BOARDING-BASED SCHOOL PROGRAM; INNOVATIVE APPROACHES TO NOURISHING RELIGIOUS CHARACTER VALUES

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Abstract: The aim of this research was to describe the concept of the Islamic boarding school-based school program in instilling students' religious character values and to determine the implementation and evaluation of the Islamic boarding school-based school program in instilling students' religious character values. The research method used a qualitative approach with a case study type of research. Data collection techniques include observation, interviews and documentation. Data analysis used the Miles and Huberman model, namely data collection, data reduction, data presentation and drawing conclusions. The results of this research were first, the Islamic boarding school-based school program is a program that integrates the curriculum in public schools with that in Islamic boarding schools which was launched by SMPN 2 Pasirian in collaboration with the Nurul Hayat Pasirian Islamic Boarding School. This program was a form of supporting and strengthening religious character education in students, especially regarding learning Islamic religious education (PAI). Second, this program was implemented from Monday to Thursday and during non-school hours, namely 13.00-15.00. The learning materials taught were reading and writing the Qur'an, memorizing short surahs, basic fiqh, and learning basic Arabic. Apart from that, the religious habituation model was also applied during school hours such as Duha prayers, reading Asmaul Husna or short surahs from the Al-Qur'an, giving alms in the form of money every Friday to be distributed to school students in need, and so on. Third, evaluate this program through three domains, namely the cognitive, affective and psychomotor domains.

INTRODUCTION

Education is a process through which humans develop themselves to achieve progress in their lives. Education has a big influence on increasing a country's human resources. The life process of living creatures is influenced by the nature of education which is the transfer of knowledge from all types of events (Nadziroh, 2020). One of the points emphasized in the aim of the founding of the Indonesian nation is to make the nation's life intelligent.

Therefore, the importance of focusing on developing education is absolutely necessary to improve the quality of citizens in developing human resources (Hefniy et al., 2022). Apart from that, the importance of education for humans is to equip themselves to become human beings who have the personality to become servants of Allah SWT in accordance with Islamic law (Sholeh, 2017).

The influence of worship on character education is that Islam develops a person's personality and educates him by worshiping according to his nature so that he can carry out his worship easily. Because all the movements of worship are not extraordinary movements, in fact they are no different from ordinary movements which cannot be separated from the elements of exercise which are needed by everyone to refresh themselves (Sandiko et al., 2022). These worship movements actually contain higher and noble wisdom (Ritongga & Latifatul Hasanah, 2019). Sharia science includes two important sciences, namely the basic principles/al-ushul relating to the oneness of God, revelation, prophecy, the afterlife and the second, namely its branches/furu', including worship and morals. Thus, character building is important for students, including various kinds of coaching that are characteristic of Islamic boarding schools, namely example, habituation, advice, motivation and stories. This could be a way to convey religious knowledge based on Islamic boarding schools (Charomaini et al., 2021).

Positive attention to the teachings of Islam will bring people to better understand and pay attention to the social conditions that occur in their environment (Harmi, 2022). Because in reality, schools are expected to produce students who are intelligent and have noble character. However, in reality, schools generally prioritize producing students who are intelligent but have no character (Manubey et al., 2021). This happened because schools only prioritize students' cognitive aspects and ignore the instillation of religious values. The lack of instilling religious values causes the moral condition of students to become increasingly worrying (Muhammad Mushfi El Iq Bali, 2019).

The basic problem that occured almost universally in the world of education is the separation between religious knowledge which is considered complementary and general knowledge which is mandatory for every generation, especially in Indonesia, where the majority of people are followers of the Islamic religion. However, it was very unfortunate that many of them do not carry out and practice what is in their religious teachings. The importance of paying attention to instilling religious character values in individuals, especially students, can help increase knowledge and attitudes that can shape students' personalities in accordance with the teachings of the Islamic religion.

The background of this research was based on initial observations carried out by researchers on July 20 2023 at SMPN 2 Pasirian where the principal revealed that there was a decline in the moral quality of students. This was based on several cases of violations of discipline by students in the form of not paying attention and greetings when meeting teachers, speaking impolite language, making fun of friends by calling their parents' names and so on. Apart from that, the deputy head of curriculum at SMPN 2 Pasirian stated that the number of

lesson hours allocated for Islamic religious education in public schools was felt to be very insufficient in supporting students' Islamic education cognitively, affectively and psychomotorically.

Therefore, a balanced education is needed that includes two main elements, namely academic excellence and non-academic excellence based on spirituality. Based on this, this Islamic boarding school-based school program is implemented in order to integrate religious/religious knowledge and culture with scientific knowledge. So it is hoped that students will be formed who are not only intellectually intelligent, but also morally and spiritually intelligent. The importance of a religious character possessed by generation Z in this era is an effort and solution to counteract the increasingly worrying decline in morals of the nation's children. Strong character will save and build national identity starting from today's generation. The Islamic boarding school program is a breakthrough where Islamic boarding school culture can be present in formal education to provide scientific contributions which are expected to increase knowledge and instill religious character values for students at SMPN 2 Pasirian.

In the education system in Indonesia, the Ministry of Education and Culture combines two important elements in the national education system, namely general knowledge/science and religious knowledge which are contained in the 2013 curriculum which is based on character education (AR et al., 2021). Strengthening character education, hereinafter abbreviated as PPK, is an educational movement under the responsibility of educational units to strengthen students' character through harmonization of heart, feeling, thought and sports with involvement and cooperation between educational units, families and communities as part of the National Movement Mental Revolution (GRNM) (Omiyefa, 2021).

The values contained in character education include religious, nationalist, integrity, independence and mutual cooperation. To support character education in schools so that it can run optimally, the government has a superior program, namely Islamic boarding school-based schools. Meanwhile, the character values of students include character towards themselves, character towards the teacher, and character towards the lesson (Faizin et al., 2021). This is what differentiates public schools from Islamic boarding schools. Islamic boarding school-based schools are the integration of the truth of the text (Al-Qur'an and Hadith) with science (science and technology) through the development of three dimensions of superior education. The three dimensions in question are cognitive, affective and psychomotor. The values at the basis of Islamic boarding schools are actually respecting the historical side where Islamic boarding schools are the first educational institutions in Indonesia which are not only synonymous with Islam but also with its authenticity (indigenous) (Asmara et al., 2020).

There have been several previous studies regarding the implementation of Islamic boarding school-based school policies, including first, the work journal of Ulum (2018) with research results that the implementation of instilling religious values is carried out through students' daily activities, both in the classroom and outside the classroom. Second, dissertation work Muhammad Taufiq (2023) with

research results that the strategy of instilling values through religious culture provides positive significance for moral knowledge (moral knowing), moral feelings (moral feeling), and moral action (moral action). Third, work journal which examines the implementation of Islamic boarding school-based school policies from the realm of supporting and inhibiting factors. The supporting factors include government attention, the trust of the school committee, and teaching staff. Meanwhile, inhibiting factors include the condition of facilities and infrastructure.

These three previous studies were used as references and prove that there are differences in that the aim of this research is to describe the concept of Islamic boarding school-based school programs in instilling students' religious character values and to determine the implementation and evaluation of Islamic boarding school-based school programs. This research is important because the moral decline of the nation's children is increasingly worrying. The Islamic boarding school program is a solution that contains the teachings of Islamic boarding school values in Islamic boarding school-based packaging without abandoning learning in the school itself. The characteristic of Islamic boarding schools that emphasizes maximizing religious knowledge is something that is rarely encouraged in educational institutions at the junior secondary level. Apart from that, school institutions also collaborate with Islamic boarding schools to control learning and testing of students until they are deemed worthy. This is the characteristic that differentiates this school from other schools and this research from other research. The focus of the research that will be studied is the implementation of Islamic boarding school-based school programs in instilling students' character values.

RESEARCH METHOD

In this research, researchers used a qualitative research approach. The method used by researchers is a case study. This research was expected to provide a complete picture of the Islamic boarding school-based school program in character education for students at SMPN 2 Pasirian, Lumajang Regency. The technique for determining informants in this research used a purposive sampling technique, namely the school principal, head of curriculum, PAI teachers and several students from classes VII, VIII and IX. Data collection techniques were carried out by means of observation, interviews and documentation. The observation stage was carried out from 20 July 2023 to 29 August 2023 using participatory observation techniques. At the interview stage, the researcher used a semi-structured interview technique which was used to extract important information from the informants about Islamic boarding school-based school programs in instilling religious character values. At the documentation stage, researchers carried out activities to obtain archives of activities related to the implementation of the Islamic boarding school-based school program at SMPN 2 Pasirian. The data obtained from this documentation technique was the vision and mission of SMPN 2 Pasirian, Islamic boarding school-based school

programs, facilities and infrastructure as well as photographs that support this research.

The data validity processing technique is by using triangulation of sources and techniques. The data analysis was carried out using the Miles and Huberman model, namely data collection, data reduction, data presentation and drawing conclusions. Data reduction was the process of simplifying the data that has been obtained by researchers. The results of data reduction then enter the data presentation stage. Data presentation was the process of displaying data in the form of diagrams, tables or sentences which allows researchers to present data systematically from the data reduction that has been carried out. The final stage was drawing conclusions which includes reviewing activities from the results of data analysis carried out to sort out necessary data from unnecessary data.

RESULT AND DISCUSSION
Islamic Boarding School-Based School Program Concept

The Islamic boarding school-based school program was a program that integrates the curriculum in public schools with that in Islamic boarding schools launched by SMPN 2 Pasirian, Lumajang Regency in collaboration with the Nurul Hayat Pasirian Islamic Boarding School. The Islamic boarding school-based school program was a program that was promoted by the Ministry of Education and Culture in 2008. This program was organized by the Directorate of Middle School Development, Directorate General of Basic Education and the Indonesian Ministry of Education and Culture (Kemendikbud), in collaboration with the Directorate of Early Education and Islamic Boarding Schools, the Directorate General of Islamic Education, the Indonesian Ministry of Religion, and the Center of Research and Development in Education (CERDEV) UIN Syarif Hidayatullah Jakarta. Islamic boarding school (SBP) itself is an integration of the truth of the text (Al-Qur'an and Hadith) with science (science and technology) through the development of three dimensions of superior education (cognitive, affective and psychomotor) (Roqib, 2021).

Formal education institutions, especially SMPN 2 Pasirian, Lumajang Regency, where character education has become the structure and essence of the content in the 2013 Curriculum which has been implemented at this school. The existence of the Islamic boarding school-based school program was not only due to encouragement in the essence of the 2013 curriculum but also because it is motivated by real problems in the implementation of character education in schools where the cultivation of religious character values in Islamic religious education (PAI) subjects has a relatively small portion of study time, namely 2 class hours/week. So, SMPN 2 Pasirian has a program to develop character education through an Islamic boarding school-based school program to overcome this. This was in accordance with government regulations through the Indonesian Ministry of Education and Culture (Kemendikbud) which has an alternative solution to improve the quality of students morally and religiously intellectually through strengthening character education. The advantages found

in each formal educational institution such as public and private schools as well as religious-based education, especially Islamic boarding schools, if integrated, will give students the ability to become individuals who have good faith and devotion to Allah SWT and have high intellectual intelligence while also having the good one personality (Muslim, 2021).

The general aim of holding this program is to help students master the knowledge skills of reading and writing the Al-Qur'an, short prayers and jurisprudence and also to shape students' character in accordance with Islamic law. Because religious knowledge cannot be the main thing without supporting sciences such as natural and social sciences, general and religious sciences are a very important unit for a person's life provisions (Rozi & Aminullah, 2021). Because a person's character is not formed by itself but is formed through a long process through learning and guidance, direction, clashes and coaching (Ilyasin, 2020).

Implementation of the Islamic Boarding School-Based School Program

The implementation of this Islamic boarding school-based school program is adapted to the 2013 curriculum which focuses on forming students' character values. This program is a form of supporting and strengthening religious education in students, especially regarding learning Islamic religious education (PAI). SMPN 2 Pasirian, Lumajang district collaborates and directly involves the Nurul Hayat Pasirian Skill Islamic Boarding School to guide students to deepen religious knowledge that has not been obtained at school.

The Director of the Islamic Boarding School, Nurul Hayat Pasirian, gave the assumption that this program would help students become more mature in their religious education because there would be more time to provide additional lessons to the students. The principal of SMPN 2 Pasirian stated that the Islamic boarding school-based school program was implemented at the last hour, namely at 13.00 WIB. Students will be directed to enter the Nurul Hayat Pasirian Skills Islamic Boarding School to perform midday prayers in congregation and after that they will go to class and receive material from the Islamic boarding school's ustadz until 15.00. Then it will close with Asr prayers in congregation. The learning schedule in the Islamic boarding school-based school program is as follows:

Table 1. Student Activity Schedule

Day	Time	Learning Materials
Monday	13.00-14.00	Tahsinul Qur'an
	14.00-15.00	Memorizing short suras of the Qur'an and reading prayers
Tuesday	13.00-14.00	Tahsinul Qur'an
	14.00-15.00	Basic Fiqh and learning adab
Wednesday	13.00-14.00	Tahsinul Qur'an
	14.00-15.00	Guidance on writing the Qur'an
Thursday	13.00-14.00	Tahsinul Qur'an

| 14.00-15.00 | Basic Arabic |

The santri school activities running at SMPN 2 Pasirian will be explained according to the documentation in the following table:

Table 2. The santri school activities running

Activities	Documentations
Tahsinul Qur'an	
Memorizing short suras of the Qur'an and reading prayers	
Basic Fiqh and learning adab	
Tahsin Examination	
Guidance on writing the Qur'an	

BTQ Examination	
Basic Arabic	

The schedule and activities above were only formulated until Thursday, meanwhile Fridays and Saturdays were canceled to provide rest time for students. Apart from the routine activities held after school, moral education is also implemented as a model for getting used to activities during school hours such as Duha prayers, reading Asmaul Husna or short surahs from the Al-Qur'an, giving alms in the form of money every Friday to be distributed. Through these efforts, it was hoped that strong individuals will be formed who have integrity towards existing values or rules. When an individual has integrity, it will have confidence in his own potential (self-efficacy) to face obstacles in learning and obstacles in living his life.

Teachers in character education also had a strategic role, not only teaching children to know character, but giving examples and helping children carry out character in the form of good deeds because children like to imitate what their teachers do. There were several roles of teachers in character education, including first, modeling good character and explaining it to children. Second, red stories and invite children to choose the good and bad moral values contained in them. Third, invited children to play antagonistic roles and decide on good morals. Fourth, Teld stories about legends or fairy tales that have a strong moral message in them. Fifth, invited children to share the work of organizing and cleaning the classroom and discuss the importance of responsibility. Sixth, visit orphanages, nursing homes, and participate in other community activities and discuss the meaning of compassion and social care. Seventh, gardening, planting and watering plants, as well as feeding animals and discussing the meaning of compassion for God's creatures. Eighth, write a list of characters, values and attitudes that are being developed and remind children of them. Ninth, Helping, encouraging and giving appreciation to students to do good as a form of daily habit. Tenth, Informed parents about the character, values and attitudes that are being developed and ask parents for help to encourage children to do so at home.

Based on a number of data presented relating to the implementation of Islamic boarding school-based school programs in instilling students' religious

character values, it showed that the instillation of students' religious character values is implemented through additional learning in the field of PAI and religious habituation at SMPN 2 Pasirian, Lumajang Regency. Additional learning in the PAI field includes; 1) Tahsinul Qur'an, namely learning activities to improve how to read the Qur'an properly according to tajwid and makhraj. The implementation of this learning is carried out by the teacher/ustadz listening to students reading a short surah, then if there are errors in reading, the teacher/ustadz corrects and corrects the reading. 2) Memorizing short surahs and prayer readings is carried out with the aim of making students better develop their memory as well as improving their reading of short surahs and prayer readings. This learning is carried out by means of the teacher/ustadz ordering students to memorize the intended surah and then submit their memorization to the teacher/ustadz. 3) Learning basic fiqh with the aim of making students able to know, understand and practice Islamic laws so that they can be implemented in everyday life. What is studied in this basic fiqh is related to thaharah (purification), prayer, fasting, zakat, hajj, funeral prayers, alms and infaq, respect for teachers and parents, sacrifice, aqiqah.

The religious habits implemented in schools were 1) Dhuha prayers which are performed in congregation. The aim of carrying out dhuha prayers in congregation is to familiarize and train students to pray regularly in congregation and be active in increasing the merits of the sunnah. 2) reading Asmaul Husna and short surahs of the Al-Qur'an which are carried out before classroom learning activities take place guided by the teacher on duty. The aim is to instill the value of faith and train students to memorize, and 3) give alms in the form of money every Friday to be distributed to school students in need. The aim of holding alms is to instill a generous character from an early age in students and increase social feelings and empathy for others.

Evaluation of the Islamic Boarding School-Based School Program

Evaluation is part of learning or a unit that cannot be separated from teaching activities because evaluation is a measuring tool to determine student learning outcomes (Idrus, 2019). Program evaluation aims to find out how high the level of success of the planned activities is (Antariksa et al., 2022). Thus, in the santri school program, evaluation implementation touches on three domains, namely cognitive which is actualized in written exams, affective in the form of the results of educators' observations, and psychomotor through practical exams as contained in the documentation table.

In the cognitive domain, this is done through written tests and assignments. Written tests are given through exams which are carried out for each sub-subject given and also at the end of the semester. Affective domain with direct observation by PAI teachers and ustadz on duty during learning hours. In the psychomotor realm, this is done through the practice of reciting the Al-Qur'an, the practice of worship, and memorizing short surahs. The aim is to help students master the knowledge skills of reading and writing the Al-Qur'an, short prayers and jurisprudence as well as forming students' character in

accordance with Islamic law. Apart from that, it is hoped that students can have high spiritual competence, affective competence, social competence and psychomotor competence both in the school environment and in society in general. So that students are expected to have mature attitudes and applied religious knowledge at the secondary education age to form religious student characters.

CONCLUSION

Based on the data analysis that has been carried out, it can be concluded that first, the Islamic boarding school-based school program is a program that integrates the curriculum in public schools with that in Islamic boarding schools. Apart from the routine activities held after school, moral education is also implemented in the form of a habituation model carried out during school hours. The evaluation was carried out in three domains, namely the cognitive domain through written tests and assignments, the affective domain is carried out through the results of observations by PAI teachers and ustadz on duty by observing changes in students' attitudes, and the psychomotor domain is assessed from the results of students' practice in reciting the Al-Qur'an, religious practices, and memorize short suras. This was an effort and solution for education which adopts Islamic boarding school culture so that it can enter formal education so that activities can be carried out with the hope that students can be equipped with mature and clear mastery of religious knowledge and apply it in everyday life for today's life and the future. will come.

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