

IMPLEMENTATION OF THE *BOARDING SCHOOL* PROGRAMME IN SHAPING THE MORALS OF BIMA CITY STUDENTS

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ABSTRACT

This study aims to describe how the implementation of the boarding school program in shaping the morals of Bima City students and analyse the supporting and inhibiting factors in its implementation. This research is a descriptive qualitative research. Primary data is taken from coaches and students while secondary data is in the form of references used. Data collection techniques using observation, interviews, and documentation. To analyse the data through three stages, namely data reduction, data presentation and conclusion drawing. Testing the credibility of data with member check, *croos chek*, and triangulation. The results showed that the implementation of the boarding school programme in shaping the morals of Bima City students through several activities, among others: Habituation of compulsory and sunnah worship (five daily prayers, tahajjud prayers, and sunnah fasting on Monday and Thursday), habituation of morning and evening dhikr, santri tausiah activities, boarding school programme evaluation activities, reinforcement with moral learning, tahfidzul Qur'an. The supporting factors are the full support of the Madrasah, adequate facilities and infrastructure, and sufficient coaches. For the obstacles faced there is nothing too significant, but it becomes a challenge for the coach such as students have different backgrounds. This is a step for the coach to continue learning to respond to his students.

Keywords: Boarding School, Moral Formation, Character Education

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan bagaimana implementasi program *boarding school* dalam pembentukan akhlak siswa Kota Bima dan menganalisis faktor pendukung dan penghambat pada penerapannya. Penelitian ini merupakan jenis penelitian kualitatif dekriptif. Data primer diambil dari pembina dan siswa sedangkan data skunder berupa referensi yang digunakan. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Untuk menganalisis data melalui tiga tahap yakni reduksi data, penyajian data dan penarikan kesimpulan. Menguji kredibilitas data dengan member *check*, *croos chek*, dan triangulasi. Hasil penelitian menunjukkan bahwa implementasi program *boarding school* dalam pembentukan akhlak siswa Kota Bima dengan melalui beberapa kegiatan antara lain: Dilakukan pembiasaan ibadah wajib dan sunnah (shalat lima waktu, shalat tahajjud, dan puasa sunnah senin kamis), dilakukan pembiasaan dzikir pagi dan sore, kegiatan tausiah santri, kegiatan evaluasi program *boarding school*, penguatan dengan pembelajaran akhlak, tahfidzul Qur'an. Adapun faktor pendukungnya ialah dukungan penuh dari pihak Madrasah, sarana dan prasarana yang memadai, dan tenaga pembina yang mencukupi. Untuk hambatan yang dihadapi tidak ada yang terlalu signifikan, melainkan itu menjadi sebuah tantangan bagi pembina

seperti siswa memiliki latar belakang yang berbeda-beda. Hal ini menjadi langkah pembina untuk terus belajar menyikapi siswanya.

Kata kunci : *Boarding school*, Pembentukan Akhlak, Pendidikan Karakter

INTRODUCTION

Among the main components of human needs, education is one of them. Education is one of the social functions, as a direction of development, as a means of growth that prepares educated humans, opens and forms the discipline of life, conveys information both in the form of formal and informal information.¹ Education is important in building human civilisation. Thus, education is the right means to build a comfortable and peaceful social and community life.²

Education has an important role in shaping students' morals. Mita Silfiasari and Ashif Az-Zhafi said that character building is very important. This is because character education not only has a major impact on the character of the nation's children, but also on the rapidly changing globalisation situation.³ In the current period of globalisation, education is a very concrete solution for students in facing the rapid development of the globalisation era, which will not provide benefits for humans themselves if it is not balanced and accompanied by the formation of good morals.⁴

Departing from the problems that occur in various regions in Indonesia, namely the occurrence of promiscuity among students, the action of mysterious archers, the rape of underage teenagers,⁵ free sex,⁶ and violence against teachers that have become the spotlight and great concern for the community, and will have an impact on threatening

¹Febri Malfi dkk., "Pendidikan Seumur Hidup Perspektif Hadis," *Arus Jurnal Pendidikan* 3, no. 1 (2023): 15–23, <https://doi.org/10.57250/ajup.v3i1.189>.

²Syahru Ramadhan Nurul Izati Mardiah, Luthfiah, Anwar Sadat, Ihlas, Yayuk Kusumawati, "Analisis Pergerakan Pendidikan Perempuan Serta Kiprah Siti Walidah di Aisyiyah," *Tajdid : Jurnal Pemikiran Keislaman dan Kemanusiaan* 6, no. 1 (2018): 60–74.

³Mita Silfiasari dan Ashif Az Zhafi, "Peran Pesantren dalam Pendidikan Karakter di Era Globalisasi," *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (2020): 127–35, <https://doi.org/10.35316/jpii.v5i1.218>.

⁴Syahru Ramadhan, "Kreativitas Guru Sd/mi dalam Mendesain Pembelajaran Pai dan Implikasinya terhadap Penanaman Sikap Toleransi Siswa di Min 1 Sila," *KREATIF: Jurnal Studi Pemikiran Pendidikan Agama Islam* 18, no. 2 (2020): 181–205.

⁵A.Gafar Hidayat Tati Haryati1, "Analisis Program Penguatan Pendidikan Karakter (Ppk) Berbasis Nilai Kearifan Local Maja Labo Dahu Dalam Mewujudkan Profil Pelajar Pancasila Pada Sma Di Kabupaten Bima," *Jurnal Terapung Ilmu – Ilmu Sosial* 5, no. 2 (2023): 40–47.

⁶Farid Assifa Junaidin, "Adik Rela Bersetubuh dengan Kakak di Bima karena Dijanjikan iPhone," 2023.

the safety of today's society. The fact is that the cases described above are among students who are in junior and senior high school.

With the above problems if allowed to develop, it will have an impact and endanger the life of the community and become a motivation among other students to continue to commit similar acts. According to Siti Hizliah, if preventive action is not taken, the younger generation will deteriorate further in their moral values, life will become undirected and will result in the development of promiscuity which can damage the future of the nation's children, as well as the sustainability of social life.⁷

The above problems need to be given a solution by doing moral development, especially among teenagers. The morals of teenagers require serious attention in the world of education. Various ways have been carried out by the world of education for the guidance and formation of morals for children and adolescents, starting from the stage of kindergarten educational institutions to the level of tertiary educational institutions, both private and state, in order to realise and improve human resources (Human Resources) with noble character and quality. This can also help achieve and realise the objectives of National education as written in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Point B, namely: "To increase the potential of students to become human beings who believe and fear God Almighty, have noble character, in order to educate the nation's children as regulated in the law". Among the ways to improve and foster these noble morals is through the development of religious education, namely the science of Islamic religious education.⁸

To realise these goals, educational institutions choose a good and appropriate education system or curriculum, one of which is boarding education management or commonly known as boarding *school*. Achamd Mubarak explains that *boarding school* is education where students not only follow the learning but also live in the institution. The institution is facilitated in the form of a place to study, a place to sleep, a guest

⁷Siti Hizliah, "Menumbuhkan Minat Literasi Generasi Menghadapi Tantangan Zaman Dalam Perspektif Al-Qur'an," *Syntax Idea* 4, no. 12 (2022): 1768–76, <https://doi.org/10.36418/syntax-idea.v4i12.2065>.

⁸Hermansyah Ilham, "Pendidikan Moral Anak Usia Sekolah Dasar Dalam Perspektif Al-Gazali dan Implikasinya Pada Pembentukan Karakter Siswa," *KREATIF: Jurnal Studi Pemikiran Pendidikan Agama Islam* 21, no. 2 (2023): 260–71; Fajar Dwi Mukti dan Ayu Sholina, "Level of Self-Regulated Learning of Students at Takhassus Elementary School Al-Qur'an Kalibeber Wonosobo," *Southeast Asian Journal of Islamic Education* 4, no. 2 (20 Juni 2022): 209–20, <https://doi.org/10.21093/sajie.v4i2.4363>.

room, a sports room, and a library. In conclusion, all types of student needs both learning needs and resting places are provided by the school.⁹

According to Karim, in general, *boarding school* programmes are educational institutions that combine the public school system and pesantren. In its implementation not only provides general knowledge to students, but also provides religious understanding that can always purify aqidah, can be used as a basic foundation for living a more orderly and directed life, and does not deviate from the real life of Islam, in the end this guidance is balanced between science and religious knowledge.¹⁰ *Boarding school* has a busy schedule of activities, all students in it start from the morning following regular education until noon at school then followed by religious education activities or planting certain values at night. For 24 hours students are under the supervision and upbringing of the coach. This kind of activity is an advantage and a characteristic of *boarding schools* so that learning is maximised, students are also more focused in receiving the education provided by the coach.¹¹

Based on the results of preliminary observations, the *boarding school* has a vision and mission to produce students who excel in academic achievement, have good character, care about the environment, and have global insight based on faith and piety. Among the efforts that have been made are worship discipline, tahfidzul Qur'an, self-development, and Santri tausiyah. With religious activities that are programmed and realised later in a good environment, it indirectly contributes to the formation of the morals of the students themselves.

Seeing the problems that occur, it is so important to educate related to moral formation. Therefore, the purpose of this research is to analyse one of the efforts made in the world of education for the formation of student morals with the focus of the problem of describing how the implementation of the *boarding school* program in

⁹Achmat Mubarak, "Strategi Peningkatan Pembelajaran Melalui Manajemen Boarding School (Studi Kasus di SMP 'Aisyiyah Boarding School Malang)," *Jurnal pendidikan Agama Islam* 3, no. 2 (2018): 236.

¹⁰Abdul Rahim Karim, "Reafirmasi Pendidikan Agama Islam Melalui Sistem Boarding School di Sekolah Umum," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 1 (2020): 41, [https://doi.org/10.25299/al-thariqah.2020.vol5\(1\).5082](https://doi.org/10.25299/al-thariqah.2020.vol5(1).5082); Ruslan Ruslan dan Luthfiyah Luthfiyah, "Reconstruction of Educational Science With Prophetic Paradigm in Faculty of Tarbiyah at IAI Muhammadiyah Bima," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (2020): 291–311, <https://doi.org/10.21154/cendekia.v18i2.1998>.

¹¹Achmat Mubarak, "Strategi Peningkatan Pembelajaran Melalui Manajemen Boarding School (Studi Kasus di SMP 'Aisyiyah Boarding School Malang)."

shaping the morals of Bima City students and analysing the supporting and inhibiting factors in its implementation.

RESEARCH METHODS

This research uses descriptive qualitative research. This research attempts to narrate or describe the state of the research object in the field factually. The data sources used are primary and secondary data sources. Primary data is taken from coaches and *boarding school* students while secondary data from various book and journal references and documentation in the form of photographs. Furthermore, data collection techniques using observation techniques are carried out to observe the coaching process carried out by the coach in the *boarding school*. Furthermore, interviews with four coaches and ten students. Then documentation of the activities organised. To analyse the data, the steps and stages taken are the Miles and Huberman model, namely data reduction, data presentation and conclusion drawing. As for testing the credibility of data with member *check*, *cross check*, and triangulation.

RESEARCH RESULTS AND DISCUSSION

Implementation of the Bima City Boarding School Programme

The boarding school programme is one of the flagship programmes of Bima City. This programme aims to provide Islamic school services and assist students in developing their potential. So that it can be competitive on a national to international scale. To achieve all of that, the Bima City *boarding school* has a vision, namely: Excellence in achievement, morality, environmental care, global insight based on faith and piety. And the mission: a) Fostering students to excel in academic and non-academic achievements at the national and international levels. b) Fostering students to excel in developing academic potential and successfully entering universities at home and abroad. c) Cultivating discipline, tolerance, mutual respect, self-confidence so that polite students and noble character are formed. d) Developing a culture of Qur'anic literacy for all madrasa residents. e) Implementing learning and using international languages. f) Implementing trustworthy, Humorous, Loyal, Adaptive and Collaborative madrasah management. g) Implementing digital-based Madrasah education services. In

realising the vision-mission that has been determined, then implementing moral values in the *boarding school* is carried out several activities, among others:

1. Forming morals through habituation of worship

In the Bima City *boarding school*, students who follow the *boarding school* programme are accustomed to performing the five daily prayers (dawn, dhuhur, asar, maghrib, isya' prayers) in congregation, the teacher controls the students by always reminding them to prepare for the obligatory prayers when it is close to the time. This activity intends to form students into Muslims who obey their religion and become accustomed to carrying out the obligations that exist in Islam. It does not stop at habituation of fardu ain worship alone, but also habituation with sunnah worship. Among other things, praying the sunnah tahajjud, and fasting the sunnah senin kamis. On every Friday night after maghrib prayer, students routinely carry out activities to read surah Al-Kahf simultaneously with the coach, by making a *halaqah* directly led by the coach. This step is very appropriate in fostering student morals because one of the scope of morals is to obey Allah SWT.

This habituation is carried out not specifically on mandatory worship, but sunnah worship is also carried out with the hope that students can become characters who obey their religion, have an attitude of patience, honesty and ethical behaviour that has a good impact on the lives of others. Worship is one of the activities to shape students' ethical and social values. In Islam, congregational worship involves social interaction with teachers and friends. This can encourage students to develop the value of togetherness.¹² In daily prayer, it is used as a way to foster students' gratitude to Allah SWT. With the habit of worshiping students can understand the purpose for which they were created in the world. Prayer is also done as an act of worship to restore balance to the mind.¹³

2. Forming morals through the habituation of morning and evening dhikr

¹²dkk Muhammad Rijal Aufa, "Peranan Pembiasaan Ibadah Dalam Pengembangan Karakter Religius Siswa Di SD Muhammadiyah 1 Kudus," *Jurnal Ilmiah PGSD FKIP Universitas Mandir* 9, no. 4 (2023): 1339–48, <https://doi.org/10.36989/didaktik.v9i04.1633>; Luthfiyah Luthfiyah, Sri Suciani, dan Ruslan Ruslan, "Social Sensitivity Improvement through Collaborative Learning Models in Islamic Religious Education," *Jurnal Tarbiyatuna* 13, no. 1 (2022): 29–42, <https://doi.org/10.31603/tarbiyatuna.v13i1.5809>.

¹³Hestu Nugroho Warasto, "Pembentukan Akhlak Siswa," *Jurnal Mandiri* 2, no. 1 (2018): 65–86, <https://doi.org/10.33753/mandiri.v2i1.32>.

Bima City Boarding School conducts dhikr habituation, some students have their respective divisions, one of which is *Qism Da'wah* (da'wah division), one of the duties of the da'wah division is to lead dhikr activities. By the way all students sit in a circle then led by the da'wah section, then other students follow the reading. The implementation time of the morning dhikr activity is carried out after the morning prayer and the afternoon dhikr is carried out after the afternoon prayer.

Dhikr is a verbal practice by saying and a heart practice to live every utterance that is chanted and done regardless of time.¹⁴ Dhikr activities can bring peace to the heart as Allah SWT says:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

Meaning: (That is) those who believe and their hearts are calmed by the remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart is at rest. (QS. Ar-Ra'd verse 28)

With dhikr, the servant remembers Allah SWT, asking for help and protection from him. Bima City boarding schools try to familiarise their students with dhikr activities, where dhikr can shape and help students to build their spiritual awareness, remembering God in every aspect of life. This strengthens the personal relationship with God and increases respect and fear for him.

This activity also serves to strengthen students' ethics and morals, as by constantly remembering Allah, students tend to pay more attention to their actions and behaviour. Morning and evening dhikr can help strengthen adherence to the moral and ethical values contained in Islamic teachings.

3. Shaping morals through Tahfidzul Qur'an activities

Tahfidzul Qur'an activities are carried out twice a week, namely Monday and Friday for boys and Monday and Thursday for girls. All boarding school students are required with two things, namely *Ziadah* (adding) and *Muraja'ah* (repeating). *Ziadah* is done by students to increase their memorisation. What must be deposited is at least one to two pages in one meeting, if students want to deposit

¹⁴Umar Latif, "Dzikir Dan Upaya Pemenuhan Mental-Spiritual Dalam Perspektif Al-Qur'an," *Jurnal Bimbingan dan Konseling Islam* 5, no. 1 (2022): 28-46, <https://doi.org/10.22373/taujih.v5i1.13729>.

more than that then it is allowed. As for *Muroja'ah* is repeating memorization, this activity is carried out individually and also carried out together with the coach through tests. As for the *Muraja'ah* method for boys, five pages at each meeting periodically. This activity aims to form the character of students who memorise the Qur'an and practice the contents stated in it.

One of the missions of the Bima City *boarding school* is to foster a culture of Qur'anic literacy for all madrasa residents, so that the Qur'an memorisation program is a program that must be realised. This can be a step towards forming strong student morals, such as discipline, perseverance, and patience.¹⁵

The process of memorising the Qur'an requires a high level of discipline. Students need to allocate time regularly to study and memorise Qur'anic verses. An attitude of discipline can help students improve themselves in living their daily lives. Then foster an attitude of perseverance, memorising the Qur'an requires an extraordinary attitude of perseverance. In the process, students who have strong memory potential will find it easy to do so. Students who have weak memory, take a long time. But with consistent perseverance, a person can achieve his goals. This perseverance can also be applied in other activities in life, such as studying, working, or interacting with others. Furthermore, fostering an attitude of patience, the process of memorising the Qur'an is often faced with obstacles and difficulties. However, with patience, students can overcome every obstacle that arises.

4. Shaping students' morals through santri tausiah activities

The mission contained in the Bima City *boarding school* is to cultivate discipline, mutual respect, tolerance, and self-confidence so that the character of students who are polite and noble. To realise this mission, the santri tausiah activity is carried out.

In the process of implementing in shaping student morals through santri tausiah activities, the role of the coach is as an activity controller, where students are given the role of presenting religious tausiah material in Arabic and English, then continued with a question and answer session. In addition to this santri tausiah activity providing encouragement in language, the value gained by students is a

¹⁵Uci Tarmana Wati Karmila, "Penanaman Nilai-Nilai Karakter Islami Melalui Program Bpi (Bina Pribadi Islam) Di Smpit Al Khoiriyah Garut," *Al-Hasanah : Islamic Religious Education Journal* 6, no. 1 (2021): 88–96, <https://doi.org/10.51729/6133>.

sense of responsibility and forming a confident personality. Eko Susetyarini et al. said that when students are given tasks that must be completed within the specified time, students will feel responsible.¹⁶ With this step, students are required to learn so that when it is their turn, students perform optimally.

Self-confidence will also grow and be shaped, by constantly giving students the opportunity to express themselves by giving speeches freely in front of their friends. In line with what Sandhika said, a person who consistently performs in front of the public will naturally develop mentally and become a confident personality.¹⁷

This santri tausiah activity takes place by giving advice and knowledge to students to be practised. Basically, this provides knowledge to students about what they hear. This is very helpful for students in shaping noble character.

5. Reinforcement through moral learning

Moral learning is a systematic effort to prepare students to understand, live, and realise what is done in everyday life with noble morals through various activities.¹⁸ In essence, the purpose of moral learning is to shape the character of students into humans who not only have intelligence from the cognitive side but also have emotional intelligence and spiritual intelligence and humans who behave well in their lives.

Students are sought to understand and realise noble morals. namely; morals to teachers, morals to parents, morals to neighbours, and morals to peers in daily life. Syahraini Tambak et al. elaborated that in shaping student morality, moral learning plays a very important role. Through directed and in-depth learning about moral values, ethics, and good behaviour, students can understand and internalise the principles needed to become responsible, empathetic, and noble individuals.¹⁹

¹⁶dkk Rr. Eko Susetyarini, "Motivasi dan tanggung jawab siswa dalam pembelajaran berbasis proyek, sebuah penelitian tindakan kelas," *Jurnal Inovasi Pendidikan IPA* 5, no. 1 (2019): 1–9, <https://doi.org/10.21831/jipi.v5i1.22293>.

¹⁷Sandhika Anggun Awalayani dan Anis Kholifatul Ummah, "Upaya Meningkatkan Kepercayaan Diri Siswa Melalui Kegiatan Muhadhoroh Sandhika," *Journal of Teacher Education* 2, no. 1 (2021): 246–52.

¹⁸dkk Syarif Hidayat, "Analisis Materi Pembelajaran Aqidah Dalam Penguatan Aqidah Anak Pada Anak Usia Sd," *Jurnal Kajian Pendidikan Islam* 2, no. 2 (2022): 110–18.

¹⁹dkk Syahraini Tambak, "Profesionalisme Guru Madrasah: Internalisasi Nilai Islam dalam Mengembangkan Akhlak Aktual Siswa," *Jurnal Pendidikan Agama Islam* 5, no. 2 (2020): 80–96, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5885](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5885).

Moral learning not only provides an understanding of right and wrong, but also helps students understand why certain behaviours are considered good or bad in a social and religious context. So that students can increase better self-awareness about the impact of actions and behaviour on themselves, others, and the surrounding environment. Besides students being given knowledge related to morals, the coach also provides a good example, by modelling good clothes, good speech, discipline in worship, and other positive activities. This is a reinforcement for the formation of student morals.

6. Character building through *boarding school* programme evaluation

Evaluations are generally conducted to evaluate the effectiveness, success, and impact of the programme. This evaluation aims to identify whether the boarding school programme is achieving its objectives, meeting students' needs, and providing the expected benefits.²⁰ This is not much different from the evaluation conducted by the coach in the Bima City *boarding school*. This evaluation is carried out to control all students in which students continue to be emphasised on positive values such as the discipline of worship, maintaining cleanliness, maintaining order in interacting, and how to dress. With this, the formation of student morals will gradually become accustomed to good habits that are carried out consistently.

Education does not only provide textual knowledge, but education can also be done by giving sanctions to students. Sanctions are not necessarily given to all students equally, but the sanctions given adjust to the size and size of the offence committed. Sanctions in education are a form of affection from a teacher to his students.²¹ This attitude is shown by the Bima City *boarding school* to its students. By giving sanctions, it is hoped that students will not commit similar acts. So that the value of discipline and order is realised.

Evaluation activities with the provision of educational sanctions consistently, then the moral value in students' personalities will slowly form by

²⁰dkk Apta Hafiz Purnomo, "Evaluasi Program Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 4, no. 3 (2022): 2235–41, <https://doi.org/10.32699/paramurobi.v2i1.817>; Muamar dkk., "Evaluasi Proses Pembelajaran PAI dalam Kurikulum Merdeka Di SMA Negeri 4 Kota Bima," *TADARUS: Jurnal Pendidikan Islam* 11, no. 1 (2022): 29–41.

²¹Dkk M. Yusuf Pangaribuan, "PEMBENTUKAN AKHLAK SISWA MELALUI SANKSI EDUKATIF DI MTsS MADRASAH ISLAM NURUL AZIZI KABUPATEN ASAHAN SUMATERA UTARA," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 13, no. 1 (2023): 126132.

itself. A. Heris Hermawan et al. describe that student morals can be formed through punishment for every violation they commit. The punishment given to students intends to have a deterrent effect on those who violate the predetermined rules.²²

Supporting and inhibiting factors in the implementation of the boarding school programme in shaping the morals of Bima City students

The implementation of boarding schools in shaping student morals is going well. Then it is inseparable from the things that support its implementation. Besides that, the implementation is certainly not as easy as turning the palm of the hand. It must have inhibiting factors that are faced. Departing from the results of the research conducted, there are several supporting and inhibiting factors in the implementation of the boarding school programme in shaping student morals. As follows:

1. Supporting factors

Institutional support can enhance an organisation's legitimacy and reputation in the eyes of the public. This can help in gaining support from the community, partners, and other parties who can potentially contribute to the sustainability of the organisation.²³ The purpose of the Bima City *boarding school* is to provide a place that helps develop students' potential so that they become qualified students who excel in intellectual intelligence, emotional intelligence, and spiritual intelligence.

Madrasah also aims to provide a forum that can improve the quality of Madrasah itself, so that it has a selling point and can compete on a national to international scale. So with the vision and mission of the *boarding school* is enough to realise the goals set by the Madrasah itself. The Madrasah is at the forefront to always support the activities carried out in the *boarding school*. Including in terms of facilities and infrastructure. Siti Ma'rifatul Hasanah explained that facilities and infrastructure are facilities or tools to support every activity carried out. To carry out an effective and efficient educational process and the educational facilities and infrastructure needed to achieve maximum development of the potential of all

²²Supiana, "Manajemen Peningkatan Karakter Disiplin Peserta Didik Melalui Kegiatan Ekstrakurikuler," *Jurnal Islamic Educational Management* 4, no. 2 (2019): 193–208, <https://doi.org/10.15575/isema.v4i2.5526>.

²³Ahmad Nurdin Kholili dan Syarief Fajaruddin, "Manajemen strategik peningkatan mutu lembaga pendidikan Muhammadiyah di Kabupaten Gunungkidul," *Jurnal Akuntabilitas Manajemen Pendidikan* 8, no. 1 (2020): 53–69, <https://doi.org/10.21831/jamp.v8i1.31630>.

students, it is necessary to have adequate facilities. So that it can be utilised as much as possible in supporting the quality learning process.²⁴

The facilities provided are quite good, this is shown in students who take part in every activity feel safe, comfortable, and effective. Among other things, developments such as mosques, bedrooms, bathrooms, classrooms, halls, and other accessories that meet the needs of the activities organised. Cleanliness is also carried out regularly for the feasibility of organising activities.

Next is the coach. The design of needs is carried out systematically and structurally starting from the smallest to the largest needs. Among them, teachers are the main actors in student development. The coach is one of the determinants of the success of achieving the objectives of the entire series of activities organised. Male and female dormitories are given competent coaches who live together with students. So that students are controlled and get guidance in every activity carried out.

The coach is the second parent of the students, who has full responsibility for the students.²⁵ Among other things, the responsibilities of the coach in the *boarding school* are responsible for supervising students by ensuring that all student activities are carried out in an orderly and disciplined manner, with the rules listed. This includes monitoring sleeping, eating, studying, security and hygiene. There are a total of five coaches who live inside. There are 2 male coaches and 3 female coaches. Every activity takes place in rotation. Not only the coaches in the dormitory are scheduled in the activities, but some teachers from the madrasah participate in the learning carried out in the *boarding school*. So that every activity and coaching carried out remains controlled and the coach is not too draining the energy he has. This step is a very good step with the achievement of the desired goal.

²⁴Siti Ma'rifatul Hasanah, "Pembinaan Akhlak Siswa Berkebutuhan Khusus Melalui Kegiatan Ekstrakurikuler Pai Di Sdlb Islam Yasindo Malang," *J-PAI: Jurnal Pendidikan Agama Islam* 3, no. 2 (2017): 159–88, <https://doi.org/10.18860/jpai.v3i2.6470>.

²⁵dkk Wijayanti Reka, "Pembinaan Potensi Kepemimpinan Siswa Melalui Layanan Ekstrakurikuler," *Jurnal Administrasi dan Manajemen Pendidikan* 3, no. 3 (2020): 199–207, <https://doi.org/10.17977/um027v3i32020p199>.

2. The inhibiting factor

Lack of student independence such as independence in learning. This is shown in the lack of internal motivation. If students lack internal motivation to learn and develop independently, this happens because they tend to depend on external encouragement or pressure from others.²⁶ When closed, some students return to their original habits. This can happen with different student backgrounds and the environment also affects student habits. Even if students are familiarised with good habits in the dormitory, the environment is still the biggest influence.

In the school environment, teachers provide guidance to students. When students return home, the ones responsible for supervising students' activities and social environment are parents who have a big role in this matter. Because this greatly affects the formation of student morals.²⁷ For most students, parents are the first and most important environment. Parents are very influential on the development and formation of student morals. Parents also teach and introduce good and bad things to do and determine how far the moral values are in the child. Thus the formation of morals in students requires the maximum potential of the coach in order to make this obstacle a landang for worship.

CONCLUSIONS

From the results of the research described above, it can be concluded that the implementation of the *boarding school* programme in shaping the morals of Bima City students, carried out several activities, namely: religious activities with the habituation of dawn, dhuhur, asar, magrib, isya prayers in congregation, tahajjud prayers in congregation, Monday and Thursday fasting, tahfidzul Qur'an, morning and evening dhikr, tausiah, muhadarah and through evaluation activities at the weekend. As a strengthening of students' moral formation, moral learning is also carried out. Thus, all the activities carried out can shape students' morals.

The implementation of the *boarding school* in shaping student morals is going well. This can be seen in the support of the school in every activity carried out, adequate facilities and infrastructure, in every activity the coach supervises well. As for the

²⁶Titik Kristiyani, *Self-regulated learning: Konsep, implikasi dan tantangannya bagi siswa di Indonesia* (Sanata Dharma University Press, 2020).

²⁷Warasto, "Pembentukan Akhlak Siswa." *Mandiri Journal* 2, no. 1 (2018): 65-86.

obstacles faced in shaping student morals, none of the obstacles are too significant, but rather become a challenge for coaches in the coaching process carried out such as dealing with students who have different backgrounds.

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