

BOARDING SCHOOL PROGRAM STRATEGY IN AN EFFORTS TO FORM STUDENT CHARACTER AT SMAIT BUAHATI ISLAMIC SCHOOL JAKARTA

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Abstract. The state of life in the 21st century is very challenging and competitive. This has a significant impact, among others, on high levels of depression in addition to the availability of opportunities for those who have life competencies, as well as having multiliteracies that strengthen the physical, mental, and intellectual capacities of students. Therefore, students are required to have a strong character in order to face the challenges of the 21st century. (Daryanto & Karim, 2017). This study aims to organize a boarding school program in character formation at SMAIT Buahati Islamic School. The method used is descriptive qualitative with data collection techniques being the most important step in the study, because the goal is to obtain complete data. Data collection in this study the author did it by: Observation and interviews with informants namely SMAIT Buahati Islamic School Jakarta by asking questions to informants, in this case conducting interviews with the principal, curriculum division, student affairs, dormitory heads/musyriif-musyriifah, head of the Al Quran division, and the person in charge of ICB (Islamic Center Building). Test the validity of the data by comparing data obtained in the field such as observation notes, interviews, documentation studies. The results of the study indicate that the boarding school learning system for character building of students has a high success rate. In addition, students will be able to adapt as individuals and as a society in a small scope. In addition, character education through the boarding school system aims to form strong people, have good morals, are noble, tolerant, able to develop dynamically, and are oriented towards science and technology. SMAIT Buahati Islamic School has advantages in character building through the habituation of worship and positive behavior as well as learning the Qur'an which is a unique subject with a memorization target of 15-30 Juz. What makes researchers interested in researching at SMAIT Buahati Islamic School because character building is one of its advantages, with the ICB (Islamic Culture Building) agenda every week, Keputrian every week, Al-Matsurat reading together every morning, Al-Kahfi reading every Friday, Qur'an learning 4 days a week, Literacy Activities every Wednesday, Sharing Class with the homeroom teacher every Tuesday, LDKS (Basic Student Leadership Training) and Dormitory Weekly Study, SMAIT Buahati also offers full-day and boarding classes. Students are free to choose between full-day or boarding classes. SMAIT Buahati offers special scholarships for students who have completed 30 juz (chapters).

Keywords: *School Strategy, Boarding School, Character Building*

1. INTRODUCTION

The current digital wave is unstoppable, bringing those who can use it well, but often destroying one's dignity in various ways. Humans' lack of understanding of the digital world has led to various misuses of digital media at the personal, social, and national levels. Therefore, improving the quality of learning is one of the challenges for educators in Indonesia (Harian Jurnal Asia, 2016). Life in the 21st century is very challenging and competitive. This has a significant impact, among other things, on high levels of depression, despite the availability of opportunities for those who have life competencies and possess multiliteracies that strengthen students' physical, mental, and intellectual capacities. Therefore, students are required to have strong

character to face the challenges of the 21st century (Daryanto & Karim, 2017). Meanwhile, in Indonesia itself, there are still cases of character decline in the nation's children. According to Kompasiana news reports, *The Rise of Juvenile Delinquency in Indonesia and Solutions to Overcome It - Kompasiana.com*, in 2023 there were several cases of juvenile delinquency such as the Sarong War carried out by 7 teenagers in Gunung Kidul, Yogyakarta, and 72 teenagers who were about to brawl in Tangerang, As well as Klitih, or street crime committed by teenagers in Yogyakarta, and dozens of brawls in Central Jakarta, the perpetrators were mostly children or students still in junior high, high school, and vocational school, according to the news. <https://www.rri.co.id/daerah/307341/juli-2023-belasan-tawuranterjadi-di-jakarta-pusat>.

Various learning policies have been made by the government, such as the PKK (Strengthening Character Education) program in 2017, but it turns out that there are still cases of violence occurring in the school environment. In accordance with the strategic plan for 2020-2024 contained in the regulation of the Minister of Education and Culture Number 22 of 2020 concerning Pancasila Students, they are the embodiment of lifelong learners who have global competence and behave in accordance with the values of Pancasila with 6 main profiles as follows: Faithful, devoted to God Almighty and noble character, Global Diversity, Mutual Cooperation, Independent, Critical Thinking, Creative. According to (Wijayanti et al., 2022) the independent curriculum in the Pancasila Student Profile program aims to strengthen character education that hopes to give birth to superior Human Resources (HR) and are able to have character in accordance with the values of Pancasila through school cultural activities, intracurricular, projects, and extracurricular activities. In order to strengthen the implementation of character education, the Pancasila Student Profile can be realized through character education for students from an early age. In strengthening character education (PPK), students must technically be implemented through class-based, school-culture-based, and community-based PPK. Among class-based PPK is thematic learning that utilizes 21st-century competencies, most importantly, the ability to implement the 4Cs: critical thinking, creativity, collaboration, and communication, as well as possessing higher-order thinking skills (HOTS). Meanwhile, strengthening character education based on school culture takes the form of literacy activities. Daryanto & Karim (2017) also argue that literacy activities within educational units cannot preclude the possibility of collaborating with institutions, communities, and other communities outside the school environment. Public involvement is necessary because schools cannot implement their vision and mission alone. Therefore, various forms of collaboration and cooperation between communities and educational units outside the school are essential in strengthening character education.

When linked to emerging character education issues, schools in Jakarta are increasingly adopting boarding-based schools, better known as boarding schools. Grammatically, a boarding school consists of two words: "boarding" and "school." "Boarding" means dormitory, and "school." Boarding schools are considered capable of producing students with general knowledge and religious, modest, and independent personalities. Boarding schools are an educational model that integrates various intelligences to develop students' multiple intelligences, fostering intellectual abilities (fikir), moral abilities (zikr and qalb), and the ability to act based on skills (amal), as well as professionalism (Purwoko, 2021). Boarding schools combine a residence for students away from home and family with religious instruction and the study of

specific subjects.

As the result of school observation conducted, SMAIT Buahati Islamic School has an advantage in character building through habituation of worship and positive behavior as well as learning the Qur'an which is a unique subject with a memorization target of 15-30 Juz. What makes researchers interested in researching at SMAIT Buahati Islamic School is because character building is one of its advantages, with the ICB (Islamic Culture Building) agenda every week, Keputrian every week, Al-Matsurat reading together every morning, Al-Kahfi reading every Friday, 4 days a week Al-Qur'an learning, Literacy activities every Wednesday, Sharing Class with homeroom teachers every Tuesday, LDKS (Basic Student Leadership Training) and Dormitory Weekly Study, and also SMAIT Buahati has full day and boarding. Students are free to choose to attend full day or boarding. SMAIT Buahati provides special scholarships for students who have completed 30 juz. Especially for scholarship students are required to live in the dormitory SMAIT Buahati Islamic School Jakarta City also has many extracurricular activities that aim to develop students' skills, have adequate facilities and infrastructure to support the children's education process. Such as mosques, representative classrooms, laboratories, UKS, extracurricular rooms, principal's rooms, teachers' rooms, BK rooms, student dormitories, and laboratories. SMAIT Buahati Islamic School Jakarta City has a characteristic curriculum; SMA Buahati Islamic School curriculum is developed from the National Curriculum in accordance with the vision, mission, and Islamic values, The learning process uses the Multiple Intelligences System approach and Active Learning and Discovering Ability as a process of exploring students' competencies and talents to direct the right majors and professional choices. Based on the explanation explained above, researchers are interested in conducting research entitled "Boarding School Program Strategy in the Effort to Form Student Character at SMAIT Buahati Islamic School Jakarta.

2. LITERATURE REVIEW

2.1 Boarding School

2.2 In the Arabic dictionary, boarding school means madrasah dakhiliyyah, a school that provides regular meals and sleep for extended periods. (Yayan Rakhtikawati, 2021). According to Baktiar, a boarding school is a boarding school system where students, teachers, and school administrators live in dormitories within the school grounds for a specified period. Boarding schools are the solution. To face competition, schools must have innovative management strategies that differentiate them from other schools. Innovation is a breakthrough made by an organization in managing both its employees and its implementation processes, with the aim of achieving pre-planned goals outlined in the vision and mission. Previous research by Rimawati Septyaningsih (2020) explains that the presence of boarding schools in Indonesia is an effective educational model in fostering intelligence, skills, character building, and instilling moral values in students. Thus, children will become more aware of the values of truth, honesty, virtue, wisdom, and compassion, as universal values of religion. "However, in reality, there is still violence in boarding schools that is not accompanied by maximum supervision from the school," said Rimawati. "Although not in all boarding schools, if this is allowed to continue, it will develop and can lead to a moral crisis in students." Therefore, there needs to be guidance from schools in efforts to instill character in students, so that it is hoped that students in Indonesia can develop well as they should. If the next generation has good character and morals, the quality of

education in Indonesia will improve. With the boarding school learning system, character formation of students has a high success rate. In addition, students will be able to adapt as individuals and as a society in a small scope. In addition, character education through the boarding school system aims to form people who are resilient, have good morals, are noble, tolerant, able to develop dynamically, and are oriented towards science and technology.

2.3 Pembentukan Karakter Siswa

Character education, which has been a government initiative since 2009, is in accordance with Article 1, paragraph 1 of the National Education System Law Number 20 of 2003, which states:

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to possess spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state." A person is said to have character when they can respond to everything morally, which is applied in concrete actions through good behavior.

It can be concluded that character is the values instilled in a person through education and experience that become the foundation for their attitudes and behavior. According to Sofan, character education is a system of instilling character values in school members, encompassing the components of knowledge, awareness or will, and actions to implement these values.

It can be interpreted that character education is a behavior of school residents who in providing education must have character. In terms of character education, Samani and Hariyanto said that: Character education is anything positive that teachers do and influences the character of the students they teach. Character education is a conscious and sincere effort from a teacher to teach values to their students. Character education can also be defined as education that develops the noble character of students by practicing and teaching moral values and civilized decision-making in relationships with other humans and in their relationship with God.

Many experts and academics have mapped how individuals develop from birth to adulthood through various approaches. Jean-Jacques Rousseau (1712-1778) approached individual development through different stages. He believed that individuals are inherently good, but society holds them back. Therefore, education must be free from adult intervention, which contradicts the individual's developmental stages. These stages range from non-verbal education (the negative period), practical orientation (the age of intelligence), to the sensory-moral stage (education of the sensibilities) (Arthur, 2003). Jean Piaget (1896-1980), a researcher on moral and cognitive development, discovered that children learn values and morals through interactions with their environment. According to Piaget, there are four stages in the development of an individual's cognitive abilities: the sensory-motor stage (birth to twenty-four months), the preoperational stage (2-7 years), the concrete operational stage (7-12 years), and the formal operational stage (12-adulthood). Each of these stages influences how an individual connects reality, fiction, and knowledge. At the highest stage, an individual is capable of abstract thought.

3. RESEARCH METHODS

The research was conducted at SMAIT Buahati Islamic School, located on Jalan Mandor Munding, Setu, Cipayung District, East Jakarta. The stages in implementing research activities began with the proposal preparation stage, data collection, and writing the research report. Overall, this research was carried out from early July to December 2023. The research design used in this study was descriptive qualitative,

namely research that explains the research results clearly, comprehensively, and structured so that the results of this research can be understood by anyone who wants to get the information, then can be modified and applied in other educational institutions. Data collection techniques are the most important step in research, because the goal is to obtain complete data. The author collected data in this study through: Observation and interviews with informants, namely SMAIT Buahati Islamic School Jakarta by asking questions to informants, in this case conducting interviews with the principal, curriculum division, student affairs division, dormitory heads/musyrif-musyrifah, head of the Al Quran division, and the person in charge of the ICB (Islamic Center Building). Data validity was tested by comparing data obtained in the field, such as observation notes, interviews, and documentation studies related to the research focus and sub-focus, to obtain a common meaning, intent, and purpose. The researcher then confirmed the interview data, written in narrative form, with the informants. The collected data were then grouped according to their respective classifications and coded based on the sub-focus and information sources, as well as the data collection techniques used.

4. RESULTS AND DISCUSSION

Life in the 21st century is characterized by intense challenges and competition. This condition has significantly contributed to increasing levels of stress and depression, while at the same time offering opportunities for individuals who possess strong life skills and multiliteracy competencies that enhance their physical, mental, and intellectual capacities. Therefore, students are required to develop strong character in order to face the challenges of the 21st century (Daryanto & Karim, 2017).

This study aims to examine the organization of the boarding school program in character development at SMAIT Buahati Islamic School. The research employs a descriptive qualitative approach, as data collection is a crucial step in obtaining comprehensive and accurate information. Data were collected through observations and interviews conducted at SMAIT Buahati Islamic School Jakarta by engaging key informants, including the principal, curriculum coordinator, student affairs coordinator, dormitory supervisors (musyrif and musyrifah), the head of the Al-Qur'an program, and the person in charge of the Islamic Center Building (ICB). Data validity was ensured through triangulation by comparing data obtained from observations, interviews, and documentation.

The findings indicate that the boarding school learning system is highly effective in shaping students' character. Moreover, students are able to adapt both individually and socially within their community. Character education through the boarding school system aims to develop individuals who are resilient, morally upright, tolerant, dynamic, and oriented toward scientific and technological advancement. SMAIT Buahati Islamic School demonstrates strong character education through the habituation of worship practices, positive behavior, and Qur'anic learning as a distinctive subject, with memorization targets ranging from 15 to 30 juz.

The researcher was interested in conducting this study at SMAIT Buahati Islamic School because character development is one of its main strengths. This is supported by various structured programs, such as weekly Islamic Culture Building (ICB) activities, weekly *Keputrian* programs, daily recitation of Al-Ma'tsurat, weekly recitation of Surah Al-Kahfi every Friday, Qur'an learning sessions held four times a week, literacy activities every Wednesday, sharing sessions with homeroom teachers every Tuesday, Student Leadership Training (LDKS), and weekly dormitory religious studies. In addition, SMAIT Buahati offers both full-day and boarding school programs, allowing students to choose according to their needs. The school also provides special scholarships for students who have completed memorization of all 30 juz of the Qur'an.

CONCLUSION

Strengthening character education (PPK) in students must technically be implemented through classroom-based, school culture-based, and community-based approaches. Educational institutions, particularly schools, play a crucial role in shaping students' character. One effort to improve school quality is through effective and optimal management. School management is carried out to create conditions that support the achievement of educational goals. Therefore, the effectiveness of school management must focus on supporting students' learning by providing a range of educational services that facilitate the development of character and learning outcomes in accordance with educational objectives, one of which is producing students with strong character. Boarding schools are considered capable of producing students who possess not only academic knowledge but also religious, simple, and independent personalities. The boarding school system is an educational model that integrates various forms of intelligence as an effort to develop students' multiple intelligences, including intellectual ability (*fikr*), moral and spiritual capacity (*zikh* and *qalb*), as well as practical skills and professionalism (*amal*) (Purwoko, 2021). Boarding schools combine residential life, in which students live away from their families, with religious education and academic learning. The presence of boarding schools in Indonesia has become an effective educational model in developing intelligence, skills, character building, and the internalization of moral values. Through this system, students are expected to understand and practice values such as truth, honesty, virtue, wisdom, and compassion as universal values upheld by religion. SMAIT Buahati Islamic School has particular strengths in character development through the habituation of worship practices, positive behavior, and Qur'anic learning, which is a distinctive subject with memorization targets of 15–30 juz. The researcher was interested in conducting this study at SMAIT Buahati Islamic School because character formation is one of its main strengths. This is supported by various structured programs, including weekly Islamic Culture Building (ICB) activities, weekly *Keputrian* programs, daily recitation of Al-Ma'tsurat, weekly recitation of Surah Al-Kahfi every Friday, Qur'an learning sessions four times a week, literacy activities every Wednesday, sharing sessions with homeroom teachers every Tuesday, Student Leadership Training (LDKS), and weekly dormitory religious studies. In addition, SMAIT Buahati offers both full-day and boarding school programs, allowing students to choose according to their needs. Special scholarships are also provided for students who have completed the memorization of all 30 juz of the Qur'an, and scholarship recipients are required to reside in the dormitory

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