
Boarding Model Education Concept to Improve the Quality of Pesantren Education

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Received November 07, 2023; Revised December 23, 2023; Accepted December 30, 2023

Abstract: *The purpose of this study is to determine the picture of the implementation of dormitory pattern education to improve the quality of Islamic education at PPMI Assalaam Sukoharjo, supporting and inhibiting factors in the implementation of dormitory pattern education to improve the quality of Islamic education at PPMIA, the results of dormitory pattern education to improve the quality of Islamic education at PPMIA. Research paradigm: qualitative, types: field research, with approaches: historical, sociological, normative theological, pedagogical, psychological, and managerial. Data sources: primary and secondary. The research location is at PPMI Assalaam Sukoharjo. Data collection techniques with in-depth interviews, documentation, and observation. Data validity testing uses data triangulation based on a data source, technique, and time. The analysis used is data reduction, data presentation, and conclusions. The results of the study are The implementation of dormitory pattern education in Assalaam has been going well, the activity program is jam-dense with intensive mentoring, coaching and supervision, integrated and comprehensive. The supporting factors are human resources, infrastructure, good management and curriculum, as well as support from parents, the community, and related agencies. The inhibiting factor is the bad character of students and parents who do not understand boarding school. The results include cognitive, affective, and psychomotor aspects. The recommendations of education providers are committed and consistent to condition students to be able to adjust, feel comfortable and be able to learn well in boarding school, fulfilment and development of eight national education standards, and education management based on superior integrated quality management.*

Keywords: *dormitory pattern education, quality of Islamic education, pesantren, students, learning.*

INTRODUCTION

Education is very important in Islam. Education still occupies the top position to become a medium for maturing Muslims. There is no doubt that education as a means of preparing the next generation and future historical actors must be the first target of improvement [1]-[3].

In today's era of globalization or free markets, there is competition in terms of quality; better quality will advance and be able to continue to exist. Therefore, the development of quality human resources is a must to become the foundation of independent national development. All parties need to care about quality issues to survive and thrive in a highly competitive era of globalization. Quality in education is a need that must be communicated and felt by parents, educators, learners, stakeholders, and the general public (i.e. those with an interest in education) [4]-[6].

As we move towards high-quality education, that is, education that can compete on a global scale. Boarding system education has emerged as a viable option for several educational institutions that seek to improve the quality of education they provide to their students and consistently aim to become the most coveted educational institution in society. As shown by the Islamic boarding school that uses the dormitory as a teaching centre for its students [7], [8].

A boarding school is a type of school system in which residents live in dormitories within the school premises for a certain time, along with educators and school officials. One of the goals is to equip children with lifelong learning by making them imitate the teaching methods of caregivers and teachers (exemplary) [9]–[11].

Assalaam Sukoharjo Islamic Modern Islamic Boarding School is an educational institution that organizes and develops dormitory pattern education to improve the quality of education. When researchers conducted initial observations and research at the boarding school, several empirical facts were found including the management and coaching patterns at PPMI Assalaam Sukoharjo have been realized according to their functions and have proud achievements [12].

LITERATURE REVIEW

PPMI Assalaam is active under the control of the Islamic Studies Council Foundation Surakarta. PPMI Assalaam is a charitable business of MPI Surakarta Foundation which is engaged in education and student. Boarding School Modern Islam Assalaam in running its organization to achieve its vision and mission is led by a director, who is assisted by a Deputy Director I for education, and a Deputy Director II for non-education, as well as a secretary for the lodge. Then the four positions are further known as directorates [13]–[15].

Education and Teaching at PPMI Assalaam is divided into two educational units, namely student education and formal school education. Student education is all educational processes that take place in daily life and scheduled activities outside of morning teaching and learning activities. Formal school education (MTs, MA, SMA, SMK) and the Takhasus program are summarized in the structure of school subjects which are carried out during morning teaching and learning activities [16]–[18].

A student is a unit that provides education and teaching outside school hours that focuses on moral assistance, worship, life skills, sports, habituation of reading the Qur'an, and Arabic-English habituation. The student Unit is divided into two, namely the Male Student which is located in the male students and the Female Student which is located in the Female students. In carrying out his duties, the director of PPMI Assalaam as *top leader* in matters of education and students gave full trust to Deputy Director I, and then Deputy Director I gave full trust to his subordinates, namely school principals, heads of student affairs and heads of Quality Assurance Units (UPM). To manage the boarding school and boarding school education programs under the guidance of Deputy Director I, the principal must exercise strong leadership. This is one of the crucial aspects of running the PPMI Assalaam dormitory because the management system is functioning, and the management of task implementation does not depend on one person alone. This indicates that the organizational structure performs its duties and functions in line with the overall policy of the Director. This approach is also fundamentally different from the administration of boarding schools, where boarding schools are often a source of management trust [19], [20].

The head of the student council appoints some caregivers to be the guardians of the room and the supervisor of the dormitory, who replace the parents in the dormitory by carrying out the following duties: *First*, as an intermediary who prioritizes the concerns of students regarding the institution and its regulations regarding residents in the dormitory. This work is represented in daily life through service and maintenance of damaged infrastructure and facilities. *Second*, as a counsellor, I assist students with problems related to behaviour, studies,

health, relationships with other students, personal problems, and others. Usually, counsellors work closely with caregivers, subject instructors, homeroom teachers, guidance and counselling teachers, curriculum supervisors, and other related parties to carry out their duties. *Third*, as an instructor in charge of directing and monitoring independent learning in the dormitory. This includes teaching about matters related to religion such as covering the aura, greeting others, using polite language, being polite, and so on, as well as teaching about contemporary attitudes such as respecting time and self-discipline, independence, responsibility, maintaining clean living habits, and so on. Teaching about daily living skills, such as how to wash, fold and iron clothes, organize the room, dry clothes, etc., is very important for beginning students [21]-[23].

METHODOLOGY

The paradigm used in this study is qualitative research "Based on the location of research, including field research, which is research carried out systematically by collecting data in the field.". The type is descriptive, which provides a detailed description of a fact or event while providing an evaluation or criticism based on the methodology used [24]-[26].

The purpose of the study is to be able to use the data collected from fieldwork to explain and forecast an existing event with approaches: historical, sociological, normative theological, pedagogical, psychological, and managerial. The main data sources in qualitative research are words and actions, the rest are additional data such as documents and others. This study used primary and secondary data sources [27], [28].

First and foremost, PPMI Assalaam is a boarding school whose students come from all over the archipelago, therefore it was chosen as the research location. Second, boarding schools have high quality and have achieved several successes on a national and world scale. The infrastructure and facilities are acceptable, and all school units or madrasahs have received outstanding certification. Third, to exclude the risk of duplication of studies, this Islamic boarding school has never been the subject of comparative studies. The study was conducted in 2023 between August and November [29]-[31].

The following techniques were used to collect data for this study: (1) Observation. Planned and systematic observation is called research observation and the goal is to collect data whose validity and reliability are controlled. (2) Interview, In Sugiyono, Esterberg defines an interview as the gathering of two individuals to exchange ideas and information through questions and responses to create meaning around a particular subject. (3) Documents. Any written or visual content not created at the request of an investigator is referred to as a document [32].

According to William Wiersma in Sugiyono, triangulation in credibility testing is defined as checking data from various sources in various ways, and at various times. Thus there is triangulation of sources, triangulation of data collection techniques, and time. To test the validity of the data, researchers conducted a triangulation process. The three methods above are used in this study, if the test results produce different data, it is done repeatedly so that the certainty of the data is found [33], [34].

RESULTS AND DISCUSSION

Each student at PPMI Assalaam follows a routine roughly outlined in the following table throughout their daily lives there:

Table 1. Daily Activities of Student PPMI Assalaam

O'clock	Monday – Saturday
04.00 - 05.00	Shalat dan Shalat Subuh
05.00 - 05.15	Baca Al Quran
05.15 - 06.45	Mandi, Makan, persiapan KBM
06.45 - 07.00	Tazwidul Mufradat
07.00 - 12.40	Kegiatan Belajar Mengajar
12.40 - 13.00	Shalat Dzuhur
13.00 - 14.00	Makan siang
14.00 - 14.45	Istirahat
14.45 - 15.00	Shalat Ashar
15.00 – 17.00	Kegiatan Kesantrian*
17.00 - 18.00	Shalat Maghrib
18.00 - 19.00	Baca Al Quran, Kajian, Makan malam*
19.00 - 19.30	Shalat Isya
19.00 - 21.30	Belajar malam dan Tazwidul Mufrodat*
21.30 - 04.00	Tidur Malam
O'clock	Sunday
04.00 - 05.00	Shalat Tahajud dan Shalat Subuh
05.00 - 05.15	Baca Al Quran
06.00 - 07.00	Olah raga
07.00 - 08.00	Makan pagi
08.00 - 11.00	Kegiatan mandiri dan kelompok
11.00 - 12.00	Shalat Dzuhur
12.00 - 13.30	Makan siang
13.30 - 14.45	Istirahat siang
14.45 - 15.30	Shalat Ashar
15.30 - 17.00	Kegiatan mandiri dan kelompok
17.00 - 18.00	Shalat Maghrib
18.00 - 19.00	Baca Al Quran, Kajian, Makan malam
19.00 - 19.30	Shalat Isya
19.30 - 21.30	Belajar malam dan Tazwidul Mufrodat
21.30 - 04.00	Tidur malam

Note:

- The duration of KBM on Friday is 30 minutes every class hour.
- Dinner, Quran reading, and study activities are arranged separately Sunday off-campus activities are arranged separately.

The schedule of weekly student activities is the same for boys and girls but there are some differences in the days of implementation, as seen in the table below:

Table 2. PPMI Assalaam Student Partnership Activities

Day	O'clock	Male Students	Female Students
Monday	16.00 - 17.00	Muhadloroh, Bimbel, Murajaah	Ekstrakurikuler
	18.00 - 19.00	BQ, Setoran Tahfidz	BQ, Setoran Tahfidz
	19.00 - 21.30	Makan, Halaqoh Hujroh	Makan, Halaqoh Hujroh
Tuesday	16.00 - 17.00	Ekskul, Bimbel, Murojaah	Lughoh maskan
	18.00 - 19.00	Kajian	Kajian
	19.00 - 21.30	Makan, Penguatan Bahasa	Makan, Penguatan Bahasa
Wednesday	16.00 - 17.00	Muhadloroh, Bimbel, O KTQ	Ekstrakurikuler
	18.00 - 19.00	BQ, Setoran Tahfidz	BQ, Setoran Tahfidz
	19.00 - 21.30	Makan, BM, TM	Makan, BM, TM
Thursday	16.00 - 17.00	Olahraga, Kegiatan terstruktur Murojaah	Lughoh maskan
	18.00 - 19.00	Makan malam	Makan malam
	19.00 - 21.30	BM & TM	BM & TM
Friday	16.00 - 17.00	Ekskul, Bimbel, Murojaah	Muhadhoroh Arab Inggris
	18.00 - 19.00	Kajian	Kajian
	19.00 - 21.30	Makan, BM	Makan, BM
Saturday	16.00 - 17.00	Pramuka, Bimbel, Murojaah	Pramuka
	18.00 - 19.00	Makan malam	Makan malam
	19.00 - 21.30	Muhadhoroh Indonesia	Halaqoh Maskan
Sunday	16.00 - 17.00	Kegiatan mandiri	Kegiatan mandiri
	18.00 - 19.00	Makan malam	Makan malam
	19.00 - 21.30	Halaqoh maskan	Kegiatan mandiri

If we look closely, the hour-intensive curriculum at PPMI Assalaam is very similar to the idea of time in the Quran which states that a person will be destroyed if he does not make the best use of his time. On the other hand, one can obtain good luck by managing one's time well. According to Q.S. al-Asr/103:1-3.

Researchers observed that hour-intensive learning models such as those applied in PPMI Assalaam can produce learning processes that focus on life skills. The key to acquiring life skills is to develop flexibility and constructive behaviours that allow a person to overcome difficulties on his or her own. Personal potential, critical thinking, social skills, academic ability, and skill skills are key attributes of life skills education. Life skills education carried out at PPMI Assalaam through intensive learning hours can help students grow and develop, be able to relate and communicate both individually and in groups in a system with certain conditions and situations, and be able to survive in challenging circumstances [35]–[37].

In addition to producing future leaders based on science and technology, a solid institutional foundation in the field of education can also be built based on passion and devotion. Admittedly or not, there have been many scholars, namely graduates of educational

institutions who can take care of the affairs of society, state, and state, although it cannot be considered ideal. The implementation of dormitory system education to improve the quality of Islamic education at PPMI Assalaam Sukoharjo has so far gone well following what has been planned or programmed, based on the findings of interviews conducted by researchers from Sekti Hastuti [38], [39].

Based on the results of an interview with Edi Suprpto, the main purpose of this activity is to foster discipline in students through the use of model techniques, habituation, and awareness building. To improve the quality of Islamic education, for example, in terms of creed and morals, we always hold colossal recitations on Tuesdays and Fridays, after maghrib prayers with fillers from our asatidz. That's one of the efforts on how to strengthen the creed. Then how the student practices, especially in prayer activities, we are obliged to perform the congregational prayer five times. That is one of our efforts, which maybe if at home, it will be difficult how to invite prayers always in the congregation to the mosque. These are our efforts to improve the education and practice of Islam. So not only education but also practice must be controlled [40], [41].

Supporting and Inhibiting Factors for the Implementation of Dormitory Education in Improving the Quality of Islamic Education at PPMI Assalaam

The factors that support and hinder boarding system education to improve the quality of Islamic education in modern Islamic boarding schools in Assalaam are: The supporting factors are professional human resources, adequate infrastructure, good management and curriculum, as well as support from parents, the community, and related agencies. The inhibiting factors are the bad character and unreadiness of students to live in dormitories, as well as the existence of parents who do not want to understand the concept of boarding school or boarding school education [42], [43].

Internal factors that influence the success of the implementation of boarding system education in improving the quality of Islamic education at PPMI Assalaam as conveyed by Sholeh Pratono include factors of quality and professionalism of human resources, adequate infrastructure, good management, and the application of the curriculum used as a learning reference at MTS PPMI Assalaam [44].

In addition to internal factors, the success of teachers in implementing dormitory education at PPMI Assalaam as stated by Sholeh Pratono, is also influenced by external factors including family support, good communication and cooperation between teachers and parents, good coordination with the Ministry of Religion and the Ministry of Education and Culture, and good relations with the community around the boarding school environment. Family or the role of parents, society, and ICT progress are external factors that influence the success of the implementation of dormitory pattern education at PPMI Assalaam Sukoharjo, according to the findings of an interview conducted by researchers from Wihdan Jefri. Lazuardi [45].

According to Titin Sumarni, the internal obstacles that hinder the Assalaam Sukoharjo Islamic Modern Islamic Boarding School in implementing boarding system education are as follows: In addition, the two hours of instruction per week given to studying the Qur'an Hadith also had an impact. Therefore, educational institutions need to follow up to ensure that learning materials are complete and following the goals to be achieved [46], [47].

According to Sekti Hastuti, several external variables that cause the difficulty of implementing boarding system education to improve the quality of Islamic education at PPMI Assalaam Sukoharjo are as follows:

Sometimes lack of support from parents. Parents who still feel sorry for their children, look tired, so it makes the parents feel sorry. Then the child was pulled, hurriedly pulled away. But if the child who complains to the parents, is still tired like this, so, and so on, the parent contacts the student department, or the BK section, or the room teacher, homeroom teacher,

we can certainly help strengthen or give understanding that here is not to make the child tired, but it is the discipline for the future to get used to being better [34].

Based on some of the solutions put forward by the informant above, the researcher concluded that to further improve the application of boarding system education at PPMI Assalaam Sukoharjo, it is necessary to improve the quality of teachers, the formation of solid teamwork, good cooperation between parents and teachers or ustadzah in boarding school [48].

Results (Output) of the Implementation of Dormitory Pattern Education in Improving the Quality of Islamic Education at PPMI Assalaam

Broadly speaking, the presentation of data related to the emphasis of the study given above provides an overview of how the education of the PPMI Assalaam Sukoharjo dormitory system is strategically planned. Researchers draw many conclusions from the analysis of such data, which are then used in research [49].

Boarding Pattern Education Process

- a. The implementation of the dormitory pattern education process at PPMI Assalaam has been well realized.
- b. The management and parenting style of PPMI Assalaam has been implemented under its objectives. Managerial functions in the form of organizing, planning, mobilizing, coordinating, and regulating are the main focus of its implementation. The parenting style discussed here is related to the readiness of teachers and caregivers who function more as parents for students who attend Islamic boarding schools, as well as the obligations and duties of caregivers/parents to their children, taking into account that all children who attend boarding school are their children (being fair), educating, together, and showing the same love and attention to all children in PPMI Assalaam Sukoharjo.
- c. Financial factors are not an obstacle in the educational process of the boarding pattern of the modern Islamic boarding school Assalaam Sukoharjo so that quality Islamic education can be realized. This can be seen in the fulfilment of adequate infrastructure.
- d. Public interest in placing their children studying at PPMI Assalaam is high. This can be seen in the number of students who come from all over the archipelago.
- e. PPMI Assalaam offers an overall superior Islamic education, evidenced by several factors: Cognitive factors include learning al-akhlaqul karimah, being skilled in Arabic, reading the Qur'an easily, and knowing the requirements for ablution, prayer, fasting, and Hajj. Affective aspect: acting under Islamic principles; being polite, honest, responsible, disciplined, thrifty, independent, tolerant, hardworking, neat, and so on. Psychomotor aspects: study, work, fasting, praying, as well as other abilities and activities.

Techniques for Assessing Student Learning Outcomes

Of course, MTs PPMI Assalaam under the Ministry of Religious Affairs must comply with all applicable laws and regulations in the field of education. Similarly, the idea of assessment is useful and is used to measure how well students learn [50].

The presentation of the data above shows that MTS PPMI Assalaam Sukoharjo has fully implemented the K13-based assessment concept. However, this assessment includes three aspects that need to be integrated in addition to the cognitive domain. In compiling a list of student learning outcomes (report cards), each of these domains must be listed. The three components of the domain, according to the order of application and information obtained: (1) cognitive/knowledge (2) affective/attitudinal and (3) psychomotor/practice [51].

Madrasah in this case organizes exams under K13 regulations, which include: (1) daily assessments (2) midterm assessments and (3) end-of-semester or year-end assessments. This is in line with the degree of application of research to student learning outcomes. After the three

grades are combined and divided into three (cognitive, affective, and psychomotor) the result is the student's report card or final grade [52], [53].

In charge of self-development, each teacher as a coordinator of student development is given values related to the growth of sports, arts, and scientific activities. The results are then sent to the homeroom teacher each semester [54], [55].

Student Learning Outcomes

From the exposure to research data, it was found that the learning outcomes of students living in the PPMI Assalaam dormitory. His strong performance in class seems to be an indication of achievement, which shows that he has generally achieved a lot. In addition, it was found that evening study sessions were among the evening relief activities planned for students living in dormitories. The following table illustrates the learning outcomes of Islamic religious education for students based on the findings of a basic study on the impact of dormitories on improving student learning outcomes [56].

CONCLUSION

The implementation of dormitory pattern education to improve the quality of Islamic education at PPMI Sukoharjo has been going well with activity programs more directed at an hour-intensive learning system with intensive, integrated and comprehensive mentoring, coaching and supervision. Factors that support the implementation of dormitory education to improve the quality of Islamic education at PPMI Assalaam are professional human resources, adequate infrastructure, good management and curriculum, as well as support from parents, the community, and related agencies. The inhibiting factors are the bad character and unreadiness of students to live in dormitories, as well as the existence of parents who do not want to understand the concept of boarding school or pesantren education. The results (outputs) of the implementation of dormitory pattern education in improving the quality of Islamic education at PPMI Assalaam Sukoharjo include three aspects of assessment, namely: (1) The cognitive aspect focuses on the knowledge, understanding, analysis, synthesis, and assessment of students at PPMI Assalaam Sukoharjo above the minimum completeness criteria (KKM) through the value or learning outcomes of Islamic Religious Education (PAI). (2) Affective aspects are centred on understanding and practising values, especially those related to students' attitudes and behaviours, such as showing integrity, self-control, responsibility, courtesy, independence, and confidence, as well as upholding cleanliness, cooperation, istiqomah, and order. (4) The psychomotor aspect focuses on the follow-up or real implementation of the first two components, namely the development of interpersonal, interpersonal abilities, and relationship with God and the universe.

Acknowledgements

The author would like to thank the editors and anonymous reviewers for their assistance in improving the quality of the research documents. Hopefully, it can have a positive impact on the progress of Islamic science and the world.

Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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