

Islamic Boarding School Paradigm: As a Religious Education Institution and Strengthening Student Character

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ABSTRACT. In Era Society 5.0, Indonesia is faced with the swift currents of globalization, a process of order owned by the global community that knows no boundaries. This is also happening in the field of education in Indonesia which is the cause of the nation's downturn on the grounds that our education does not produce good human resources. National character is something that is important to advance a nation. To overcome this, changes are needed in the learning of the Islamic boarding school program for students' religious learning. Therefore, the purpose of this study is to describe the application of character education in religious learning through a short Islamic boarding school program. The method used is descriptive qualitative by collecting data through observation and interviews. These observations and interviews were conducted with teachers and students at MAN 3 Palembang. Data analysis uses the theory of Milles and Huberman, namely data reduction, data presentation, and verification. The results of this study were: 1) At MAN 3 Palembang, they implemented religious learning through several activities, namely book study, speech, *al-Barzani*, reciting al-Qur'an, reading Yasin, evening tutoring, and performing arts; 2) The characters that can be produced from these activities are religious, responsible, disciplined, confident, creative, communicative, curious, polite, courteous, patient, sincere, humble, independent, honest, respectful, creative, and innovative. The findings of this study are that the flash Islamic boarding school program implemented at MAN 3 Palembang can build students' character to become better individuals.

Keywords: *Islamic boarding school program, Religious learning, Student character*



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INTRODUCTION

Era Society 5.0 provides many opportunities as well as challenges that are different from previous times. The existence of this era, of course greatly influenced the generation of the Indonesian nation. How could I not, just now we find many high schools and even elementary school children using it gadgets. This includes the impact of the Industrial Revolution 4.0. Not to mention if they abuse the function gadget itself. This has an impact on reducing the younger generation' positive things and increasing juvenile delinquency, namely the establishment of promiscuity, use of illegal drugs, alcohol, and gambling. Based on data from the Indonesian Child Protection Commission (KPAI, 2003) states that as many as 32% of adolescents aged 14 to 18 years in big cities in Indonesia (Jakarta, Surabaya, and Bandung) have had sex. In another case based on data from the National Narcotics Agency (BNN) until 2008 drug users in Indonesia reached 3.2 million people. Of this amount, 32% are students and students (Wakgito, 2008).

Responding to the problems above, education has an important role in overcoming the nation's morals. The Ministry of Education and Culture (Kemendikbud) continuously strives to

strengthen character education (PPK) as an implementation of the Nawacita mandate (Mustakim, 2021). Character education is a necessity to face various challenges of character shifts currently being faced. Because character education is a habit, the formation of a person's character requires communities of character or communities of people who can shape character (Supendi, Palah, & Hasanah, 2020). In this case, the role of schools as communities of character in education is very important, both formal, informal, and non-formal schools. Schools can develop this character education process through learning activities, and extra-curricular activities and can work with families and the surrounding community (Suyitno, Zaenuri, Sugiharti, Suyitno, & Baba, 2019).

Islamic religious education is one of the most important pillars of character education. Character education will grow well if it starts by instilling a spirit of diversity in children. Therefore, Islamic religious education in schools is one of the supports for character education (Rohana, 2019). Character education is not material that can only be recorded and memorized and cannot be evaluated in a short period of time (Komalasari & Yakubu, 2023; Komariah & Nihayah, 2023). But character education is a learning that is applied in all student activities, both at school, in the community, and at home through a process of habituation, exemplary, and carried out continuously (Syar'i, Akrim, & Hamdanah, 2020). Evaluation of the success of character education certainly cannot be assessed by formative tests, or summative tests, which are expressed in scores, but the benchmark for the success of character education is the formation of students who have character, morals, culture, polite, religious, creative, innovative, who applied in life throughout his life (M. Ritonga, Ritonga, & Desrani, 2022).

Several studies say that character education can be implemented in learning Arabic, both formal and informal or extracurricular learning activities, so the teacher's role is very important to be more creative in picking and giving character values in the learning process. Research (Novianti, 2017) said that it is very possible that character values can be obtained through learning activities. Not only obtained from education from family or parents. Precisely in formal education itself apart from religious character students also acquire good personality traits such as attitudes of responsibility, discipline, and mutual respect (Shaleha & Purbani, 2019). When learning goes well and students carry out learning well, they will acquire the abilities that are demanded by the times, namely the ability to think critically, analytically, and also creatively (Hasibuan, Saragih, & Amry, 2019) (Abdelhadi, Hameed, Khaled, & Anderson, 2020).

MAN 3 Palembang City is one of the schools that has a myriad of activities in religious learning to support character values that must be owned by students, namely starting with the implementation of a mandatory 1-year dormitory specifically for Class X students at MAN 3 Palembang City without using gadgets to focus students in character building, as well as preparing students in the next class to use gadgets and adapt to the knowledge they gain to face Era society 5.0. From this description and the background above, the researcher is interested in discussing in detail the character education that is applied through religious learning in the Islamic boarding school program to face Era society 5.0 in MAN 3 Palembang. To find out what activities are carried out in the Arabic language program in which there are character values given to class X MAN 3 Palembang students.

METHOD

The research method used in this study is descriptive qualitative to obtain information or describe a matter being studied and cannot be obtained by measurement or statistics, for example, ideas, perceptions, opinions, and so on (Moleong, 2017). Data collection techniques using observation, observe the circumstances and learning situations both at school and in the dormitory. This observation was made to confirm activities that affect students' attitudes. A total of 150 class X students live in Islamic boarding schools. Interviews were also conducted for supporting data if there was something unclear about the learning to the supervisors of the special class X dormitory and the students of the MAN 3 Palembang dormitory, namely as many as 7 people. This research was conducted from February to March 2023.

As for data analysis, namely qualitative data analysis using the Miles and Huberman model which consists of three steps, namely data reduction, data presentation, drawing conclusions, or verification (Miles & Huberman, 1994). First, In this study, we first recorded the results of observations and interviews in summary form, then we sorted and selected data according to what we needed (learning activities carried out by students, teacher activities, and the characters obtained). Second, data presentation At this stage the researcher is heavily involved in presentation or appearance activities from previously collected and analyzed data. In this study, the researcher presented data in the form of descriptions of the resulting religious and character education learning activities. Third, verification as explained above that the initial conclusions put forward are still temporary and will change if the evidence is found to support the next stage of data collection. The process of obtaining this evidence is known as data verification. If the conclusions put forward at the initial stage are supported by strong evidence in the sense that they are consistent with the conditions found when the researcher returns to the field, then the conclusions obtained are credible conclusions.

RESULT AND DISCUSSION

Result

Religious education is one of the materials that aim to improve the noble character and spiritual values in children. This shows that religious education has a very important role in carrying out character education in schools. Therefore, religious learning is one of the compulsory subjects in elementary school, middle school, to university. Apart from being a compulsory subject of religious learning, it is also implemented through other informal activities. Including the MAN 3 Palembang City school which will be explained in detail.

MAN 3 Palembang City is the only public madrasah aliyah school that implements a one-year compulsory boarding school for class X students or new students who successfully pass the test. The teacher is a real moral agent because a teacher not only transfers his knowledge but is also responsible for developing children's character. So this is what Man 3 Palembang tries to instill in order to realize the planting of character values that are there. To realize the cultivation of character values, MAN 3 Palembang held several activities in the Arabic language program at the hostel to prepare their students for this modern era after they are faced with the next life after leaving the hostel. The activities carried out in the islamic learning program at MAN 3 Palembang are as follows:

Book study: character building is done through book study. In Islamic education, refers to books that contain Islamic religious lessons (*diraasah al-islamiyyah*) must be in Arabic. As for the activities carried out every Monday night and the book studied is the book of interpretation, Tafsir is one of the noblest and wide-reaching Islamic disciplines. Most noble, because the glory of science is related to the material it learns, while interpretation discusses the words of God. It is said to be the broadest in scope because an interpreter discusses various kinds of scientific disciplines, he sometimes discusses faith, fiqh, and morals. In addition, it is impossible for someone to learn lessons from the verses of the Qur'an, except by knowing their meanings. In this case, there are lots of character values that can be picked up by students, namely, religion, polite, good character, and can distinguish between good and bad.

Speech: speech or *muhadorob* is a routine activity that is carried out every Tuesday night, speech is carried out using two languages, namely Arabic and English. The theme is determined by the head of the language section with themes such as promiscuity, patience in studying, cleanliness, prayer and tips on social media. This theme is given to students to be presented in front of every week 5 students appear for a duration of 20 minutes per student. Judging from this program, the character values that we can pick up first are discipline, that is, students carry out management to prepare their material carefully. Second, it is responsible that students who will present must also present their material well.

Read the Yasin: of course, the Yasin sura is a verse of the Koran that uses Arabic. Surah Yasin has its own position in the tradition of life as a Muslim so this sura is often recited at certain times. In the Man 3 Palembang dormitory, reading this Yasin surah every Friday night begins with reading Al-Fatihah to be sent to the Prophet, parents, relatives, and Muslims who have previously left the world. The character values that we can learn are caring for others and remembering death, by always remembering death makes a person closer to his God.

Reading al-Barzani: Barzanji is a prayer, praise and storytelling Prophet Muhammad saw which is pronounced with a melody or anything which is usually chanted at birth, circumcision, wedding, and birthday of Prophet Muhammad peace be upon him. The content of Barzanji talks about Muhammad's life, which is mentioned in succession, namely his genealogy, childhood, adolescence, youth until he was appointed as an apostle. It also recounts the noble qualities possessed by the Prophet Muhammad, as well as various events to serve as an example for mankind. Seen from the content of al-Barzani itself which reflects the noble qualities possessed by our prophet, we can see the character values that we can exemplify are his patient, sincere, independent, cooperative, humble and caring nature.

Memorizing Qur'an: memorizing the Al-Quran is a program of memorizing the Al-Quran with *mutqin* (strong memorization) of the words of the Al-Quran and memorizing its meanings strongly which makes it easier to avoid them whenever facing various problems in life, which the Al-Quran is always there and alive in the heart all the time so that it is easy to apply and practice it. MAN 3 students are required to memorize the Qur'an starting from juz 30 and continuing from juz 1 to the next and submitted to their teacher or tahfidz teacher. Looking at this activity, the character value that we can pick up is a sense of responsibility, which in memorizing the Qur'an is not just memorizing but applying it in everyday life both for yourself and the surrounding community.

Night tutoring: tutoring activities tonight such as tutoring in English and Arabic, memorizing prayers and zikr. To increase students' knowledge, they are required to tutor at night. His own teachers are ustad and ustz dah or musyrif and musyrifah who are experts in their respective fields. So, seeing the existence of this activity will create an attitude of curiosity among students toward the learning that is applied.

Pensi (art performance); This activity is carried out once a month by presenting (Arabic-language poetry, Arabic-language drama, Arabic-language songs of a type of *hadroh*, etc.). Judging from this activity, it requires students to think creatively, innovate, communicate, and work together with teams. According to the Palembang city education office This art performance activity is a forum for extracurricular art in schools as well as appreciating the ability to develop students' talents and creativity in the arts and preparing students to take part in art competitions at a higher level. The target in the activity is the realization of character education for students.

These character values can be instilled by the MAN 3 Palembang to students through the Arabic language program with activities carried out in the dormitory. Among the character values that are developed through the process of activities in the hostel are religious, curiosity, independence, confidence, and responsibility. With the absorption of these character values, it is expected that students can achieve success which includes cognitive, affective, and psychomotor elements. The following explains how the application of student characters in their daily lives:

Religious, religious character is a human character who always makes all aspects of his life aware of religion. Making religion a role model and model in every word, attitude, and deed, obeying God's commands and avoiding his prohibitions. The religious character in this study can be seen from several indicators applied by students, namely peace-loving attitude, tolerance, respect for racial differences, cooperation, firm stance, self-confidence, non-violence or not imposing will, sincerity, loving the environment, protecting the small and marginalized. This attitude based on the results of interviews with teachers has been reflected in the students' practice in everyday life both in the dormitory and in the classroom.

Curiosity, that's attitudes and actions that always seek to know more deeply and broadly from what he learns, sees, and hears. This relates to obligations towards oneself and the natural environment. This attitude or curiosity is formed from learning activities both in class and outside the classroom. This curiosity is seen from the attitude of students who ask a lot of questions to the teacher and read a lot outside of learning references. Not shy when students want to know something, he invites teachers and colleagues to discuss it. This student's curiosity also forms other positive characteristics where students become more creative in learning and increase students cognitive abilities.

Independence, the spirit of independence is the spirit of self-help or self-reliance. This education is a powerful weapon of life. It stands not only in the sense that the Santri are always learning and practicing taking care of all their own interests, but also that the Islamic boarding school itself as an educational institution has never relied on assistance from others. and compassion for others. That is the help dripping system (both give dues and are used by the same). At the same time, don't be rigid so that you refuse people who want to help the lodge. This independent attitude will naturally be attached to students when living in a dormitory. There are those who used to carry out their daily activities with the help of their parents, such as washing and taking care of themselves. Moreover, this independence is also applied to children when they are learning, they are no longer asked by their parents to learn to go to school, but they do it independently according to existing regulations.

Confidence, confidence is a belief in oneself in the form of an assumption and feeling that one is in good condition so that it allows individuals to appear and behave with confidence. Confidence is a belief in the human soul to face any challenge in life by doing something. Confidence is the basic capital of a human being in meeting various needs on their own. Someone has a need for freedom of thought and feeling so someone who has freedom of thought and feeling will grow into a human being with self-confidence. This self-confidence is reflected when students appear in extracurricular activities such as appearing in muhadoroh activities, appearing in al-Barzani activities, and other activities that require students to do their best. In some of these activities, we as teachers often see how they understand and carry out activities with confidence to appear to give the best performances. And they don't hesitate to accept improvements from their teachers and friends around them.

Responsibility, responsibility is the courage to carry out and complete properly and sincerely all the tasks given in earnest. Responsibility is important in learning activities. Responsibility can be shown by behavior such as doing tasks carefully and completing them on time. Responsibility aims to strengthen the ability of self-management, cooperation, and team orientation, and always learning. This responsible attitude is not only reflected in how students carry out school assignments and assignments in the hostel and do them well. However, this attitude of responsibility is reflected in how students utilize and use the equipment in the dormitory and their own equipment. And take good care of it.

Data from observations were confirmed again using interviews and it was said by 4 dormitory supervisors that:

"Any learning that contains religious elements will certainly produce and shape the child's personality so that it is even better, so that activities such as reading the Koran, reading al-Barzanji, and studying yellow books, are indeed focused on shaping the character or attitude of students in the future" (DK and MR, 29 February 2023)

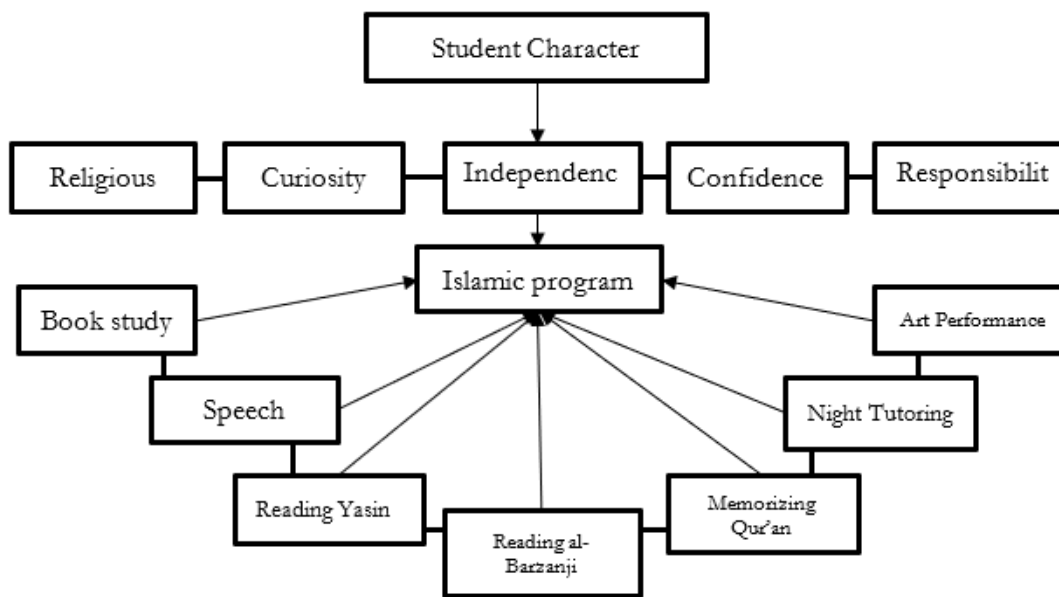
"Besides we focus on building student character, we also focus on developing student knowledge, not only on the religious aspect of knowledge here but also on language aspects, namely Arabic and English" (AC and HN 29 February 2023)

Based on the interview excerpt above, it is true that every activity that has been determined, both religious activities and student activities in the dormitory, already has its own vision and mission. This was also confirmed by the head of the islamic boarding school that:

"The mandatory implementation of a one-year dormitory for madrasah aliyah is of course the only one that is implemented at MAN 3 Palembang. Of course, this is a commitment and agreement between existing stakeholders to create students with character after leaving the hostel. So, there will be no incidents where students will behave impolitely towards their teachers in class or outside the classroom, and other hopes that this will also be applied to students when they are at home" (UN, 03 March 2023).

The following describes the application of religious learning activities in Islamic boarding schools and the impact on character formation obtained by students:

Figure 1. Character acquisition through religious education Based on the picture above, some of the student characters are obtained through several



Islamic activities. One of the Islamic activities that are applied in learning in Islamic boarding schools can produce several existing characters, such as religious characters that are still related to several other activities such as memorizing the Qur'an, reading yasin, reading barzanji can produce a religious character. Not only that, but this activity also produces discipline and responsibility for students in participating in activities and completing memorization that has become the target. The attitude of students' curiosity can be obtained through two activities, namely evening tutoring and art performance activities, and yellow book study.

This was confirmed again by one of the supervisors who said that: "Explained that this Islamic activity does not only produce religious character but also produces characters that will be needed in the future, such as discipline, responsibility, self-confidence, and also being able to solve existing problems." (SP and ASR, 07 March 2023)

Therefore, from the results of this study one activity can produce more than one student character attitude, and in one character can be strengthened through several existing activities. This implementation has become a commitment for the institution, with the hope that it will be an effort to create children of the nation who have character and, in the future, can be of benefit to the Indonesian state.

Discussion

In Arabic, the character means '*kebuluq, sajiyyah, thabuh*' (behavior, character), sometimes it is also interpreted as *syakhsyiyah* which means closer to personality or personality (Forster & Fenwick, 2015). according to some opinions that character education is a characteristic possessed by an

individual by teaching habits of ways of thinking and behavior that make individuals work together and emphasizing psychosocial elements associated with the environmental context so that it can produce functions from the potential of individual humans; cognitive, affective, conative and psychomotor in a socio-cultural context (Hanum, 2021) (Susanto, Ritonga, & Desrani, 2022a).

To realize character values in personality, it is necessary to emphasize three components of good character important namely; moral knowing, moral feeling, and moral action. Moral knowing is the existence of a person's ability to distinguish noble moral values and despicable morals as well as universal values. Whereas moral feeling intended to foster a sense of love and a sense of need for noble moral values, so that awareness and desire and the need to evaluate oneself grow. moral action is showing the habituation of good and commendable behaviors in a person's daily life (Rahmatullah, Mulyasa, Syahrani, Pongpalilu, & Putri, 2022). These three components can provide an understanding that good character must be supported by knowledge of goodness, the desire to do good, and the ability to do good deeds. In other words, indicators of people who have good personal qualities are those who know goodness, have the desire to do good, and actually behave well, which coherently emanates as a result of 5 (five) exercises, namely: thought exercise, heart exercise, taste exercise, and voluntary exercise (Kejora, Sittika, & Syahid, 2021).

Morals or character in Islam is the main target in education. This can be seen from several hadiths of the prophet which explain the virtues of moral education, one of which is the following hadith: "*teach your children goodness, and educate them*". The concept of education in Islam views that humans are born with external potential, namely: 1) the potential to do good to nature, 2) the potential to do damage to nature, 3) the potential for divinity which has non-physical functions (Laili, Hasanah, & Roifah, 2022). These three potentials are then handed over to human development. This then gave rise to the concept of a comprehensive approach in Islamic education which includes elements of knowledge, morals and faith (Amri, Tahir, & Ahmad, 2017).

Which includes the elements of knowledge, morals, and faith. More broadly, Ibnu Faris explained that the concept of education in Islam is to guide a person by paying attention to all the pedagogical potential he has, through the appropriate stages, to educate his soul, his morals, his mind, his physique, his religion, his socio-political sense, his economy, his beauty, and his spirit (Isnaini, 2019). his jihad. This gave rise to the concept of a comprehensive moral education, in which the true demands of human life are the balance of the relationship between humans and God, the relationship between humans and each other and the relationship between humans and the surrounding environment (Arista, Mariani, Sartika, Murni, & Harahap, 2023; Darlan, Pettalongi, & Rustina, 2021).

Niswah said that there are several approaches that can be used in the implementation of character education, namely the value instilling approach, the moral development approach, the value analysis approach, the value clarification approach, and the learning to do approach (Niswah, Pudjastawa, & Endraswara, 2021). The value instilling approach is the right approach used in character education in Indonesia. The implementation of character education can be carried out in an integrated manner in every day of life, both through learning in the classroom and outside the classroom, so that what allows this activity to be controlled is only education that is in Islamic boarding schools (Desrani & Juami, 2022).

Judging from some of the activities above that are integrated into character values, it returns to religion-based learning. In Islam, intellectual intelligence without being followed by noble character is useless (Rohana, 2019). This is because there are still problems in the world of education. Moral characteristics have a very important position. As the word of Allah SWT in Surah An-Nahl verse 90. Islamic character is a character that maintains human existence as honorable beings in accordance with their nature. In the hadith narrated by Bukhari, it is confirmed that the Messenger of Allah was ordered to perfect noble morals.

Several other studies also state that character values can be obtained through religious activities, such as learning the classic book, *tadarrus* al-Qur'an, congregational prayers, religious lectures, *mushafaha* (kissing hands) with the teacher council. This activity is very supportive of the

formation of student morals. With these activities, many changes occur in activities that refer to the formation of the moral character of students (Fakhrurrazi & Sebgag, 2020; Susanto, Ritonga, & Desrani, 2022b). In accordance with Nor's research, it says that from the activities of *muhadbarah*, the characters developed are 5 characters namely *Silaturahim*, *Al-Ukhuwah*, *Amanah*, dan *Iffah* atau *ta'afuf*.

While research from Abdul Malik shows that: (1) Extracurricular Implementation, as evidenced by the questionnaire results, the percentage is 51% (2) the implementation of students' religious character is also good, as evidenced by the percentage results, 42% (3) There is less influence between the extracurricular study of the yellow book and the religious character of grade 7 students, as evidenced by the results of multiple linear regression analysis, it shows that the results of the correlation of the two variables show 0.688, 68.8% of which is classified as a good relationship (Dian, Indayanti, Fanani, & Nurhayati, 2023; Idrus, Mohzana, Jarmita, Rahman, & Shobri, 2023; Malik, 2019). For this reason, Ritonga's expression is quite appropriate when he defines "character education" as an effort that is deliberately made so that the student's object acquires a set of ethical principles, noble character and virtues of behavior and feelings, then gets used to it from an early age until he is grown up and struggling with real life (A. W. Ritonga, 2022).

CONCLUSION

Based on the description of the results and research data as well as discussions related to character education in religious learning activities in the MAN 3 dormitory, it can be concluded that; the implementation of instilling character values in the public Islamic boarding school Aliyah (MAN) 3 Palembang is planned and carried out with various activities to develop student character. The activities of the program have been integrated with Arabic so that a lot of character values are obtained through these activities, namely, 1) book study (religious, polite and courteous, have good character and can differentiate between good and bad.), 2) *muhadoroh* (discipline, that is, students do management to prepare the material carefully. *Second*, be responsible in which students who will present must also present their material well), 3) reading Yasin (caring attitude towards others and remembering death, by always remembering death makes one close to God), 4) reading al-Barzani (patient, sincere, independent, cooperative, and humble and compassionate), 5) tahfidz al-Qur'an (responsible), 6) evening tutoring (curiosity and fond of reading), 7) performing arts (think creatively, innovate, communicate and work with a team). The school really hopes that its students can use the knowledge that has been taught to be put to good use after they leave the dormitory, namely in the next class with the various things they face. The findings of this study reveal that the existence of additional religious learning activities in the dormitory can improve student character. Through the good character, it will certainly produce a good generation for the Indonesian people. Another finding that became a school evaluation was that in MAN 3 Palembang it was very rare to find students who had a bad attitude towards teachers, politeness towards teachers was very much applied to students both inside and outside the classroom. Not only that, but the results of other evaluations also showed that there were almost no cases of bullying between colleagues or the lower class. So, enacting a one-year mandatory dormitory for students greatly influences the child's character and personality for the better.

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