

The Role of Islamic Boarding Schools in Improving the Quality of Islamic Religious Education at MTs Nurul Qodiri Central Lampung

Afina Nur Aini¹, Ikhwan Aziz Q², Suhono^{3*}

^{1,2,3} Universitas Ma'arif Lampung, Indonesia

Corresponding Author  suhono120708@gmail.com*

ABSTRACT

Islamic boarding schools have a big role in the world of education, especially in Islamic education. To produce the next generation who are intelligent and have noble morals, comprehensive education is needed, in the sense that it covers all potential from cognitive, affective and psychomotor aspects. MTs Nurul Qodiri is a school institution that is within the scope of the Islamic Boarding School, students at this school do not only come from within the Islamic boarding school, many from the wider community attend MTs Nurul Qodiri. The article aims to analyze the role of Islamic boarding schools in improving the quality of Islamic religious education at MTs Nurul Qodiri Central Lampung. The method used field research method (field research) which is descriptive in nature. The research sample is 5 teachers and 10 students. In this research, researchers used several data collection tools, namely through observation, interviews and documentation. This research uses triangulation of sources and methodology to ensure the authenticity of the data. The result shows that there are efforts made by Islamic boarding schools to improve the quality of Islamic religious education in schools, students are becoming more orderly in performing the Duha prayer, routinely reading the Al-Waqiah letter after performing the Duha prayer. Not only are they accustomed to performing Duha prayers, students who study at MTs Nurul Qodiri have the potential to memorize juz amma and have a spirit of good morals. From these efforts the quality of Islamic religious education in schools is increasing.

ARTICLE INFO

Article history:

Received

February 20, 2024

Revised

March 31, 2024

Accepted

April 04, 2024

Keywords: *Role of Islamic Boarding Schools, Quality Islamic Education*

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

Islamic boarding schools have a big role in the world of education, especially in Islamic education. To produce the next generation who are intelligent and have noble morals, comprehensive education is needed, in the sense that it covers all potential from cognitive, affective and psychomotor aspects (Uswatun Hasanah, 2024). Islamic boarding schools are one of the non-formal educational institutions that aim to educate and train students to have religious beliefs taught by Kiai through learning the yellow book and activities that support the needs of students (Ase Kurniawan, 2022). Formal and non-formal educational institutions are the spearhead of curriculum implementation, both national and local curricula, which are realized in the teaching and learning process to achieve national, institutional, curricular and instructional educational goals (Efluida Sofa Luthfia and Luki Lukmanul Hakim, 2023).

If studied more deeply, it can be seen that Islamic boarding schools have a social structure and education system which also shape the characteristics of the students, so in understanding students we must also look at a set of rules that underlie student relationships. This is because the pattern of relationships between individuals and between groups plays an active role in influencing each other. The Nurul Qodiri Islamic boarding school has several levels of school education, one of which is MTs Nurul Qodiri, where the school has students who not only live in Pon-Pes, the MTs Nurul Qodiri school also accepts students from the wider community. Nurul Qodiri Islamic boarding school is an Islamic educational institution that plays an active role in providing education using good guidelines to achieve educational goals. The combination of traditionality and modernity in Nurul Qodiri's education must strive to continue to combine learning content so that it is balanced in producing students (santri) who are faithful, pious and intellectual (Safinah and Arifin 2021) The basic concepts that are the core goals of education at the Nurul Qodiri Islamic Boarding School are morality and intellectuality.

Islamic boarding schools try to improve the quality of schools in various ways, from the activity system to the curriculum used. Islamic boarding schools implement an integrated curriculum between the DIKNAS curriculum and the Islamic boarding school curriculum in which all aspects of educational activities instill the values of monotheism as the basis for every educational activity (Akhmad Sirojuddin and Ashlahuddin, 2023). The curriculum as a component of learning has a very important role in achieving educational goals. The curriculum is used as guidance and direction in creating an effective and efficient learning process while still paying attention to the learning content delivered. The curriculum is considered an experience or something that actually occurs in the educational process (Wahyu Maulana and Munawir Hidayat, 2023).

If we look at previous research conducted by Lathifah in her research entitled The Role of Islamic Boarding Schools in Improving the Quality of Islamic Religious Education in Schools, a case study at the Krapyak Islamic Boarding School with SDN Jageran Krapyak. Where in this research we try to see the role played by the Krapyak Islamic Boarding School in improving the quality of Islamic Religious Education (PAI) at SDN Jageran Krapyak. Research findings show that the Krapyak Islamic Boarding School plays a role in improving the quality of PAI at Jageran Elementary School, at least through understanding the material, forms of collaboration and the results of improving quality in cognitive, affective and psychomotor aspects (Lathifah, 2020). Meanwhile, in the research conducted by the author, it was found that the Nurul Qodiri Islamic Boarding School was a source of improving the quality of Islamic religious education at the MTs Nurul Qodiri school. Because the curriculum collaboration between Pon-Pes and Madrasah makes it attractive for the community to send their children to MTs Nurul Qodiri, Central Lampung.

METHOD

The research approach applied is field research(*field research*), The author conducted this research with a qualitative approach to explore and understand the meaning of the individuals and groups studied (Dian Grace Puspita and Dwi Esti Andriani, 2021). Which uses descriptive methods to detail data based on what happens in the field. Descriptive qualitative research is research that produces discoveries that cannot be achieved using statistical or quantitative procedures that lead to the actual situation and then interpret it to obtain a formulation and analysis of an existing

problem (Nurul Haqiqi and Bahtiar 2023). By making direct observations at the research location, the author can obtain the data needed according to the determined research focus. Researchers wanted to see the role of Islamic boarding schools in improving the quality of Islamic religious education at the MTs Nurul Qodiri school, so the analytical descriptive method was chosen to observe ongoing social phenomena (Sofwan Manaf and Rokimin 2023).

After the researcher made observations in the field, the author then dig deeper into the information through interviews, and strengthened it with documentation. The research was conducted at the Nurul Qodiri Islamic Boarding School, Central Lampung from August 2023 to February 2024. The Islamic boarding school, MTs Nurul Qodiri and students were used as research subjects. Researchers chose MTs Nurul Qodiri students to be used as research samples in an effort to solve difficulties in conducting research.

In this research, researchers used several data collection tools, namely through observation, interviews and documentation. Secondary data sources are taken from relevant books and journals related to the object under study. Primary data sources were obtained from parties who were deemed to know the object under study (Danar Nasehuddin and Jamali Sahrodi, 2022), so the primary data source for this research was the Islamic Boarding School. This research uses triangulation of sources and methodology to ensure the authenticity of the data. There are three methods used in data analysis techniques, namely: data reduction, data presentation, drawing conclusions/verification (Endang Safitri, 2021)

RESULTS AND DISCUSSION

Islamic Boarding School Efforts

Islamic boarding schools as one of the educational institutions in society have an important role in improving the quality of human resources. Islamic boarding school education not only provides technical knowledge and skills but what is much more important is instilling moral and religious values. As time goes by, Islamic boarding schools are required not only to provide religious education, but Islamic boarding schools are also expected to be able to act as social institutions (Irfan Mujahidin, 2021).

Islamic boarding school educational institutions have advantages compared to other educational institutions, because Islamic boarding schools not only help students achieve intelligence, but also create characters with noble morals and skills (A. Fatikhul Amin and Nurul Hidayati, 2024). The advantage of Islamic boarding school education which has become a favorite in the world of education to date is because the curriculum offered is not only for pursuing material alone, but Islamic boarding school education provides more of an example in the learning process which is one part of da'wah. Meanwhile, on the other hand, Islamic boarding schools are centers of example from a kyai to his students who interact with each other for approximately twenty-four hours. Another advantage is that Islamic boarding schools can foster the same feelings, giving rise to togetherness which creates an attitude of mutual help, solidarity and brotherhood among students (Wahyu Khoiruz Zaman, 2023).

The efforts of the Nurul Qodiri Islamic Boarding School to improve the quality of Islamic Religious Education in Schools in implementing the Islamic Boarding School curriculum in the School Curriculum is to teach several classical books, one of which is the book of akhlakul banat and akhlakul banin. Not only does it teach Islamic boarding school books, MTs Nurul Qodiri also implements Islamic boarding school activities to

make it a routine before starting class lessons. Every day the students perform Duha prayers and read the Al-Waqiah letter. Once a week, MTs Nurul Qodiri students carry out memorizing juz amma activities with their respective homeroom teachers. This activity was carried out with the aim of improving the quality of Islamic religious education in schools and developing religious knowledge for students who do not live in Islamic boarding schools.

The leadership of the Nurul Qodiri Islamic Boarding School has an important role in carrying out curriculum management(Taupan Jayadi and Muhammad Thohri, 2024) Islamic boarding school administrators strive for administrators and teacher councils to always consistently guide and regulate activities in Islamic boarding schools and activities at school. Once a month the teacher council and management conduct an evaluation of the activities that have been carried out. The goal is that quality activities and progress always develop every day. Islamic boarding school administrators always try to ensure that students and students are always disciplined in carrying out the activities that have been determined.

From the efforts made by Islamic boarding schools to improve the quality of Islamic religious education in schools, students are becoming more orderly in performing the Duha prayer, routinely reading the Al-Waqiah letter after performing the Duha prayer. Not only are they accustomed to performing Duha prayers, students who study at MTs Nurul Qodiri have the potential to memorize juz amma and have a spirit of good morals. From these efforts the quality of Islamic religious education in schools is increasing.

Quality Improvement in Schools

In accordance with Republic of Indonesia Regulation Number 19 of 2005 concerning National Education Standards, the quality of education is said to be quality if the learning process in an educational unit is carried out in an interactive, inspiring, fun, challenging and motivating way for students to achieve actively and provides sufficient space for initiative, creativity and independence in accordance with talents, interests and physical and psychological development of students. In the learning process, teachers/educators are required to be able to set an example. From this government regulation, it is very important for every educational institution to pay attention to the quality of learning so that the quality of education in schools is maintained and even developed. This regulation needs to be followed up by educational institutions through various scientific programs and activities that can develop teacher potential, such as seminars, workshops and ongoing training so that teachers become more professional, thereby impacting their ability to manage quality learning (M. Fahmi Ramasyah, 2021).

Quality management is a way of managing an organization that is comprehensive and integrated which is directed at consistently meeting customer needs and achieving continuous improvement in every aspect of organizational activities (Niken Ristianah and Toha Ma'sum, 2022). In this case, if it is linked to Islamic boarding schools or Islamic boarding school-based education quality management, it means that improving the quality of education is oriented towards religious values or Islamic values (Islamic boarding schools), which have become the culture of the Indonesian nation (Erhat Zakiyatul Aini, 2021). The key to improving the quality and quality of schools is the management of existing human resources. The quality factor of the teaching staff shows whether the school is progressing or not (Ayu Lestari and Tinneke Evie Meggy Sumual, 2023).

Several things determine the realization of a quality education process, including: the effectiveness of the school principal's leadership style, active participation and sense of responsibility of educators and teaching staff, continuity of an effective teaching and learning process, relevant curriculum, having a focused vision and mission, climate conducive schools, intrinsic parental and community involvement (Syafira & Nuria Tri Utami, 2023). Efforts to improve the quality of education are efforts that must be carried out or pursued continuously in order to achieve expectations for quality and relevant education (Bakri and Hosna, 2020).

The caretaker of the Islamic boarding school is the principal of MTs Nurul Qodiri himself, therefore the principal tries to collaborate with the learning at the school with the Islamic boarding school curriculum. The principal strives for the teacher council to always be disciplined in carrying out teaching and learning activities. Because in a school a teacher plays a very important role in advancing student learning competencies. Researchers conclude that the school principal has carried out his role in the areas of leadership, motivating teachers, and improving educational infrastructure well in implementing school-based management (Eka Periaman Zai and Maria Magdalena Duha, 2022).

Islamic boarding school culture collaborated in schools

The duha prayer activity is a routine every morning which was previously carried out in the Islamic boarding school. Every time at 06.45 the students hold morning assembly in front of their respective dormitory complexes. After that, the students went to the mosque to perform Duha prayers. This activity has been going on since the founding of the Islamic boarding school until now. Because the Islamic boarding school administrators want not only students to carry out this activity, the Islamic boarding school administrators try to have the Duha prayer activities carried out in the madrasah so that students from outside the Islamic boarding school take part in the Duha prayer activities and can practice them at home. Because the school environment is the right place to form a child's discipline. This is clear because in schools there are regulations aimed at disciplining school residents, especially students (Agus Dwi Santosa and Sabudin Yusoh, 2022).

Based on the results of the research, the author found that the Duha prayer activities and reciting Surah Al-Waqiah were able to develop various good characters in students, including: the character of responsibility, which was formed by providing a rotating picket schedule between students so that students took full responsibility for implementation. Disciplinary character is formed by giving responsibility to students to always arrive on time, namely before carrying out activities at 07.15 so that students have a sense of honesty towards themselves and others and are time disciplined. Developing honest character, students will be taught to be honest with themselves and to be afraid of the actions they commit. For example, students say "I perform Duha prayers, read Surah Al-Waqiah and pray 5 times a day at home". Then it can be seen that students also continue to carry out Duha prayers at home during school holidays (Veni Veronika S. and Nurul Aflah, 2022)

The juz amma memorization deposit activity is carried out once a week with their respective homeroom teachers. This activity was carried out in order to increase students' memorization potential and teach students discipline. The implementation of juz amma memorization program activities at MTs Nurul Qodiri does not yet have a lesson plan that is used as a guide to the learning process. In implementing this program, supervising teachers only follow the guidelines prepared by the school regarding the deposit process and the process of assessing each student's

memorization acquisition. The memorization deposit target is one of the supervising teacher's efforts so that students can completely memorize juz 30. The memorization deposit target is a minimum of 5-10 verses at each meeting so that one letter can be completed in several meetings.

Furthermore, moral education is all forms of behavior and life that originate from a concept and theory (Dibio Septian, 2022). In simple terms, moral education is defined as a deliberately designed effort to improve the morals of santri, pupils and students. Meanwhile, in other sources it is stated that character or moral education is a genuine effort by which a positive personality is developed, encouraged and empowered through example, study, and the practice of emulation (maximum effort to realize the wisdom of what is observed and learned). (Raziki Waldan and Zainuddin, 2023).

Islamic boarding school moral education which is included in the school curriculum is the study of the books of banat akhlakul and banin akhlakul. This book not only presents a theoretical understanding of morals, but also provides practical examples through the method of fictional stories. With a chronology of a child's life, readers can understand how good and bad behavior influences a child's life (Fatimah Nurul Zahara & Rengga Satria, 2024). These teaching and learning activities are included in the subject schedule of each class. Every class from class VII to IX is required to take this subject. The study of classical books is intended to help students improve their religious attitudes both at school and elsewhere, so that what they have learned from classical books can be implemented in their lives (M. Dikdik Solehudin and Opik Taupik, 2021).

CONCLUSION

Islamic boarding schools as one of the educational institutions in society have an important role in improving the quality of human resources. Islamic boarding school education not only provides technical knowledge and skills but what is much more important is instilling moral and religious values. As time goes by, Islamic boarding schools are required not only to provide religious education, but Islamic boarding schools are also expected to be able to act as social institutions.

The quality of education is achieved because it is supported by components in education that are well organized. Therefore, school principals and educators are required to be responsible for the quality of learning processes and outcomes in order to improve the quality of education. Several things determine the realization of a quality education process, including: the effectiveness of the school principal's leadership style, active participation and sense of responsibility of educators and teaching staff, continuity of an effective teaching and learning process, relevant curriculum, having a focused vision and mission, climate conducive schools, intrinsic parental and community involvement. Efforts to improve the quality of education are efforts that must be carried out or pursued continuously in order to achieve expectations for quality and relevant education.

From the efforts made by Islamic boarding schools to improve the quality of Islamic religious education in schools, students become more orderly in performing the Duha prayer and regularly recite Surah Al-Waqiah after performing the Duha prayer. The activities of Duha prayer and reading Surah Al-Waqiah are able to develop various good characters in students, including: the character of responsibility, discipline and honesty. Not only are they accustomed to performing Duha prayers, students who study at MTs Nurul Qodiri have the potential to memorize juz amma and have a spirit

of good morals. These activities are able to increase the quality of Islamic religious education in schools and develop a religious spirit in students.

REFERENCES

Abdullah, A. F. A., & Hidayati, N. (2024). Formation of the Spirit of Nationalism in Realizing a Dignified Indonesia Through Islamic Boarding School Education. *Madani: Journal of Social Sciences and Social Science Education*, 2(1).

Aini, E. Z. (2021). Islamic boarding school management in developing the quality of Islamic education at the Prince Diponegoro Islamic boarding school, Sleman. *Educative: Journal of Educational Sciences*, 3(6).

Bakri, M., & Hosna, R. (2020). Competency of School Principals as Leaders in Improving the Quality of Islamic Religious Education; Study at Al-Ma'arif 02 Singosari Malang Elementary School.

Hasanah, U., Kustati, M., Amelia, R., & Zalnur, M. (2024). Efforts of Islamic Boarding Schools to Overcome the Lack of Community Participation in the Development of Islamic Education. *PAI Raden Fatah Journal*, 6(1).

Jayadi, T., Thohri, M., Maujud, F., & Safinah, S. (2024). Management of Integration of Madrasah Curriculum with Islamic Boarding School Curriculum in Increasing Religious Moderation. *Journal of Management and Culture*, 4(1).

Kurniawan, A. (2022). Implementation of Islamic Boarding School Education Management in Improving the Character of Santri. *Eduvian*, 7(1).

Latifah, L. (2020). The Role of Islamic Boarding Schools in Improving the Quality of Islamic Religious Education in Schools. *Millah: Journal Of Religious Studies*.

Lestari, A., Sumual, T., & Usoh, E. (2023). Literature Review: Analysis of Human Resource Management in Schools to Improve the Quality of Education. *Jurnal Binagogik*, 10(1).

Luthfiah, E. S., & Hakim, L. L. (2023). Curriculum Management Strategy as an Effort to Improve the Quality of Religious Education in Islamic Boarding School Institutions. *Managerial | Journal of Islamic Education Management*, 2(1).

Manaf, S. (2023). The Role of School Principals in Improving Teacher Competency at the Darunnajah Islamic Boarding School, Jakarta. *Mudir: Journal of Educational Management*, 5(1).

Maulana, W., Hidayah, M., & Halijah, M. (2023). *Curriculum Management*. PT. Indragiri Dot Com.

Mufliah, A., & Haqiqi, A. K. (2019). The role of school principals in improving education quality management in madrasah ibtidaiyah. *Quality*, 7(2).

Mujahideen, I. (2021). The Role of Islamic Boarding Schools as Da'wah Development Institutions. *Syiar | Journal of Islamic Communication and Broadcasting*, 1(1).

Nasehuddin, D., Sahrodi, J., & Rosyidin, D. N. (2022). Internal Quality Assurance System Implementation of the Internal Quality Assurance System (SPMI) as an effort to improve the quality of education at MTsN 5 Kuningan. *Edulead: Journal of Education Management*, 4(1).

Puspita, D. G., & Andriani, D. E. (2021). Efforts to Improve the Quality of Education in Junior High Schools and Their Problems. *Journal of Education and Culture*, 6(1).

Rahmansyah, M. F. (2021). Merdeka Belajar: Efforts to Improve the Quality of Learning in Schools/Madrasahs. *Ar-Rosikhun: Journal of Islamic Education Management*, 1(1).

Ristianah, N., & Ma'sum, T. (2022). Education Quality Management Concept. *Tabyin: Journal of Islamic Education*, 4(1).

Sabila, N. H., Bahtiar, B., & Yakin, N. (2023). The Managerial Role of School Principals in Improving the Quality of School Education. *Academy Of Education Journal*, 14(2).

Safinah¹, Z. A. (2021). The Authority of Tuan Guru's Charismatic Leadership in Shaping Religious Culture.

Safitri, E. (2021). Implementation of Integrated Quality Management at Mts Negeri 2 Bandar Lampung. *EL-Idare: Journal of Islamic Education Management*, 7(1).

Santosa, A. D., Yusoh, S., Subandono, A., Al Mubarok, A. A. S. A., & Surur, A. M. (2022). Developing Discipline in MTs al-Amien Students in Kediri City through the Habit of Dhuha Prayer. *Edudeena: Journal of Islamic Religious Education*, 6(2).

Septian, D. (2022). Moral Education Method According to Sheikh Umar Bin Ahmad Baraja' in the Book of Moral Ethics Lil-Banin. *Scientific Journal of Islamic Religious Education Students [JIMPAI]*, 2(6).

Siregar, V. V., Naemah, Z., Panjaitan, D. H. W., Pratama, H. I., & Nashuha, A. H. A. (2022). Implementation of Dhuha Prayer and Tahsin Al-Qur'an Activities in Forming Student Character. *PGSD Undiksha pulpit*, 10(1).

Sirojuddin, A., Ashlahuddin, A., & Aprilianto, A. (2022). Integrated Curriculum Management Based on Multiple Intelligences in Islamic Boarding Schools. *Munaddhomah: Journal of Islamic Education Management*, 3(1).

Solehudin, M. D., & Kurahman, O. T. U. (2021). Development of Students' Religious Affairs Through Study of the Yellow Book and Khitobahan. *Al-Mau'izhoh Journal*, 3(1).

Syafira, S., Utami, N. T., Indriyani, I., Sambo, A. N. A., Hasanah, U., & Aswaruddin, A. (2023). The Role of School Organizational Collaboration in Improving the Quality of Education. *Tambusai Education Journal*, 7(3).

Waldan, R., & Zainuddin, Z. (2023). Exploration of Santri Ethics: Use of the 'Book of Morals of Lil Banin' in Character Building at Islamic Boarding Schools. *J-MD: Journal of Da'wah Management*, 4(2).

Zahara, F. N., & Satria, R. (2024). Concept of moral education perspective of Umar Ibnu Ahmad Barjah in the Book of Akhlakul Lil Banin Volume I. *ANWARUL*, 4(1).

Zai, E. P., Duha, M. M., Gee, E., & Laia, B. (2022). The Role of the Principal in Implementing School-Based Management at SMA Negeri 1 Ulugawo. *Curve Elasticity: Journal of Economic Education*, 3(2).

Zaman, W. K. (2023). The Existence of Islamic Boarding Schools as a Da'wah Market in the Era of Modernization. *An-Nur*, 13(2).

Copyright Holder :

© Afina Nour Aini, Ikhwan Aziz, Suhono (2024).

First Publication Right :

© International Journal on Advanced Science, Education, and Religion (IJoASER)

This article is under:

