

IMPLEMENTATION OF THE BOARDING SCHOOL PROGRAM AT AL MU'ALLIM KESUGIHAN CILACAP VOCATIONAL SCHOOL

Mahmud Yunus¹, Benny Kurniawan², Atim Rinawati³,
Maryanto⁴, Muna Fauziah⁵
{alfaqirila@gmail.com¹, 63nny.k@gmail.com², atimrinawati87@gmail.com³, yantotrust@gmail.com⁴,
munafauziah6@gmail.com⁵}

Institut Agama Islam Nahdlatul Ulama Kebumen^{1,2,3,4,5}

Abstract. Islamic boarding schools are a place for the community's need for general and religious knowledge. This need is a signal for Islamic boarding school organizers to have an Islamic boarding school program that prioritizes general and religious achievements. Thus, this study aims to describe the implementation of the Islamic boarding school program at SMK Al Mu'allim Kesugihan Cilacap. This study is a qualitative descriptive study set in SMK Al Mu'allim Kesugihan Cilacap. Data were obtained from the principal, vice principal of curriculum, and teachers. Data were collected by means of interviews, observations, and documentation studies. The validity of the data is seen from the credibility, transferability, dependability, and confirmability tests. The data were analyzed by means of data reduction, data presentation, and drawing conclusions. The findings of the study indicate that the implementation of the Islamic boarding school program at SMK Al Mu'allim Kesugihan Cilacap has run optimally through the support of human resources of educators at the school who have been well organized in the formation of students' Muslim personalities. The implementation of the Islamic boarding school education program can also be seen from the school's vision and mission which lead to Muslim personalities. The Islamic boarding school program is carried out by instilling moral values developed in schools through learning the *akhlaqul lil Banin* book, organizing the *tahfidz al-Quran* program and memorization of selected letters (BTQ), learning the yellow book, and participating in religious competitions. In general, this finding concludes that the implementation of the Islamic boarding school program at SMK Al Mu'allim is carried out by instilling moral values, organizing the *tahfidz* program, BTQ, learning books, and religious competitions.

Keywords: implementation, Islamic boarding school program, instilling moral values, *tahfidz* program, learning the holy book.

INTRODUCTION

The formation of national character in the younger generation is very important, especially in the involvement of the development of intellectual, emotional, and spiritual intelligence. The formation of this character can be realized in educational institutions such as Islamic boarding school education. Islamic boarding school education is a place to form students with religious, disciplined, simple personalities, respecting their elders, and adapting to the needs of the industry in depth (Hapsari et al., 2023). This is in line with the goal of Islamic education, namely preparing children to succeed in their careers in the world and have good deeds in the hereafter.

Islamic educational institutions are an inseparable element in the life of society. Madrasah is an Islamic educational institution that has unique characteristics in the Islamic religion (Wijaya, 2021). This institution has an important role in developing the character of students, because through education in this institution, parents or society hope that their children have two important aspects, namely faith and piety. They are expected not only to have general abilities, but also to have a strong personality and commitment to their religion. This means that if we understand how great the hopes of parents or society are for education in madrasas, then it can be said that madrasas have a bright and promising future.

The integration of Islamic boarding school education into formal educational institutions is very essential to current needs. The Islamic boarding school program aims to form individuals who have a high awareness of Islamic teachings that discuss three main issues, namely God, humans, and nature (Qorib, 2022). This occurs after a clear separation between the creator and the creation, including the various relationships between the three elements that have a wide scope. In addition, it is expected that the products of Islamic boarding schools have excellent abilities in responding to the challenges and demands of life in the current situation and conditions. However, this does not mean that there are no challenges faced in the Islamic boarding school education sector. The presence of Islamic boarding schools in modern education has created complex challenges that can affect the devotion of the Islamic boarding school community directly or indirectly (Hanafi et al., 2022). Some reasons that can cause these problems to occur are the formalization of Islamic boarding schools regulated by the policies of the authorities, the difficulty of Islamic boarding schools in developing optimally integrated morals, and the inability of Islamic boarding schools to face the challenges of the global era. These reasons cannot be taken lightly.

Education that accommodates diversity can be found in the form of general education that is integrated with Islamic boarding school education (Latif & Hafid, 2021). This type of education is currently increasing, growing, and in demand by the community. Integrated education is often found in the form of Islamic boarding school education or better known as boarding school. This education model combines general and religious education, and is still very much influenced by religious aspects. Currently, there are more and more integrated Islamic schools from elementary to secondary levels that apply an integrated learning approach. This phenomenon has caused Islamic boarding schools to become significant institutions that attract the interest of a number of people in facing the rapid advancement of science and the dissemination of information in the era of globalization.

The Islamic Boarding School Program in Vocational High Schools (SMK) is an effort to renew the style of education. The Islamic Boarding School Program is a collaboration between the National curriculum and the Islamic boarding school curriculum. Seeing the educational situation that refers to 8 (eight) National Education Standards which include content standards, process standards, graduate competency standards, educator and education personnel standards, facility and infrastructure standards, management standards, financing standards, and education assessment standards, educational institutions will strive to realize competitive and moral human resources at a productive age (Hidayah & Syahrani, 2022). Curriculum Planning Based on Islamic Boarding Schools in Vocational High School 15 is evidence of seriousness in paying attention to education. SMK Al Mu'allim Kesugihan Cilacap as an educational institution has combined the national curriculum with the Islamic Boarding School curriculum with the aim of responding to changes that occur due to globalization. In terms of concept, universities are also faced with the challenges of globalization that require them to improve the quality of management. Of course, SMK Al Mu'allim as a formal educational institution must have a clear vision and mission and an efficient work system.

Success in combining the national education approach and the Islamic boarding school education system can be achieved with a clear vision and mission and an efficient and satisfactory work system. The process of a quality Islamic boarding school program is the ability to manage institutions effectively, especially in terms of planning, organizing, implementing, and evaluating and supervising. In addition, madrasas must also be able to anticipate changes, evaluate and improve deficiencies and weaknesses, and direct institutions towards predetermined goals. Based on this urgency, this study aims to describe the implementation of the Islamic boarding school program at SMK Al Mu'allim Kesugihan Cilacap.

RESEARCH METHOD

This research is a study conducted in the field. Field research is a process that involves in-depth study of the current conditions and relationships between individuals, groups, institutions, and communities (Hamzani et al., 2023). In this study, the method used is a qualitative method. The data

used comes from interviews, field notes, and official documents. The purpose of this study is to describe empirical reality using relevant theories and descriptive methods.

In discussing the implementation of the Islamic boarding school program at SMK Al Mu'allim Kesugihan Cilacap, the researcher uses a phenomenological approach. This approach allows researchers to gain an in-depth understanding and experience of the implementation of the Islamic boarding school program. Another reason the author uses qualitative research is based on the data collected in the form of words, pictures or other documents and the researcher also meets face to face with informants, so that the description of the research results will contain data citations to provide an overview related to the problem of implementing the Islamic boarding school program at SMK Al Mu'allim Kesugihan Cilacap.

This study took place at SMK Al Mu'allim Kesugihan. The primary data sources in this study were key informants, namely the principal, Deputy Curriculum, and teachers appointed in the implementation of Islamic boarding schools, through interviews and direct observations in the field of the research location. The secondary data for this study are data obtained directly from related parties in the form of school data and various literature relevant to the discussion.

Three main techniques are used in data collection in this qualitative study, namely in-depth interviews, observations, and documentation studies which are also obtained from literature studies or references relevant to the problems studied. Observation notes are used to record data obtained during observations. In this study, participant observation will be used, which means that data is collected through observations of the object of observation by directly interacting, feeling, and being involved in the life activities of the object of observation. The type of interview that will be determined by the researcher is an in-depth interview. In this study, interviews were conducted to explore information about the research in the form of procedures for implementing the Islamic boarding school program at SMK Al Mu'allim Kesugihan Cilacap. The informants in this interview were the Principal, Vice Principal, Teachers, Education Personnel, students and other sources related to the research. The documents used to obtain information in this study are a list of teacher and student conditions, the state of the school's organizational structure, and the Principal's work program.

Data analysis is a systematic process in finding and organizing data obtained from interviews, field notes, and other sources. In this case, researchers will use the Miles and Huberman data analysis technique which uses three stages in conducting qualitative research analysis, namely: 1) Data reduction, which is selecting and summarizing data on the main and focused things; 2) Data presentation (Data display), which is presenting data in the form of detailed reports and arranged into sequences so that the structure is; and 3) Drawing conclusions (Conclusion drawing/verification) (Miles et al., 2014).

RESULT AND ANALYSIS

SMK Al Mu'allim Kesugihan Cilacap is one of the schools in Cilacap Regency that currently has a typical Islamic boarding school education program that is located in combining Islamic boarding school-style religious education with the curriculum determined by the government. The instillation of the Islamic boarding school education program at SMK Al Mu'allim Kesugihan Cilacap can be seen from its vision and mission, namely: The principal explained how the school's vision and mission are relevant to the values of Islamic boarding school-based education. which are instilled in students with the aim of forming a Muslim personality. In this regard, Mr. M said that:

"The program that we implement to make education at SMK Al Mu'allim patterned as a pesantren is adjusted and based on the vision and mission of the institution. The goal and hope is that every ongoing activity process can run harmoniously and balanced so that the output we produce can be beneficial for students and the community."

With the vision and mission, it becomes the foundation for the formation of a pesantren-style school with school programs that have been implemented. The school vision is an important part of an institution. The vision must be formulated well. The role of vision in an institution is to unify the direction and the determining factor in decision making. In line with that, the mission is also fundamental for an educational institution. Vision and mission are two vital elements that must exist and be implemented seriously. Both are used to operate the interests and hopes of the school as a manifestation of a goal (Day et al., 2020).

The implementation of the Islamic boarding school program at SMK Al Mu'allim Kesugihan, Cilacap Regency has gone well. Policy makers and stakeholders have given freedom to all those responsible to implement programs and activities in accordance with existing provisions. This freedom is certainly accompanied by responsibility that must be carried out with full sincerity so that educators and students can achieve the targets and objectives of the program that has been implemented. The implementation of this program is indeed adjusted to the real conditions in the Islamic boarding school. The students are given training on Islamic boarding schools, given guidance on the habits that exist in the Islamic boarding school and given a schedule of Islamic boarding school activities. This is done with the hope that all activities that have been arranged are able to answer and help form the Muslim personality of the students. Regarding this, Mrs. NWA said:

"Regarding activities and habits, we organize them like a boarding school so that children get used to it. The curriculum also provides a special activity schedule so that children can truly feel the atmosphere of a boarding school. In addition, there are also many approaches taken by teachers such as providing examples, emphasizing habits and supervision. We hope that with this habituation, it will later form the character of students in accordance with the Muslim personality that we program."

Various activity programs are intentionally designed integrally to form the Muslim personality of students. The reinforcement of this program is the existence of infrastructure such as dormitories, mosques and the presence of program managers as supporting factors for the success of this program. The availability of adequate school education facilities is thought to have a strong correlation with improving the quality of the process and learning outcomes of educational programs in schools (Marmoah et al., 2019). In this case, educational facilities, especially those concerning learning facilities, learning resources, and learning media are thought to have a strong influence on improving the expected learning outcomes. Appropriate learning facilities, in addition to being educational (learning) media that will help facilitate the child's thinking process through the concretization of abstract objects, can also be learning objects themselves that will help students understand natural, social, cultural, and technological phenomena directly (Fitria, 2023).

In other words, utilizing adequate learning and teaching facilities allows students to not only learn how to know but also learn how to do, how to be, and how to live together. In the school system during classroom learning, students are only taught cognitive science. However, if learning is carried out outside the classroom, students can get guidance, and witness firsthand the exemplary behavior exemplified by the program manager and teachers in having a Muslim personality. Learning outside the classroom facilitates students in expanding their learning network and increasing the accessibility of knowledge (Ni, 2020; Waite, 2020). So, daily life within the scope of SMK Al Mu'allim Kesugihan Cilacap Regency indirectly includes important lessons in morals for students.

In addition to the programs that have been designed by the curriculum, teachers also approach in various ways so that the formation of Muslim personalities in students can be imprinted and can be applied in society. This is as conveyed by Mr. MH who said that:

"What I know from several reports from the teachers is that they use many different approaches in forming Muslim personalities according to the character of the students. We know that the teachers also come from various personalities, so among them there are those who use the right values approach in behaving, including the nature of tawadlu', humble, generous, forgiving, thrifty, brave, soft-hearted, tawakkal and commendable morals and are strongly supported by the contents of the material of the book of akhlak lil banin, all of which lead to good things, no less important is the introduction of the rules that may and

may not be done in society, especially in Islamic boarding schools. There are also teachers who provide stimulus to find out the responses of students according to their respective intelligence. There are also those who use an honesty approach, which is usually done as a clarification of the actions taken by students."

Based on the results of the description above, it is very clear that the process of accustoming students to pesantren-style education has indeed been prepared and programmed. This is certainly to support the formation of the Muslim personality of each student so that it becomes a character that can be applied in everyday life. Furthermore, the principal, teachers and all education personnel of SMK Al Mu'allim Kesugihan together with parents and administrators have implemented steps in patterned education such as pesantren or pesantren programs, namely as follows:

1.1. Instilling Moral Values Developed in Schools

Regarding the instillation of moral values, SMK Al Mu'allim Kesugihan refers to the moral values contained in the book of akhlaqul lil Banin. This book is taught to every student at every level as a basis for daily behavior. This is in accordance with what was conveyed by Mr. M:

"It is important for institutions to instill what is called the five souls of the pondok. Although currently the school only implements programs, we must apply these values as a foundation for the formation of Muslim personalities in students".

The moral values instilled in students include several aspects, including: First, Ikhlas is the foundation of the characteristics of Islamic boarding schools and the key to receiving charity before Allah SWT. As with the opinion of experts who say that Ikhlas is akhlakul mahmudah which means cleansing the heart from pollution and heading towards Allah SWT (Syaukanie, 2024). Everything is done with the intention of worship alone. Sincerity is only for Allah. The values displayed in daily life at school are sincerity in worship, namely in carrying out the habit of praying first, praying five times a day in congregation, participating in learning activities both in general lessons and Islamic boarding school lessons at school.

Second, simplicity, life at school is filled with an atmosphere of simplicity, simple does not mean passive or accepting, nor does it mean poor and destitute. In fact, in the spirit of simplicity there are values of strength, resilience, and self-control in facing the struggles of life. The simplicity education taught includes simplicity in dressing, cutting hair, eating, speaking, acting and even thinking.

Third, independence or the ability to help oneself is a powerful weapon given by the school from our education to students. In daily life at school, students are required to be independent in doing everything, including being independent in mastering learning, the ability to organize a schedule for memorizing the Quran and other activities. Student independence is very useful in their lives because it can help students to be able to face challenges in the future and overcome the problems they face independently. As previous findings prove that students' learning independence varies greatly in all types and is positively correlated with their learning outcomes (Fauziah & Lubis, 2024).

Fourth, brotherhood is a forum for interaction between students, including during breaks, they always joke together and enjoy being together, such as sharing food together and studying together without being hostile to each other.

1.2. Organizing the Tahfidz Al-Qur'an and Memorization of Selected Surahs (BTQ) program

Based on the results of observations at Al Mu'allim Kesugihan Vocational School, they have implemented the takhfidz al Qur'an program and also memorized selected letters involving the people in charge and implementers of the Islamic boarding school program. The results of an interview with Mrs. NWA, one of the Islamic boarding school program implementers, stated that:

"Quran memorization and memorization of selected surahs are one of several pesantren programs that we are currently implementing. Quran memorization and memorization of selected surahs do require extra effort in managing them, because we have students who come from various backgrounds. It is not certain that they have memorized the Quran in their previous school, plus the students who come here still vary in their fluency in reading the Quran. So yes, a team and program are needed to support this pesantren program."

So, the implementation of the tahfidz program and memorization of selected surahs is used as the goal of the Islamic boarding school program in order to create a generation that is tested and ready in the community. The tahfiz program is a way to maintain, preserve, and memorize the Qur'an as a whole. This tahfiz program must be well designed so that the memorizer of the Qur'an can maintain his memorization. In line with this finding, previous researchers explained that understanding the meaning of the Qur'an aims to strengthen and help overcome various problems in life (Zakiyah, 2023). Thus, the tahfiz program must be designed in a structured and systematic manner by educational institutions.

1.3. Holding Yellow Book Study

The pesantren program includes learning related to the yellow book or religious sciences which are an integral part of the pesantren world so that every pesantren must have learning about classical books which are often referred to as yellow books. In relation to the study of the yellow book, Mrs. NWA said:

"The pesantren program that we implement here is studying the Yellow Book. As an institution that adopts the pesantren education pattern, we strive to ensure that learning is truly the same as in pesantren. We add the Yellow Book as learning here, even though it is only a basic book such as *akhlak lil banin tul awwam*, but at least it can be used as a foundation in forming the personal character of Muslim students. We hope that what they learn here can be applied and developed in everyday life. We are grateful if at home the students are willing to study other books either during Ramadan or attend a madrasah that organizes the study of the yellow book".

A civilized child will respect his parents, teachers, older siblings, and anyone who is older than him, and love his younger siblings, and anyone who is younger than him. This proves that the program implemented at SMK Al Mu'allim Kesugihan is very appropriate in forming a religious personality. Learning the book for students in Islamic educational institutions is very appropriate because it is in accordance with the school's vision and mission. The learning concept is also relevant to the goals expected by the school and parents of students for their children. Many benefits are obtained from this program, for example the growth of manners to respect parents. This finding is in line with the results of previous studies which contain information that learning the book and student discipline influence each other in improving the quality of the ability to read the book and the Qur'an properly and correctly (Darmayanti & Suyitno, 2023).

1.4. Participating in religious competitions

Competitions at the student level are an event to test one's abilities and level. Students can channel all their abilities to be honed and prove their quality with students from other institutions. Of course, this competition can only be followed by students with certain abilities and to be the best of the others. Regarding this, there are several evaluations that deserve attention, such as those conveyed by Mr. M that:

"The ultimate goal of this competition is to win, while we cannot possibly include all of our students. Of course, before participating in the competition, we conduct a selection at the institutional level so that we can send the best delegates. However, in practice, our weakness is that we only prepare student delegates when there is a competition. So in terms of preparation, it is clearly not optimal".

From the results of the interview above, it can be concluded that competitions followed by students require maximum preparation and training so that when there is a competition, the school only needs to appoint students who are in accordance with the branch being competed. Competition activities for students are a good thing, especially in self-development. Competition activities are like a stage for students to show off their abilities. Competitions are a profitable forum for developing students' talents and interests. Students will get the opportunity to hone their academic and non-academic skills, both inside and outside of school. In addition, competition activities also become a valuable field of experience to shape students into competitive, creative individuals who are ready to face various challenges. There is research that proves that active participation of students in various

competitions has a positive impact on student achievement in learning and the image of the school. (Cayubit, 2022). The success of students in the competition reflects that education at the school has good standards in developing student achievement.

CONCLUSION

The implementation of the Islamic boarding school program at SMK Al Mu'allim Kesugihan Cilacap has been running according to the program. This is supported by qualified human resources (HR) educators, efforts to form the Muslim personality of their students, the spirit (ghiroh) of seeking knowledge (learning) related to moral values in personality, and the seriousness in carrying out the vision, mission and goals of the school. The implementation of this Islamic boarding school program has been able to implement learning of yellow books, tahfidz, memorization of selected letters, instilling morals, and participation in religious competitions. The findings of this study have a positive impact on daily behavior, both in terms of human relations with humans (hablum minannas) or human relations with the Creator (hablum minalloh) can be reflected in the activities of reading the Qur'an and memorizing the Qur'an and selected letters, from the habit of reading correctly, students have good moral habits, parents of students feel proud and happy with their son's participation in schools that implement Islamic boarding school programs such as at SMK Al Mu'allim Kesugihan Cilacap because the results have been clearly felt, but it is necessary to improve and equalize the standards of Islamic boarding school education programs.

References

- Cayubit, R. F. O. (2022). Why learning environment matters? An analysis on how the learning environment influences the academic motivation, learning strategies and engagement of college students. *Learning Environments Research*, 25(2), 581–599.
- Darmayanti, U., & Suyitno, S. (2023). Implementation of Al-Qur'an Reading Culture to Building Students' Religious Character. *International Conference on Social Sciences, ICONESS 2023*.
- Day, C., Sammons, P., & Gorgen, K. (2020). *Successful School Leadership*. Education development trust.
- Fauziah, M., & Lubis, S. A. (2024). Learning independence of islamic boarding school students. *Proceeding International Conference on Islam and Education (ICONIE)*, 3(1), 1425–1436.
- Fitria, T. N. (2023). Augmented reality (AR) and virtual reality (VR) technology in education: Media of teaching and learning: A review. *International Journal of Computer and Information System (IJCIS)*, 4(1), 14–25.
- Hamzani, A. I., Widyastuti, T. V., Khasanah, N., & Rusli, M. H. M. (2023). Legal Research Method: Theoretical and Implementative Review. *International Journal of Membrane Science and Technology*, 10(2), 3610–3619.
- Hanafi, Y., Taufiq, A., Saefi, M., Ikhsan, M. A., Diyana, T. N., Thoriquttyas, T., & Anam, F. K. (2022). The new identity of Indonesian Islamic boarding schools in the “new normal”: the education leadership response to COVID-19. *Heliyon*, 7(3), e06549. [https://www.cell.com/heliyon/fulltext/S2405-8440\(21\)00652-6](https://www.cell.com/heliyon/fulltext/S2405-8440(21)00652-6)
- Hapsari, L. S., Rahman, I. K., & Alim, A. (2023). Guidance and counseling program for religious awareness in Elderly Islamic Boarding Schools. *Tawazun: Jurnal Pendidikan Islam*, 16(1), 107–120.
- Hidayah, A., & Syahrani, S. (2022). Internal quality assurance system of education in financing standards and assessment standards. *Indonesian Journal of Education (INJOE)*, 2(3), 291–300.
- Latif, M., & Hafid, E. (2021). Multicultural attitudes in an Islamic boarding school of South Sulawesi–Indonesia. *Cogent Education*, 8(1), 1968736.
- Marmoah, S., Adela, D., & Fauziah, M. (2019). Implementation of Facilities and Infrastructure Management in Public Elementary Schools. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 3(1), 102–134.

- Miles, M. B., Huberman, M., & Saldaña, J. (2014). *Qualitative data analysis: A methods Sourcebook* (3rd ed). Sage Publication Inc.
<https://eric.ed.gov/?q=qualitative+AND+data+AND+analysis&id=ED565763>
- Ni, L. B. (2020). Blended Learning through Google Classroom. *International Journal of Educational and Pedagogical Sciences*, 14(4), 215–221.
- Qorib, M. (2022). The Practice of Religious Moderation Based on Theo-anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 7(2), 183–193.
- Syaukanie, M. L. A. (2024). Surah Al-Mā'ūn: Pesan Moral Al-Qur'an Tentang Akhlak Manusia (Studi Tafsir Fī Zhilālil Qur'an). *Journal Hub for Humanities and Social Science*, 1(1), 151–162.
- Waite, S. (2020). Teaching and learning outside the classroom: Personal values, alternative pedagogies and standards. *Outdoor Learning Research*, 8–25.
- Wijaya, M. M. (2021). Islamic Education Model in Madrasah in The Perspective of Islamic Education Philosoph. *Ar-Raniry: International Journal of Islamic Studies*, 8(1), 1–11.
- Zakiyah, E. (2023). The Foundation of Understanding the Living al-Qur'an as a Reinforcement of Islamic Humanism in the Context of Civil Society. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 6(1), 62–75.