

## RELATIONSHIP BETWEEN ENABLING PARENTING STYLE AND TEACHER CONSTRAINING WITH IDENTITY CRISIS RESOLUTION IN THE RELIGIOUS DOMAIN

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### Abstract

There is a problem of the failure of some students in resolving religious domain identity crises while in Islamic boarding schools because of the teacher's parenting style. Because this study aims to determine the relationship between enabling and constraining teacher parenting styles with the resolution of students' identity crisis in the religious domain. The research used an associative quantitative method with research subjects who were respondents to all of the Nurul Hakim Deli Serdang Modern Islamic Boarding School students who were classified as in the late adolescent phase. Using the parenting style scale to measure enabling and constraining variables, the exploratory scale and the commitment scale to measure identity crisis resolution variables. The hypothesis is associative with ordinal scale data. Meanwhile, to test the hypothesis using one of the analysis techniques of non-parametric statistical types, namely the Rank Spearman correlation test. There is a very strong relationship between teacher enabling parenting style and exploration in identity crisis resolution in the domain of religion. There is a very strong relationship between teacher enabling parenting style and commitment in identity crisis resolution in the religious domain. There is a weak relationship between teacher constraining parenting style and exploration in identity crisis resolution in the religious domain. There is a weak relationship between constraining teacher parenting style and commitment to resolution of identity crisis in the religious domain. There is a very strong relationship between teacher enabling parenting style and commitment in identity crisis resolution in the religious domain. There is a weak relationship between teacher constraining parenting style and exploration in identity crisis resolution in the religious domain. There is a weak relationship between constraining teacher parenting style and commitment to resolution of identity crisis in the religious domain. There is a very strong relationship between teacher enabling parenting style and commitment in identity crisis resolution in the religious domain. There is a weak relationship between teacher constraining parenting style and exploration in identity crisis resolution in the religious domain. There is a weak relationship between constraining teacher parenting style and commitment to resolution of identity crisis in the religious domain.

**Keywords:** *enabling and constraining parenting styles, exploration and commitment, identity crisis resolution.*

### 1. INTRODUCTION

Religious beliefs can make individuals feel happy, satisfied in life, and filled with positive feelings. Individuals who are satisfied with their lives can overcome anxiety and stress and view life as more meaningful. related to how a person deals with a crisis (Ihsani & Utami, 2022). Religion-based activities are a very important area for interpersonal as well as adolescent personal development. Young people who are involved in religious activities as well as social activities, and creative activities, have a higher level of personal expression that is relevant to the development of their identity (Hansen, DM, Larson, RW, & Dworkin, 2003). As stated by (Stojković et al., 2020) Religious activities are important for developing a sense of identity. In the Indonesian context, some adolescents decide to take part in various programs and religious education for several years

by becoming santri in Islamic boarding schools. They chose this decision so that their religious identity was properly formed. Traditionally, santri are students aged 12-20 years who study religion in Islamic boarding schools (Geertz, 2013). Islamic boarding schools are a type of indigenous school in Indonesia that not only have a strong emphasis on religious doctrine, but also refer to Indonesian traditional/cultural values (Madjid, 2013). Santri are students aged 12-20 years who study religion at Islamic boarding schools (Geertz, 2013). Islamic boarding schools are a type of indigenous school in Indonesia that not only have a strong emphasis on religious doctrine, but also refer to Indonesian traditional/cultural values (Madjid, 2013). Santri are students aged 12-20 years who study religion at Islamic boarding schools (Geertz, 2013). Islamic boarding schools are a type of indigenous school in Indonesia that not only have a strong emphasis on religious doctrine, but also refer to Indonesian traditional/cultural values (Madjid, 2013).

The word *pasantren* originates from the word attached to the word *santri* as a reference. *Pasantren* is a boarding location where students gather to study religious material under the leadership of a *kyai*. *Kyai* is a term given by the general public to someone who has deeper knowledge of Islam, or to a Muslim figure who serves as the head of a *pasantren* (Masrur, 2017). There are many students who have learned knowledge from the *kyai* and are used as teachers who can help the *kyai* in educating and guiding the students. The teacher is selected by the *kyai* based on input from senior students as well as alumni. Islamic religious lessons given by clerics and teachers to students in Islamic boarding schools are Islamic religious teachings that are inclusive, namely known as *rahmatan lik'alamiin* where the teachings of Islam emphasize peace on earth. They promote the teachings of the *wali sanga* who consistently promote tolerance along with support for local and global human rights.

However, behind the phenomenon of Islamic boarding schools which have such a positive face, there is a current fact which shows that there are a number of Islamic boarding schools connected to radicalism-terrorism networks. This is based on the latest data released by the National Counterterrorism Agency (BNPT) before Commission III of the House of Representatives (DPR) of the Republic of Indonesia on January 25 2022, that there are 198 Islamic boarding schools that are suspected of being affiliated with terrorist networks. Of that number, it is stated that there are 11 Islamic boarding schools affiliated with *Jamaah Anshorut Khalifah*, 68 Islamic boarding schools affiliated with *Jamaah Islamiyah (JI)*, and 119 Islamic boarding schools affiliated with *Ansharut Daulah*. The three groups have been declared as prohibited corporations by courts in Indonesia.

According to the researcher, the data is closely related to the facts in the last few decades which indicate that a number of alumni students from several Islamic boarding schools, both from Java and from outside Java, were exposed to religious radicalism which then caused them to be suspected of or involved in acts of violence and suicide bombings. themselves in the name of *jihād*. Among them were those involved in the Bali I bombings, Bali II bombings, the *Thamrin* bombings, and the *Ritz Carlton Hotel*, as well as the bombings at the *South Cirebon Police*, and others (Abubakar & Hemay, 2020). As a result of this action, taking the lives of innocent people, taking away the backbone of the family, the perpetrators are truly immoral. The problem is, how can someone who is known as a symbol of morality and humanism, such as a *santri*, be able to carry out actions that actually cause damage and disaster in the name of a religion that in fact teaches peace and love. Currently there are so many who are experiencing a crisis of identity or commonly referred to as a crisis of self-identity. They don't know what to behave, have principles, hope and do in the midst of a life full of choices of mindsets that offer their own "truth". The process of searching for self-identity can also be referred to as an identity crisis. Some adolescent identity crises are going well, but some are not going well. In the formation of self-identity, there are teenagers who go through this phase quickly, and some are slow, and there is even the possibility of failure. So, it is not taboo if there are teenagers who violate the norms and those who behave well in society. When viewed from the status of identity formation, Adolescents who violate the norm are most likely to be in *diffusion* status or a situation where adolescents lose

direction, do not explore, and are not committed to certain roles, so they cannot determine their own identity. They will easily avoid problems and tend to find solutions (satisfaction) immediately. Diffusion status is often experienced by teenagers who are rejected and do not get full attention. They tend to do things that are not accepted or disliked by society. Diffusion status is often experienced by teenagers who are rejected and do not get full attention. They tend to do things that are not accepted or disliked by society. Diffusion status is often experienced by teenagers who are rejected and do not get full attention. They tend to do things that are not accepted or disliked by society.

Currently, many of our families are experiencing a crisis of self-identity. They do not realize that each individual must adhere to certain principles, rules and guidelines to live life using a certain combination of mindsets that promise the truth for each individual. Some adolescent identity crises are going well, some are not going well. In the process of forming one's identity, some teenagers go through this phase quickly, while others are slower, and some even experience failure. Therefore, if there are teenagers who violate the law and have bad people as their playmates, then these teenagers can be said to be disobedient to norms and are in a condition that is not liked by society. Vice versa (Huriati & Hidayah, 2016). In the context of an identity crisis boarding school in the religious domain according to Griffith & Griggs, 2001 the status of religious identity is a conceptual framework that is defined as an exploration of and commitment to a particular area of religion/religion (Prawitasari, 2018). According to Erikson, the current pressing issue (cited by Papalia et al., 2013) is how to deal with identity "crises" versus identity confusion. Teenagers must realize this in order to become a unique person with a strong self-understanding and have a strong appeal in the general public. Identity changes when a teenager is able to overcome big problems, such as problems related to work, beliefs and daily life, politics, or the development of a healthy sexual identity (Untoro & Putri, 2019).

Quoted from Erikson (1968) identity resolution or the process of searching for or forming an identity is social. That is, the search or formation of identity is influenced by the interaction between adolescents and the people around them. A teenager can gain a lot of knowledge about their own characteristics, engage in social exploration and experimentation, develop self-awareness, and develop their own sense of identity regarding the proper role of these adolescents (Anindyajati, 2013). So in the context of Islamic boarding schools, parenting style is a form of social role that has a close relationship with the resolution of the identity crisis in the religious domain carried out by the santri. Referring to the theory of Hauser, et al (Hauser et.al, 1984, in Papini, Archer, 1994) cited by (Reichenbach et al., 2019) regarding parenting style, then the parenting style in the context of Islamic boarding schools is the tendency for teacher treatments in the process of interaction with students in the context of carrying out an intensive parenting role. Describes two models of parenting for adolescents, namely those that are enabling and constraining, both of which contain cognitive and affective components.

Supportive parenting style (enabling) will motivate adolescents to engage in exploratory activities and committed behavior as two crucial elements of identity crisis resolution (Marcia, 1967). Exploration is an attempt to resolve an identity crisis by carrying out a struggle that involves cognitive aspects and active questions to achieve goals, values and beliefs. Meanwhile, commitment is an effort to choose definitively among the various values and beliefs that have been explored, and to bind oneself and one's behavior consistently to that choice (Marcia et al., 1993). The parenting style that inhibits (constraining) has the potential to condition adolescents in a long crisis. Prolonged identity crisis will result in abnormal psychosocial problems. The theory shows a correlation between identity crisis and what is the background of the problem in this research, namely violent behavior in the name of religion committed by a small number of alumni students from several Islamic boarding schools. Therefore, researchers consider it important to conduct research on the resolution of the identity crisis in the religious domain by students based on the enabling and constraining parenting styles they receive from teachers. Explicitly this research can provide scientific information about the level of success or failure of students in dealing with

identity crises. While implicitly this research can provide scientific information about the percentage of students who have the potential to commit violent behavior in the name of religion.

Researchers in this study will use Marcia's conceptual identity status model which measures the level of identity crisis resolution of the students through exploratory behavior and commitment as two integral dimensions of identity crisis resolution variables. Based on these two dimensions, the next researcher classifies respondents into four identity statuses, namely: achievement, moratorium, foreclosure, and diffusion. The four identity statuses are defined by the researchers based on definitions that have been adapted by Orlofsky (Marcia et al, 1993), namely as follows, 1) Achievement, namely adolescents with exploratory behavior and high commitment; 2) Moratorium, namely teenagers with high exploratory behavior and low commitment; 3) Foreclosure, namely adolescents with low exploratory behavior and high commitment; 4) Diffusion. It is hoped that this research will be able to find solutions to the problem which is the background of this research by developing intervention programs that use Erikson's theory of psychosocial development with the aim of assisting students in dealing with identity crisis (identity crisis resolution), or psychosocial problems at an ongoing stage of development. they live

## **2. RESEARCH METHOD**

Considering that the hypothesis that the researcher put forward is associative, this research was designed with a correlational type. In this case the focus of the research is to analyze the correlation between teacher parenting style as a predictor variable consisting of enabling as variable X1 and constraining as variable X2 with the identity crisis resolution variable in the domain of religion as a criterion variable consisting of two sub-variables namely, Exploration as Y1 and Commitment as Y2. This study uses quantitative methods to test the validity and reliability of the instrument, as well as to analyze research data, both to answer the problem formulation and to test the research hypothesis. This study did not work based on sample data because researchers used a total population sampling technique. The researcher chose this sampling technique because he considered the relatively small population in this study, namely only 51 people, consisting of 30 class II Aliyah students and 21 class III Aliyah students. The population is determined based on level characteristics age classified in the late adolescent phase. Data collection techniques in this study used three scales, namely the scale teacher parenting style to measure enabling and constraining parenting styles as well as commitment and exploration scales to measure identity crisis resolution in the religious domain. The statement items in each of these scales are constructed based on their operational definitions and are arranged according to a Likert scale pattern which has four alternative answers, namely Very Appropriate (SS), Appropriate (S), Not Appropriate (TS), and Very Unsuitable (STS). This scale also has two groups of items, namely the group of items that support the statement (favorable) where the score range is 4-1 and the item group that does not support the statement (unfavourable) where the score range is 1-4. Before being used in research, these scales were tested on 30 students outside the research subject.

Empirical data collection was carried out from November 2022 to January 2023, the data obtained was first analyzed descriptively. To determine whether the teacher's parenting style tends to be enabling or constraining, in this case the researcher uses an ideal median standard based on the formula proposed by (Al Rasyid, 2015), which is as follows:

$$\text{Median} = 1 + (\text{highest score} + \text{lowest score})$$

The determination of the high and low results of the exploration scale and commitment is based on the median-split method as suggested by Orlofsky (Marcia et al., 1993). Once the median value is known computationally, it will be known the quantity of respondents who have high and low levels of exploration and commitment. This then becomes a guideline for classifying respondents in the identity status conceptualized by Marcia. After doing a descriptive analysis of the data obtained, then testing the hypothesis. Because it has an associative form of hypothesis with

ordinal scale data, the hypothesis testing in this study uses one of the analytical techniques of non-parametric statistical types, namely the Spearman Rank correlation test and without being followed by a significance test because this research works based on population data. The computation was carried out using the SPSS version 23 program. The criteria that the researchers used to determine the level of the strength of the relationship between variables in this study were the Correlation Coefficient Version Interpretation table de Vaus (Al Rasyid, 2015), which is as follows:

Table 1 Interpretation of the de Vaus Correlation Coefficient

Coefficient	Relationship Strength
0.00	No connection
0.01 – 0.09	Relationships are meaningless
0.10 – 0.29	Weak relationship
0.30 – 0.49	Moderate relationship
0.50 – 0.69	Strong relationship
0.70 – 0.89	Relationships are very strong
>0.90	The relationship is close to perfect

### 3. RESULTS AND DISCUSSION

#### 1) Description of Respondents' Perceptions of Teacher Parenting Style

Overview about enabling and constraining teacher parenting styles were obtained from the students' perceptual point of view through the teacher parenting style scale they answered. The range of results shows that the score obtained by respondents from the teacher's parenting style moves from the lowest score of 20 to the highest score of 80.

Table 2 Range of Parenting Style Scale Scoring Results

Number of Parenting Style Scale Items	Highest Item Score	Lowest Item Score	Highest Scale Score	Lowest Scale Score
20	4	1	80	20

The data in Table 2 is then operationalized in the ideal median benchmark formula version (Al Rasyid, 2015). The results are shown in Table 3 where the median value is at 51.

Table 3 Operationalization of the Median Benchmark Formula

Median Benchmark Formula	Formula Description	Formula Operations
$\text{Median} = \frac{1 + (st + sr)}{2}$	st : the highest scale score sr : lowest scale score	$\begin{aligned} \text{Median} &= \frac{1 + (80 + 20)}{2} \\ &= \frac{1 + 100}{2} \\ &= \frac{101}{2} \\ &= 50.5 \end{aligned}$

Based on the median value, the description of the teacher's parenting style according to the respondents can be seen that of the 51 students who became respondents in this study, there were 32 people (63%) who perceived that their teachers tended to apply an enabling parenting style, and as many as 19 people (37%) who judge that their teachers tend to adopt a constraining parenting style. Based on the frequency and percentage results in the table above, it is also described that

teachers who care for students at the modern Islamic boarding school Nurul Hakim Deli Serdang have a tendency to apply an enabling parenting style to their students.

Table 4 Description of Teacher Parenting Style According to Respondents

Score	Teacher parenting style	Frequency	Percent
≥ 51	Enabling	32	63%
< 51	Constraining	19	37%
	Amount	51	100%

**2) Description of Respondent's Identity Crisis Resolution in the Domain of Religion**

The settlement (resolution) of the identity crisis in the domain of religion experienced by respondents is largely determined by their exploratory behavior towards various views on the main issues in religion and their commitment to a religious view that has been studied and selected. Through these two crucial elements, identity crisis resolution in various domains including the religious domain can be measured. The researcher determines the high and low levels of exploration scores and respondents' commitment on the basis of the median criteria. The calculation as shown in table 5 shows that the median exploration value is 63. So respondents who get a score on the exploration scale ≥ 63 are categorized as having exploration activities that are at a high level in the religious domain. If the respondent has a score on the exploratory scale < 63, it is categorized at a low level.

Table 5 Median Exploration Calculation Results

N	Valid	51
	Median	63.00
	Range	48
	Minimum	41
	Maximum	89

Table 6 shows that the median value of commitment is 76. So respondents who get a score on the commitment scale ≥ 76 are categorized as respondents who have a commitment that is at a high level in the religious domain, and if respondents get a score < 76, they are categorized as respondents who have a commitment The low one.

Table 6 Commitment Median Calculation Results

N	Valid	51
	Median	76.00
	Range	46
	Minimum	50
	Maximum	96

Based on the median value of exploration and commitment, the description of the exploration activity and commitment of respondents in the resolution of identity crisis in the religious domain can be explained based on Table 7 below which shows that as many as 26 people or 51% of 51 respondents had high exploratory activity, and as many as 25 people or 49% of the 51 respondents had low exploratory activity in the resolution of identity crisis in the religious domain. Then the table above also shows that as many as 27 people or 53% of the 51 respondents have a high commitment, and as many as 24 people or 47% of the 51 respondents have a low commitment in the resolution of the identity crisis in the religious domain.

Table 7 Description of Respondents' Exploration Activities and Commitments

Score	Exploration	F	%	Score	Commitment	F	%
≥ 63	Tall	26	51%	≥ 76	Tall	27	53%
< 63	Low	25	49%	< 76	Low	24	47%
	Amount	51	100%		Amount	51	100%

### 3) Description of Respondent's Identity Status in the Domain of Religion

The median benchmark of exploration and commitment variables that have been obtained is then used as a guideline for classifying respondents into one of four identity statuses based on Marcia's conception which has been modified by Orlofsky (Marcia et al., 1993). In detail explained in the following table:

Table 8 Criteria for Categorization of Identity Status

Exploration Score Range	Commitment Score Range	Identity Status
≥63 = high exploration	≥76 = high commitment	<i>achievements</i>
≥63 = high exploration	≥76 = high commitment	<i>moratorium</i>
< 63 = low exploration	< 76 = low commitment	<i>Foreclosure</i>
< 63 = low exploration	< 76 = low commitment	<i>diffusion</i>

Referring to the above criteria, a description of the identity status classification of the respondents was obtained as a result of the resolution of the identity crisis in the religious domain which they carried out through exploration and commitment activities. This is descriptively explained in Table 9 which of the 51 respondents there were 25 people (49%) who had achieved Achievement Identity status, 1 person (2%) was still in the Moratorium Identity status, 2 people (4%) were in the Identity Identity status Foreclosure and a staggering 23 (45%) were in Diffusion Identity status. However, the data shows that in general respondents have succeeded in resolving the identity crisis in the religious domain they experienced through exploratory activities and high commitment behavior so that they can reach the peak of identity status.

Table 9 Description of Respondent's Identity Status

Identity Status	Frequency	Percentage
<i>achievements</i>	25	49%
<i>moratorium</i>	1	2%
<i>Foreclosure</i>	2	4%
<i>diffusion</i>	23	45%
<b>Amount</b>	<b>51</b>	<b>100%</b>

### 4) Description of Respondent's Domain Identity Status According to Teacher Parenting Style.

Description of the status of the respondent's identity in relation to enabling and constraining teacher parenting styles can be seen in the following table:

Table 10 Description of Respondents According to Identity Status and Parenting Style

Identity Status	Teacher Parenting Style			
	Enabling		Constraining	
	F	%	F	%
<i>achievements</i>	25	78%	–	–
<i>moratorium</i>	1	3%	–	–
<i>Foreclosure</i>	2	6%	–	–
<i>diffusion</i>	4	13%	19	100%
Amount	32	100%	19	100%

The data in the table above shows that of the 32 respondents who judged their teacher to apply an enabling parenting style, there were 25 people (78%) who had achieved achievement identity status. 1 person (3%) is still in the moratorium identity status, 2 people (6%) are in the foreclosure identity status, and there are 4 people (13%) who are in the diffusion identity status. The data also shows that 19 respondents who perceive their teacher as applying a constraining parenting style, all of them are in the diffusion identity status.

**Hypothesis test**

The results of testing the associative hypothesis in this study are summarized in the following table:

Table 11 Summary of Hypothesis Testing Results

No	hypothesis	N	Spearman Rank correlation coefficient value	Sig. 2 tails	Interpretation of de Vaus Version
1	There is a relationship between teacher enabling parenting style and exploration in the resolution of identity crisis in the religious domain in Islamic boarding school students of Modern Nurul Hakim, Deli Serdang Regency.	32	0.741	0.000	There is a very strong relationship
2	There is a relationship between teacher enabling parenting style and commitment in resolving religious domain identity crises in Islamic boarding school students of Modern Nurul Hakim, Deli Serdang Regency.	32	0.735	0.000	There is a very strong relationship
3	There is a relationship between teacher constraining parenting style and exploration in the resolution of religious domain identity crises in Islamic boarding school students of Modern Nurul Hakim, Deli Serdang Regency.	19	0.280	0.245	There is a weak relationship



4 There is a relationship between teacher constraining parenting style and commitment to resolution of religious domain identity crises in Islamic boarding school students of Modern Nurul Hakim, Deli Serdang Regency.	19	.0,120	0.624	There is a weak relationship
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## DISCUSSION

Islamic boarding schools as the oldest indigenous educational institutions in Indonesia are the context in which a number of students who were the respondents of this study lived, socialized and explored their cultural identities as well as being educated and cared for by teachers. Meanwhile, the teachers in the pesantren environment play the role of parents who care for the students. In the context of Islamic boarding schools, teachers and students are a family that not only has a social relationship, but also morally. Psychosocially, strong emotional turmoil and rapid cognitive development in adolescents is referred to as the intrapsychic aspect of identity crisis. This aspect gave birth to exploratory activities. However, in solving this aspect, it requires complex interactions with interpersonal experiences acquired by individuals (Abbasi, 2016). The interpersonal aspect of identity crisis is social roles or what adolescents get from social interactions. Completion of exploratory activities born from the intrapsychic aspect is largely determined by the social role obtained through social interaction (Guisinger & Blatt, 1994; Blatt & Blass, 1996). Contrary to research results (Ramdhanu & Sunarya, 2019) achievement of adolescent self-identity status is not affected by social interaction.

According to Erikson (in Yuliati, 2012) Social roles play an important role in influencing the success of adolescents in exploring for resolution (resolving) identity crises. According to the researcher, the theory presented by Erikson can be formulated as follows, namely that social roles determine the level of exploration and commitment carried out by adolescents. If the social role provides a psychological atmosphere that is conducive for adolescents to overcome their unstable emotional dynamics, and also provides support for their rapidly developing cognitive conditions, then adolescents will be psychologically motivated to carry out exploratory activities and high commitment. And this is a success in carrying out identity crisis resolution. The results of this study which are summarized in Table 11 are in line with research (Nasrudin, 2018) which states that there is a positive relationship between enabling and constraining parenting styles towards commitment in establishing identity status in the field of religion in students. Based on Erikson's theoretical formulation above, in the context of Islamic boarding schools Enabling parenting style can be referred to as a social role that strongly supports students both cognitively and affectively to explore and commit to resolving the identity crisis in the religious domain they face. In this regard, there are two reasons that researchers propose. First, this parenting style relieves the emotional turmoil experienced by students by encouraging students to express their emotions. This parenting style also affectively shows acceptance and tolerance towards students, so they have no fear of being different. Second, this parenting style supports the development of students' cognition by encouraging them to ask questions, solve problems, find new ideas, and convey their ideas and perceptions. Of course, students who acquire an enabling parenting style will have the convenience of carrying out all cognitive and affective activities both in the realm of exploration of the religious domain, as well as in the realm of commitment to the religious domain, such as conducting scientific exploration of various aspects of their religious teachings, selectively assessing religious figures, religious leaders who have extensive knowledge, and identify themselves according to these figures, and are diligent and confident in practicing the religious views that have been chosen based on long scientific studies. Conversely, the constraining parenting style theoretically does not

pay attention to the emotional dynamics of students by not giving them the opportunity to express their feelings and not showing acceptance of differences of opinion.

The results of hypothesis testing in this study have empirically proven the theoretical discussion above, where teacher's enabling parenting style has a very strong relationship with exploratory activity and commitment behavior. Meanwhile, the teacher's constraining parenting style has a weak relationship, both with exploratory activities and with committed behavior in the resolution of the identity crisis in the religious domain of Islamic boarding school students of Modern Nurul Hakim. The results of testing the hypothesis are supported by the results of descriptive statistics which show that the number of students with diffusion status is 23 (twenty three) students or 45% of the respondents studied, where as many as 19 (nineteen) students or 37% of them are contributed by parenting style. constraining and as many as 4 (four) students or 8% of them contributed by enabling parenting style. The number of students with foreclosure status is 2 (two) students or 4% of the respondents studied, and all of them are contributed by enabling parenting style. The number of students with moratorium status is as much as 1 (one) student or 2% of the respondents studied, and all of them are contributed by the enabling parenting style. The number of students with achievement status is as much as 25 (twenty five) students or 49% of the respondents studied, and all of them are contributed by the enabling parenting style. In connection with the results of this study, students found status diffusion (unclear identity), so a study reported by (Firdaus et al., 1995), revealed that adolescents who show unclear identity generally show various forms of behavioral problems, such as: reluctance to make commitments, do not want to make vocational choices, refuse to identify themselves, show confusion in the perspective of time, are often restless, feel inadequate, tend to identify themselves with strong leaders, show some confusion in gender roles, have poor work habits, do not unable to concentrate, always self-deprecating, often leaves class or school (truant), likes to go out at night, withdraws, intolerant, likes groups, likes to behave strangely, often violates the law and violates the values emphasized by parents and society (delinquency), and shows various forms of psychopathic behavior. This is also in line with research results (Hikmawati et al., 2021), (Muttaqin & Ekowarni, 2016).

#### **4. CONCLUSION**

There is a very strong relationship between teacher enabling parenting style and exploration in identity crisis resolution in the domain of religion. There is a very strong relationship between teacher enabling parenting style and commitment in the resolution of identity crisis in the religious domain. There is a weak relationship between teacher constraining parenting style and exploration in identity crisis resolution in the domain of religion. There is a weak relationship between teacher constraining parenting style and commitment to resolution of identity crisis in the domain of religion. Based on the identity status model conceptualized by Marcia, students with diffusion status where the teacher uses a constraining parenting style, students with foreclosure status where the teacher uses an enabling parenting style. Santri is in moratorium status where the teacher uses an enabling parenting style. Students have achievement status where the teacher uses an enabling parenting style. Identity status achievement is an indicator of the success of adolescents in resolving identity crises, so in the context of the modern Nurul Hakim Islamic boarding school, the students have succeeded in resolving identity crises in the domain of religion. Islamic boarding schools should motivate teachers to apply an enabling parenting style, because this parenting style can facilitate students who are experiencing an identity crisis in exploring aspects of their religious teachings. It is suggested to teachers who have applied the enabling parenting style to always maintain it, because this parenting style is able to motivate the development of the students' affection and cognition in a positive direction. To the students so that they are not easily instigated into an identity crisis in the religious domain.

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