeksplorasi pembentukan karakter abhekteh (berbakti) pada anak dalam pengasuhan keluarga kyai Madura dengan teknik pengumpulan data berupa observasi, wawancara mendalam, dan dokumentasi. Responden penelitian terdiri dari keluarga kyai, terdiri dari ayah (kyai) dan ibu (nyai). Analisis data dilakukan secara tematik untuk memahami mekanisme internalisasi nilai-nilai Abhekteh dalam kehidupan sehari-hari. Hasil penelitian menunjukkan bahwa praktik pengasuhan dalam keluarga kyai Madura untuk membentuk karakter abhekteh (berbakti) pada anak merupakan proses yang kompleks dan multidimensi. Pendekatan yang digunakan cenderung bersifat otoritatif, menggabungkan ketegasan dalam menanamkan nilai-nilai abhekteh dengan kehangatan dan komunikasi terbuka. Metode utama yang digunakan meliputi keteladanan, pembiasaan, dialog, refleksi, dan keterlibatan dalam kegiatan sosial. Implikasi dari praktik pengasuhan ini meliputi internalisasi nilai-nilai abhekteh yang mendalam pada anak, pengembangan kecerdasan emosional dan spiritual, pembentukan identitas kultural yang kuat, peningkatan kemampuan adaptasi terhadap perubahan zaman, pengembangan keterampilan sosial dan kepemimpinan, serta penguatan ikatan keluarga dan kohesi sosial Masyarakat.

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## 1. Introduction

The Social change and globalization have presented challenges to traditional values in various societies, including in Indonesia. One of the values facing the pressure of this change is the concept of devotion to parents, which in the Madurese context is known as *abhekteh*. This phenomenon becomes even more complex when faced with the reality of the *kyai* family in Madura, which traditionally plays a central role in preserving religious and cultural values.

This study focuses on the formation of *abhekteh* character in children in the care of the Madurese *kyai* family. *Abhekteh*, as a manifestation of the concept of devotion in Madurese culture, has deep roots in Islamic tradition and local culture. This concept encompasses more than just obedience; it includes deep respect, dedication, and responsibility of children towards their parents (Ningsih, 2020). In the *kyai* family, *abhekteh* has an additional dimension related to the preservation of *pesantren* values and religious leadership (Apud, et al., 2020).

Data shows a decreasing trend in the level of obedience of children to parents among urban communities (Supriyanto, et al., 2017). However, in rural areas of Madura, especially in Islamic boarding schools, *abhekteh* values are still strongly maintained (Siswanto, 2003). This phenomenon raises questions about how the *kyai* family, as a spiritual and social leader, maintains and instills *abhekteh* values amidst the current of modernization. *Kyai*, as a central figure in the social structure of Madura, plays a unique role in shaping the character of the younger generation. Nu'man, (2023) defines *kyai* as a leader of an Islamic boarding school who teaches classical Islamic books to students. However, the role of *kyai* goes beyond the boundaries of the Islamic boarding school; they are role models who influence the values and norms of society at large. In this context, the parenting pattern applied in the *kyai*'s family becomes a significant model for the surrounding community,

Previous research by Supraptiningsih et al, (2023) revealed that parenting patterns in Madurese families generally tend to be authoritarian. However, this study did not specifically examine the *kyai*'s family. Meanwhile, Supriyanto Supriyanto et al., (2022) found that *kyai* in Madura adopted a more flexible approach in leading their *pesantren*, combining traditional values with modern needs.

The Qur'an and hadith provide a strong foundation for the concept of devotion to parents. Surah Al-Isra verses 23-24 explicitly instruct to do good to parents and speak gently to them. Imam Al-Ghazali in the book *Ihya Ulumuddin* emphasizes that devotion to parents is an obligation that is equal to worship to Allah (Salaeh et al, 2023). This theological understanding forms the foundation for the practice of *abhekteh* in Madurese society, especially among *kyai* families.

From a psychological perspective, the concept of devotion to parents is known as Filial Piety. Li, et al., (2021) explains that Filial Piety includes an attitude of obedience, obedience, and care for parents, as well as standards and principles for respecting and caring for parents. Sánchez-Núñez et al, (2020) revealed that children who are accustomed

to being devoted and respecting their parents tend to have higher emotional intelligence and healthier social relationships in adulthood.

In the Madurese context, *abhekteh* can be seen as an important element of social capital that maintains the structure and harmony of society. The uniqueness of Madurese culture, especially in terms of respect for the figure of the kyai, provides an additional dimension to the concept of *abhekteh*. Aini, et al., (2023) describes Madurese society as a community that highly respects the social hierarchy, with the kyai at the top of the structure. This respect is not only social, but also religious, considering the role of the kyai as a spiritual leader.

However, modernization and globalization bring new challenges to the preservation of traditional values such as *abhekteh*. Access to global information, changes in education patterns, and increasing social mobility have changed the perspective of the younger generation on the concept of obedience and respect for parents. The kyai family, as the guardian of tradition, must navigate these changes while maintaining the essence of the values they uphold.

This study took the locus at the Nurul Hikmah Islamic Boarding School, Blumbungan, Pamekasan, Madura. The selection of this location was based on the reputation of the Islamic boarding school as one of the influential centers of traditional Islamic education in Madura. The kyai family who leads this Islamic boarding school has demonstrated the ability to maintain traditional values while adapting to the demands of modernity, making it an ideal object of study to understand the dynamics of the formation of *abhekteh* characters.

Initial findings of the study indicate that parenting patterns in the kyai family at the Nurul Hikmah Islamic Boarding School combine elements of various parenting approaches. The authoritarian aspect is seen in the kyai's firmness in instilling religious and traditional values. However, democratic elements also appear in the form of family discussions about the future of children and the Islamic boarding school. Meanwhile, the permissive aspect is seen in the freedom given to children to develop interests outside the context of the Islamic boarding school.

Thus, this research on the formation of *abhekteh* character in children in the care of the Madurese kyai family is not only locally relevant, but also has global significance in understanding the interaction between tradition, modernity, and character formation in the context of family and society.

## 2. Methods

This study uses a qualitative phenomenological approach to explore the formation of *abhekteh* (devoted) character in children in the care of Madurese kyai families. In this study, a phenomenological approach is applied to understand the reality of child care carried out by Madurese kyai families in the modern era, especially in maintaining *abhekteh* values amidst the challenges of modernization. This study was conducted at the Nurul Hikmah Islamic Boarding School, Blumbungan, Pamekasan, Madura. The selection of this location was based on the status of the Islamic boarding school as one of the influential traditional

Islamic educational institutions in Madura. The subjects of this study were kyai families who lived at the Nurul Hikmah Islamic Boarding School. The subjects selected were kyai families who had school-age children, especially those in the process of care involving *abhekteh* values. The researcher interviewed the kyai family, consisting of the father (kyai) and mother (nyai), who have important roles in the education and care of children in the Islamic boarding school environment. Data collection techniques include interviews, observation and documentation. Finally, data analysis was carried out by data reduction, data presentation, and checking conclusions to ensure the validity of the research results.

### **3. Result and Discussion**

#### **Childcare Practices Applied in the Family of Kyai Madura in Forming the Character of Abhekteh**

The concept of *abhekteh* itself is deeply understood by the kyai and nyai as a form of respect and obedience that goes beyond mere physical obedience. This was also explained by Kiai Anis Cipta Dewata who stated that *Abhekteh* is an attitude of deep respect and obedience towards parents, teachers, and religious figures" which includes spiritual and emotional respect that is deeply rooted in Islamic tradition and Madurese culture. In line with that, Kiai Junaidi emphasized that *Abhekteh* is not just ordinary obedience, but rather an attitude rooted in sincere appreciation and recognition of their wisdom and life experiences. This deep understanding is the foundation for parenting practices applied in the families of Madurese kyai. The kyai and nyai realize that the formation of *abhekteh* character is not an instant process, but requires consistency and integration in everyday life. The kyai and nyai realize that the formation of *abhekteh* character is not an instant process, but requires consistency and integration in everyday life. As expressed by Nyai Luluk Mukarromah, who stated that *abhekteh* is not just a concept that is taught, but a value that must be internalized through practice and example.

In its implementation, parenting practices to form *abhekteh* characters involve several main aspects. First, modeling behavior by parents. Kyai and nyai realize that they must be the main role models in practicing *abhekteh*. Kiai Junaidi also explained that as parents, they try to show *abhekteh* to each other in front of their children, so that they have real examples in the family. This is in line with Albert Bandura's social learning theory which emphasizes the importance of role models in shaping children's behavior (Bandura, 1989). Second, this parenting practice involves ritualization and habituation. Various routine activities in the family are designed to strengthen *abhekteh* values. For example, the tradition of *sungkem* every Eid al-Fitr, the habit of kissing parents' hands before leaving and returning from school, and the routine of reading the Qur'an together. Kiai Anis Cipta Dewata stated that having a habit of reading the Qur'an together every night, where children take turns leading the reading, teaches them to respect turns and appreciate each other's abilities. These practices are in line with Pierre Bourdieu's habitus theory, which explains how values are internalized through repeated social practices (American Journal of Sociology, 2019).

The third, *abhekteh* parenting also involves open communication and dialogue. Although *abhekteh* is often associated with obedience, kyai and nyai emphasize the importance of dialogue and understanding. Nyai Luluk Mukarromah explained that she always tries to explain the reasons behind every command or prohibition, so that they understand the context and underlying values. This approach is in line with the concept of authoritative parenting put forward by Diana Baumrind, where parents combine firmness with warmth and open communication (Sadeghi et al., 2022).

The fourth, *abhekteh* parenting practices also involve introducing children to a broader social context. Kyai and nyai often involve their children in pesantren and community activities. Kiai Junaidi stated that he often invited children to be involved in social activities in Islamic boarding schools or the community, where they could see firsthand how *abhekteh* is practiced in a broader context. This practice is in line with Urie Bronfenbrenner's theory of human development ecology, which emphasizes the importance of interaction between individuals and various social systems in child development (Bronfenbrenner, 1994).

The fifth, *abhekteh* parenting also involves the development of critical and reflective thinking. Kyai and nyai encourage their children not only to follow the rules blindly, but also to understand the reasons behind them. Kiai Anis Cipta Dewata explained that to encourage children to ask and discuss the reasons behind every piece of advice or command given. This approach is in line with Kohlberg's theory of moral development, which emphasizes the importance of moral reasoning in character formation (J. S. Fleming, 2006).

The biggest challenge in forming *abhekteh* character in children in this modern era is the very strong influence of globalization and information technology. To face this challenge, the kyai and nyai adopted a more adaptive and contextual approach in teaching *abhekteh*. Nyai Luluk Mukarromah said that teaching *abhekteh* does not mean blind obedience, but respect based on understanding and affection. This approach involves reinterpreting the concept of *abhekteh* to remain relevant to the contemporary context. For example, *abhekteh* in the use of social media is taught as a form of digital responsibility and online communication ethics. The practice of nurturing *abhekteh* in the families of Madurese kyai also involves an important role from the wider community. In addition to parents, other figures such as grandparents, senior ustadz at Islamic boarding schools, and even senior students also play a role in shaping the character of *abhekteh* in children. This shows that nurturing *abhekteh* is not only the responsibility of parents, but involves the entire social ecosystem around the child. This approach is in line with the concept of "it takes a village to raise a child" which emphasizes the importance of the role of the community in raising children (A. R. et Al, 2022).

There are several aspects of the kyai's family upbringing that show authoritarian nuances, especially in terms of adherence to religious values and traditions. However, the approach taken emphasizes understanding and internalizing values, rather than just blind obedience. Recent research shows that authoritative parenting styles are

consistently associated with positive child development outcomes, including better social competence, higher academic achievement, and fewer behavioral problems (Chuibin Kong and Fakhra Yasmin, 2022). Lickona's character formation model, which emphasizes three components of character (moral knowledge, moral feelings, and moral actions), is also reflected in the kyai's family parenting practices. They not only teach the 'what' of *abhekteh*, but also the 'why', develop genuine empathy and respect, and provide opportunities for children to practice *abhekteh* values in everyday life. This holistic approach is in line with the findings of recent research by (Sunaryo and Fauziati, 2023) which shows that a comprehensive character building approach, involving cognitive, emotional, and behavioral aspects, is more effective in developing strong character in children.

### **The Reasons Why the Kyai Madura Family Implements Parenting Practices in Forming Children's *Abhekteh* Characters**

#### **a. Preserving Traditional and Spiritual Values**

One of the fundamental reasons why the kyai Madura family implements parenting practices to form *abhekteh* characters is the desire to preserve traditional and spiritual values that have long been rooted in Madurese culture. *Abhekteh*, as defined by Kiai Anis Cipta Dewata, is an attitude of deep respect and obedience to parents, teachers, and religious figures. The parenting practices implemented by the kyai family can be seen as an effort to ensure that these values are not only maintained, but also internalized by the next generation. This is in line with research conducted by (Sugiarto, 2022) which shows that traditional values, including *abhekteh*, play an important role in shaping the identity and social cohesion of the Madurese community.

The Parenting practices that are oriented towards the formation of *abhekteh* character can also be understood as a form of transmission of Islamic knowledge and values that have long been an integral part of the identity of the Madurese community. This is in line with research conducted by (Wildan, et al., 2023) which found that values such as *abhekteh* play an important role in shaping not only the individual character of students, but also in maintaining social cohesion and the cultural identity of the Madurese community more broadly.

#### **b. Building Moral and Ethical Foundations**

Kiai Anis Cipta Dewata emphasized that in teaching *abhekteh*, they always try to explain the reasons behind each command or prohibition, so that children understand the context and underlying values. This approach reflects an effort to instill a deep understanding of moral values, not just blind obedience. Furthermore, Kiai Junaidi explained that *abhekteh* teaches children to respect with deep understanding. Research conducted by (Solihin & Hasanah, 2020) on character education in Indonesian Islamic boarding schools supports this approach. The study found that a holistic approach to character education, which involves a deep understanding of moral values, is more effective in shaping long-term ethical behavior than an approach that only emphasizes compliance with rules.

Nyai Luluk Mukarromah also emphasized the importance of integrating *abhekteh* values with critical thinking. This view is in line

with current research in the field of moral psychology. A study conducted by (Paralta, et al., 2023) shows that individuals who have a strong and well-internalized moral understanding are better able to deal with ethical dilemmas in complex and changing contexts.

**c. Shaping Social Identity and Character**

Abhekteh is seen as a key element in shaping how children interact with society and position themselves in social structures. Research conducted by (Sobaya et al., 2023) on Javanese Islam supports this view. The study shows that respect practices such as abhekteh play an important role in shaping social identity and maintaining community cohesion.

In addition, parenting practices oriented towards abhekteh are also seen as a way to prepare children to face social challenges outside the pesantren environment. This is in line with (Chudzaifah, et. al., 2022) who found that successful pesantren are those that are able to prepare their students to face social realities outside the pesantren, while still maintaining their core values.

**d. Maintaining Family and Community Harmony**

The fourth reason that drives the Madurese kyai family to implement parenting practices to form abhekteh character is the desire to maintain harmony, both within the family and the wider community. Abhekteh is seen as a principle that facilitates harmonious relationships between generations and in the social structure in general. This view is in line with the theory of social capital developed by Putnam. This theory states that social norms such as trust and reciprocity play a key role in facilitating cooperation and social cohesion. In this context, abhekteh can be seen as a form of social capital that facilitates harmonious and productive relationships in society (P. Z. et Al, 2020).

**e. Preparing the Next Generation with Character**

The kyai family views abhekteh as a key component in forming individuals who are able to face the challenges of the modern world while maintaining traditional values. This view is in line with recent research in the fields of positive psychology and emotional intelligence. A study conducted by (Urquijo & Extremera, 2019) shows that individuals with high emotional and social intelligence tend to be more successful in their careers and personal lives.

**f. Maintaining a Balance between Tradition and Modernity**

The Madurese Kiai family realizes that in the era of globalization, their children will face challenges and opportunities that may be very different from previous generations. Therefore, their parenting practices aim to equip children with moral values that can be a moral compass, while still providing room for adaptation and innovation.

In addition, the Madurese Kiai family reflects the awareness that in the global era, traditional values such as morals need to be not only maintained, but also communicated and shared in a broader context. This view is in line with the acculturation theory developed by Berry. This theory states that individuals and groups can maintain important aspects of their native culture while adapting to new cultural elements (Alashqar, 2023).



### **g. Building Resilience and Adaptability**

The kyai family realizes that the world faced by the next generation will be full of change and uncertainty. Therefore, they view *abhekteh* not only as a rigid traditional value, but as a principle that can help their children face and adapt to various challenges. This is in line with Gartland, (2019) who found that children who have a strong but flexible value system tend to be more resilient in the face of adversity and change.

### **h. Forming Ethical Leadership**

As a family that has an important position in society, the kyai realize their responsibility to shape not only their own children, but also future leaders of society. This view is in line with the concept of "adaptive leadership" developed by Heifetz and Linsky. This theory emphasizes the importance of leaders being able to understand the context, challenge existing assumptions, and lead change while maintaining core values (Sabato, 2021).

### **i. Strengthening Cultural Identity in the Global Era**

In an era where cultural boundaries are increasingly blurred and global influences are increasingly strong, the kyai family views *abhekteh* as a means to maintain and strengthen Madurese cultural identity. This view is in line with the concept of "glocalization" developed by Robertson. This concept describes the process by which local and global values interact, producing a unique synthesis that maintains local elements while adopting global aspects (Wiranata, 2021).

### **j. Developing Spiritual and Emotional Intelligence**

The kyai family views *abhekteh* not only as a rule of behavior, but as a means to develop a deeper understanding of oneself, others, and relationships with the Almighty. This view is in line with the concept of "emotional intelligence" developed by (Israelashvili, et al., 2019) which emphasizes the importance of the ability to recognize and manage one's own emotions and understand the emotions of others.

### **k. Building Moral Resilience in the Digital Era**

The families of the Madurese kiai recognize that the digital world brings new challenges in terms of ethics and morality, and *abhekteh* is seen as a foundation that can help children navigate this complex moral landscape. This view is in line with the concept of "digital literacy" developed by Buckingham. Buckingham emphasized that digital literacy is not just about technical skills, but also involves the ability to critically evaluate information and participate ethically in digital culture (Ain & Novianti, 2021).

### **l. Preparing the Next Generation of Islamic Boarding Schools**

As a family of kyai who has responsibility for the continuity of Islamic boarding schools, they view *abhekteh* as a key value that must be possessed by future leaders and teachers in Islamic boarding schools. This is in line with research conducted by Baharun, (2023) on the tradition of Islamic boarding schools in Indonesia supporting this approach. The study found that the sustainability and development of Islamic boarding schools are highly dependent on the ability of the next generation to understand and adapt the traditional values of Islamic boarding schools in a modern context.

### **Implications of Parenting Practices Implemented in the Family of Madurese Kyai in Shaping Children's Abhekteh Character**

The parenting practices implemented create a strong foundation for the internalization of abhekteh values from an early age. The kiai integrate the concept of abhekteh into the family's daily routine, making this value a natural part of children's lives. For example, Kiai Anis Cipta Dewata explained that children in his family always kiss their parents' hands before leaving and returning from school or Islamic boarding school. This simple yet consistent practice instills a sense of respect and emotional closeness between children and parents. This is in line with Kohlberg's theory of moral development which states that children initially learn moral values through imitation and habituation before they can understand the reasons behind the behavior (Asfiyah, 2023).

The parenting approach implemented by these kiai results in a deeper and more contextual understanding of abhekteh. Rather than teaching abhekteh as blind obedience, the kiai emphasize the importance of understanding and sincere intentions. Kiai Junaidi, for example, encouraged his children to ask questions and discuss the reasons behind every piece of advice or command given. This approach is in line with Piaget's cognitive development theory, which emphasizes the importance of children being active in building their own understanding of the world around them (Marinda, 2020).

The parenting practices implemented by the families of Madurese kiai also have implications for the development of children's social and emotional skills. Abhekteh, as explained by the informants, is not only about obedience, but also includes aspects of empathy, social sensitivity, and the ability to communicate politely. Recent research by (MacCann. et al., 2019) shows that emotional and social intelligence have an equally important role as intellectual intelligence in determining a person's success in the modern era.

The parenting approach implemented by the families of Madurese kiai also has implications for the development of their children's cultural identity. Through abhekteh practices, children not only learn about universal moral values, but also about Madurese cultural heritage specifically. This is in line with the results of research (Yu & Smith, 2021) which states that awareness and pride in ethnic identity are important factors in healthy psychological development in children from certain minority groups or subcultures.

Parenting practices in the families of Madurese kiai also have implications for the development of children's resilience and adaptability. The kiai realize that their children will face a world that is very different from previous generations. Therefore, they strive to instill abhekteh values in a flexible and adaptive way. Recent research on cultural resilience shows that children who have a strong understanding of their cultural values tend to be more resilient in facing the challenges of globalization (Osher et al., 2020).

Parenting practices in the families of Madurese kiai also have implications for the development of critical thinking skills and ethical decision-making. Although abhekteh is often associated with obedience, the kiai emphasize the importance of dialogue and critical thinking in its

application. This approach is in line with Kohlberg's theory of moral development at the post-conventional stage, where individuals are able to make ethical decisions based on internalized universal principles, rather than simply blindly following rules (Sunaryo and Fauziati, 2023).

Parenting practices in the families of Madurese kiai also have implications for the development of social awareness and communal responsibility. *Abhekteh*, as explained by the informants, is not limited to vertical relationships between children and parents or students and teachers, but also includes horizontal relationships with the wider community. This is in line with the concept of "social responsibility" put forward by social psychologists such as Bandura who emphasize the importance of developing a sense of social responsibility from an early age to form a cohesive and empathetic society (Abdullah, 2019)

Parenting practices in the families of Madurese kiai also have implications for the development of leadership skills. As children of kiai, they are expected to be role models for students and the wider community. Recent research by (Chatman, 2020) on transformational leadership shows that effective leaders are those who are able to inspire and motivate their followers through strong values and visions.

Parenting practices in the families of Madurese kiai also have implications for the development of children's spirituality. *Abhekteh*, as explained by the informants, has a strong spiritual dimension, rooted in Islamic teachings and the traditions of Islamic boarding schools. Recent research by (Richter, 2021) on the psychology of religion shows that spirituality that is well integrated into everyday life can be a significant source of strength and resilience for individuals in facing life's challenges.

Parenting practices in the families of Madurese kiai also have implications for the development of children's self-confidence and self-esteem. Although *abhekteh* emphasizes respect for others, the kiai also emphasize the importance of respecting oneself. This is in line with the results of research (Clucas, 2024) which emphasizes the importance of a balance between self-respect and respect for others in the formation of healthy self-esteem.

Parenting practices in the families of Madurese clerics also have implications for the development of conflict management skills in children. *Abhekteh*, as explained by the informants, does not mean avoiding conflict, but rather managing it in a constructive and respectful manner. Recent research by (Garfield, 2021) on conflict resolution shows that the ability to manage conflict constructively is a key skill in building healthy and productive interpersonal relationships.

Parenting practices in the families of Madurese clerics also have implications for the development of effective communication skills in children. *Abhekteh*, as explained by the informants, strongly emphasizes the importance of polite and respectful communication. Recent research by (Srivastava, 2022) on interpersonal communication skills shows that effective communication skills are one of the strongest predictors of success in various aspects of life, including career and personal relationships.

Parenting practices in the families of Madurese clerics also have implications for the development of self-discipline in children. *Abhekteh*, as explained by the informants, requires consistency and commitment to be practiced daily. Recent research by (Alhadabi and Karpinski, 2020), on "grit" or perseverance shows that self-discipline and consistency in pursuing long-term goals are key factors in achieving success, even more important than talent or IQ.

The parenting practices in the families of Madurese clerics also have implications for the development of cultural intelligence in children. Through the teaching of *abhekteh*, children not only learn about Madurese culture, but are also prepared to interact with other cultures. Recent research by (Wawrosz, 2024) on cultural intelligence shows that this ability is increasingly important in the era of globalization, where cross-cultural interaction is inevitable in various aspects of life.

The parenting practices in the families of Madurese clerics also have implications for the development of time management skills in children. *Abhekteh*, as explained by the informants, includes respect for time and commitment. Recent research by (Trentepohl. et al., 2022) on time management shows that the ability to manage time well is positively correlated with academic achievement and job satisfaction. Parenting practices in the families of Madurese clerics also have implications for the development of decision-making skills in children. Although *abhekteh* emphasizes respect for authority, the clerics also encourage children to learn to make their own decisions. Recent research by (Ersoy, 2019) on decision making shows that the ability to make wise decisions is a skill that can be trained and developed from an early age.

The parenting practices in the families of Madurese for kiai also have implications for the development of awareness of the importance of knowledge. *Abhekteh*, as explained by the informants, also includes respect for knowledge and people of knowledge. Recent research by (Macnamara, 2023) on "growth mindset" shows that the belief that intelligence and ability can be developed through effort and learning is a key factor in achieving high academic achievement.

The parenting practices in the families of Madurese for kiai also have implications for the development of introspection and self-evaluation skills in children. The kiai teach that *abhekteh* also includes an attitude of humility and a willingness to improve oneself. Recent research by (Anshori, 2023) on self-awareness shows that the ability to evaluate oneself accurately and be willing to accept feedback is key to continuous self-development.

The parenting practices in the families of Madurese for kiai also have implications for the development of negotiation skills in children. Although *abhekteh* emphasizes respect, the kiai also teach children to be able to express their opinions or desires in an appropriate manner. Recent research by (Mandel, 2019) on negotiation shows that the ability to negotiate effectively is a key skill in various aspects of life, from personal relationships to professional careers. Parenting practices in the families of Madurese kiai also have implications for the development of emotional balance in children. *Abhekteh*, as explained by the

informants, also includes the ability to control emotions, especially in challenging situations. Recent research by Selasse, (2022) on emotional intelligence shows that this ability is very important for success in various aspects of life, including interpersonal relationships, mental health, and professional performance.

#### 4. Conclusion

This study reveals that parenting practices in the families of Madurese kyai to form abhekteh (devoted) characters in children is a complex and multidimensional process. The approach used tends to be authoritative, combining firmness in instilling abhekteh values with warmth and open communication. The main methods used include role models, habituation, dialogue, reflection, and involvement in social activities. The implications of this parenting practice include deep internalization of abhekteh values in children, development of emotional and spiritual intelligence, formation of a strong cultural identity, increased ability to adapt to changing times, development of social and leadership skills, and strengthening family ties and social cohesion in society. The practice of parenting abhekteh in the families of kyai Madura not only focuses on the formation of children's character individually, but also has a broad social dimension, contributing to the preservation of culture and strengthening the social structure of Madurese society

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