



The Effectiveness of the Boarding School-Based Islamic Education Model in Shaping Student Character

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Article Information:

Received August 1, 2025

Revised September 8, 2025

Accepted October 2, 2025

Keywords: *Islamic education model, boarding school, character, students, dormitory*

Abstract

Character education is an integral and very important part of education in Indonesia and is considered important because it can be a means of shaping good behavior. Therefore, good overall education management is needed in terms of the intellectual, technical, psychological, social, moral, and religious aspects of students. This study aims to determine the effectiveness of the Islamic education model based on boarding schools in shaping the character of students, which has been implemented at the junior high school level in one of the schools in Indonesia. This study uses a qualitative method with data sources obtained through observation, interviews, and documentation. Data analysis was carried out by interpreting the data that had been successfully collected, and conclusions were drawn from this interpretation. Data validity was examined using triangulation methods, namely by seeking the same data sources through various data collection techniques. The results of this study indicate that: i) Boarding school programs in Islamic secondary schools consistently reinforce positive values and provide opportunities for students to practice and apply these values in their daily lives, which can have a greater impact on character building. ii) The effectiveness of character building in schools does not depend solely on the school itself. The involvement and support of parents, the commitment of teachers, and the individual efforts of students also play an important role in shaping the character development of students.

INTRODUCTION

Education plays a very important role in the lives of individuals and society. Education not only provides knowledge and skills, but also shapes character and good values, both formally and informally (Hadi, 2019; Irsalulloh & Maunah, 2023; Nurhaliza, 2024; Triyono, 2019; Zain et al., 2024). However, as stated in Law No. 20 of 2003 article 3, in order to achieve national education goals, formal education activities are carried out in stages, from elementary to secondary school (Abdullah, 2022; Darlis, 2017; Raudatussaadah et al., 2023).

How to cite:

Anugrah, R. L. (2025). The Effectiveness of the Boarding School-Based Islamic Education Model in Shaping Student Character. *Al-Ashri: Ilmu-Ilmu Keislaman*, 10(2), 37-46.

E-ISSN:

3032-0100

Published by:

LP2M STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat

Based on the educational objectives outlined above, it is clear that schools play a role as a second environment for students, especially in shaping quality and dignified character. Basically, a person's character can be shaped through careful planning, implementation in activities that are carried out repeatedly, then becoming a habit until it forms a character (Ichsan & Hadiyanto, 2021; Rosad, 2019).

Islamic education aims to provide conscious guidance by educators on the physical and spiritual development of students towards the formation of a good personality and character, based on the values of the Quran and Hadith (Fadliyani et al., 2021; Khoiruddin et al., 2023; Rosyid, 2023). Therefore, Islamic education essentially covers two things, namely: educating students to behave in accordance with Islamic values or morals, and educating students to learn the teachings of Islam. Achieving these two things will shape good character and discipline and foster an interest in Islam in various aspects of the lives of young people, who are expected to become people who are devoted to Allah and obey the commands of the Prophet.

To improve the quality of education, especially Islamic education, one of the models of Islamic education can be implemented, which conditions students in an environment to jointly follow a prepared guidance system, namely the boarding school system. The purpose of this boarding school program is to strengthen religious education so that students become more qualified intellectuals with good character, noble morals, and the ability to apply Islamic values in their daily lives (Al Fathoni et al., 2025; Basyar, 2020; Karmilah et al., 2024).

The boarding school-based Islamic education model has become one of the prominent approaches in the Indonesian education system, particularly in shaping the overall character of students (Armansyah et al., 2024; Komarudin et al., 2025; Rouf, 2016; Savitri & Laila, 2024). This concept integrates academic learning with spiritual, social, and moral guidance in a controlled and intensive environment. By living in dormitories, students not only acquire knowledge but also experience the process of internalizing Islamic values in their daily lives, such as discipline, responsibility, and caring for others.

Character building is one of the main objectives of national education, and the boarding school model is considered to have great potential in realizing this (Hamdan & Kurnia, 2023; Iqbal et al., 2024; Najmuddin et al., 2019). A conducive environment, continuous supervision, and intense interaction between teachers and students enable the internalization of values to occur more effectively. In the context of Islamic education, the character that is formed is not only oriented towards general ethics, but also includes religious values such as honesty, humility, and steadfastness, which are the foundations of behavior in social life (Iqbal et al., 2024; Juariah, 2023; Sari et al., 2025).

However, the effectiveness of this model needs to be studied more deeply to ensure that the goal of character building is truly achieved. Differences in students' backgrounds, quality of parenting, and curriculum approaches are factors that influence educational outcomes. Therefore, this article aims to evaluate the extent to which the Islamic boarding school-based education model is able to shape students' character consistently and sustainably.

METHODS

This study uses a qualitative approach with the aim of gaining an in-depth understanding of the effectiveness of the Islamic boarding school-based education model in shaping the character of students (Erlina et al., 2022; Jaafar et al., 2023; Khusna et al., 2025; Nursyda et al., 2021; Rahmad et al., 2021). This research was conducted at an Islamic school in Indonesia, namely Imam Syafii 2 Islamic Junior High School in Pekanbaru, Indonesia. This approach was chosen because it is able to explore the meaning, experiences, and dynamics that occur in the educational

process in a contextual and holistic manner (Hasibuan & Anwar, 2023; Langputeh et al., 2023; Muswara & Zalnur, 2019; Oktavia et al., 2025; Pratama et al., 2024; Rasdiany et al., 2022; Syarif & Moenada, 2020). The main focus of the research is on the process of internalizing character values through social interaction, religious activities, and coaching patterns applied in the boarding school environment.

Data collection was conducted through participatory observation, in-depth interviews, and documentation studies (Abishev et al., 2025; Ath-Thukhi et al., 2025; Engkizar, Jaafar, Muslim, et al., 2025; Ummah et al., 2025). Observations were made to directly observe the daily activities of students, their interactions with teachers, and the implementation of character building programs. Interviews were conducted with informants, namely teachers as dormitory supervisors and students, to obtain diverse perspectives on the effectiveness of the educational model being implemented. Documentation in the form of curricula, activity schedules, and character building reports were also analyzed to reinforce the field findings.

Data collection methods are tools or activities that can be used to collect data or information needed in this study. The tools used by the author for this research are: i) observation, which is a method of systematic observation and recording of the phenomena being studied. This method is used to obtain a general picture of the environment and reveal the daily characteristics of students, both at school and in the dormitory. ii) Documentation method, which is a method of collecting data by taking existing documents. One of them is in the form of a list of grades and student attitude journals for the last two semesters. iii) Interviews can be used as a method of data collection with questions and answers based on the research objectives.

Data analysis was conducted thematically using data reduction, data presentation, and conclusion drawing techniques. Data obtained from various sources were categorized based on main themes such as character values formed, coaching methods, and implementation challenges. Data validity was maintained through triangulation of sources and techniques, as well as rechecking with informants to ensure the accuracy of interpretations. The results of the analysis are expected to provide a comprehensive picture of the extent to which the boarding school-based Islamic education model contributes to the real and sustainable character building of students (Engkizar et al., 2022; Engkizar, Jaafar, Alias, et al., 2025; Rosyadi & Athari, 2025; Seminikhyna & Lutsenko, 2024; Wekke et al., 2024).

RESULTS AND DISCUSSION

Islamic Education Model based on Boarding School

In essence, Islamic Education aims to achieve balanced personal growth through spiritual, intellectual, emotional, and sensory training (Mahlani et al., 2022). Thus, Islamic education can develop all aspects of human life, including spiritual, intellectual, imaginative (fantasy), physical, and other aspects, and direct all these aspects towards goodness and perfection in life (Khair, 2021). To train and develop these aspects in students, an educational model that supports all the achievements that an educational institution wants to achieve is essential. One Islamic education model that can be applied is the boarding school system (Ansar et al., 2024; Maimun et al., 2021; Manaf, 2022; Ramadani et al., 2025).

Boarding school comes from English, consisting of two words, namely boarding and school. Boarding means dormitory, and school means school (Najihaturrohmah, 2017; Suprianto et al., 2023; Susiyani, 2017). Therefore, the Islamic education model based on boarding schools means an educational approach carried out in boarding schools based on Islamic principles and values. In this model, students live at school for a certain period, usually several years, and receive a holistic education that covers academic, religious, and character aspects.

Boarding schools provide a consistent and structured environment for students

to learn and practice Islam all the time. They're involved in religious activities like praying together, memorizing the Quran, and studying Islam in depth (Tedi et al., 2025). Plus, they get a formal education that covers general subjects like math, language, and science. The boarding school-based Islamic education model aims to shape a generation that has a strong understanding of Islam, as well as good character and noble morals. Through a controlled environment supported by competent teachers, students are given the opportunity to develop spiritually, intellectually, and socially (Arif & Zulkifli, 2023; Hamid, 2024; Mustaghfirin et al., 2024; Rahmah, 2024).

This approach also allows students to live in a supportive community and reinforce Islamic values in their daily lives. Thus, the boarding school-based Islamic education model aims to create individuals who are committed to religion, have a deep knowledge of Islam, and are able to apply Islamic values in their daily lives (Hamid, 2024). In the author's opinion, boarding school is an Islamic education model that serves as a forum for education and teaching that emphasizes Islamic religious lessons while paying attention to basic scientific materials that support school subjects, involving students and educators who can interact 24 hours a day, supported by dormitories as permanent residences for students. Although the boarding school education system has many advantages in shaping students' character, it is important to remember that poor results are not solely determined by the education system itself. The role of parents, family support, and student commitment also play an important role in shaping excellent character (Aryasutha et al., 2025; Engkizar, Jaafar, Hamzah, et al., 2025; Jaafar et al., 2025).

The objectives of implementing various concepts in the boarding school system described above are, first, to produce a generation that is faithful, pious, mature, independent, healthy, and disciplined. Second, to produce a generation that excels academically. Third, to produce a generation that has the skills and expertise to support their lives. Fourth, to produce a generation that is independent, creative, innovative, and entrepreneurial. In line with its background, a boarding school is an educational system that combines the pesantren curriculum with public schools, which serve to develop an Islamic learning environment. Then, the organizers of the learning program with an integrated and integrated quality system that provides intellectual, spiritual and emotional intelligence, as well as life skills. Educational institution managers with an effective, conducive, strong, clean, modern and competitive management system. An educational model that optimizes the participation of parents, the community and the government (Rahmah, 2024).

The Effectiveness of the Boarding School-Based Islamic Education Model in Shaping Student Character

The Islamic boarding school education model implemented in Islamic boarding schools has a well-designed and well-executed character education program, which is highly effective in instilling positive values and promoting character development in students. The boarding school system at the school also provides a supportive environment in terms of care, thereby creating an atmosphere conducive to character building. This is evidenced by caring and dedicated teachers and supervisors, strong mentoring programs, and a sense of community among students or santri who choose the boarding school program.

Boarding school programs in Islamic schools consistently reinforce positive values and provide opportunities for students to practice and apply these values in their daily lives, which can have a greater impact on character building. Not only that, boarding school programs implement collaboration with the students' parents/families, which is very important in strengthening character development. This is because the alignment between the values taught at school and those

practiced at home can increase the effectiveness of character building.

Based on an interview with the Principal of Imam Syafii 2 Islamic Junior High School in Pekanbaru, the boarding school curriculum system integrates character education across subjects and activities so that students can see the relevance and application of character values in various aspects of their lives. As follows in the interview.

“We design the curriculum in this boarding school program with a comprehensive approach, where character education is not only taught theoretically, but integrated into every subject and daily activity of the students. In this way, students can understand that values such as responsibility, honesty, and cooperation are not only part of religious studies or counseling, but are also relevant in mathematics, sports, and even when they are going about their daily routines in the dormitory. We want them to see that character is not just a concept, but something that is alive and applied in every aspect of their lives” (informant 1).

Therefore, it is important to note that the effectiveness of character building in Islamic boarding schools does not solely depend on the school itself. The involvement and support of parents, the commitment of teachers, and the individual efforts of students also play an important role in shaping the character development of students.

The main purpose of establishing this boarding school program is to synergize with Imam Syafii 2 Islamic Junior High School in Pekanbaru in order to achieve the school's vision and mission of producing an Islamic generation. However, Imam Syafii 2 Islamic Junior High School in Pekanbaru offers two program options, namely the full-day program (returning home in the afternoon) and the boarding school program. Many students from outside the city choose the boarding school program. According to the principal, the number of students is always increasing. This is in line with the interest of parents living in the city in choosing the full-day program, as well as attracting the attention and interest of parents living outside the city to choose the boarding school program.

The Imam Syafii 2 Islamic Junior High School Dormitory in Pekanbaru has established various rules regarding several matters, such as: i) management and duty rosters in the dormitory, ii) permission to leave and enter the dormitory, iii) rules in student rooms, iv) rules for washing, drying, and ironing clothes, v) rules in the bathroom, vi) sleeping rules, vii) rules when sick and seeking medical treatment, and viii) rules regarding eating and drinking.

In their daily routine, students are required to participate in dormitory activities. This statement was conveyed by the dormitory supervisor in the following interview.

“After maghrib, students go to the mosque dressed neatly and bringing their own Qurans. After maghrib prayers, all students study the Quran in the mosque and then have dinner (senja mubarak). At Isba prayer time, all students return to the mosque to perform their prayers, followed by dormitory studies according to the schedule set by the management. From 8:00 p.m. to 10:00 p.m., students study independently in their rooms, then go to sleep. Students wake up at 4:00 a.m. or according to the schedule for the dawn prayer. Before Fajr prayer, students perform Tahajud prayer, followed by congregational Fajr prayer at the mosque and Alma'tsurat. After that, they form small groups of 6 people to study and memorize the Quran. At 5:00 AM, students clean up and then leave for school” (informant 2)

Improving student quality involves a series of activities and rules that include rewards and punishments, which are expected to improve student quality, as well as creating a good environment and habits so that students' religious character will be formed. Among these habits are: breaking the fast and eating sahur on Mondays and Thursdays, and on Mondays and Thursdays all teachers and students fast. Boarding school students are provided with suhoor and iftar meals at the dormitory, replacing

snacks and lunch at school. Every Monday and Thursday, students and teachers receive a heavy snack distributed before Asr prayer. Students must participate in mentoring activities according to the schedule. The schedule for mentoring Islamic character building is integrated into regular teaching and learning activities. During mentoring, students wear modest and Islamic clothing and practice the etiquette of the assembly in terms of speaking to teachers, friends, reading the Quran, and so on. The assessment of Islamic personal development activities is included in the assessment of Islamic Religious Education lessons.

CONCLUSION

The boarding school program implemented at the Pekanbaru Boarding School-Based Islamic School consistently reinforces positive values and provides opportunities for students to practice and apply these values in their daily lives, which can have a greater impact on character building. The boarding school program at Islamic secondary schools consistently reinforces positive values and provides opportunities for students to practice and apply these values in their daily lives, which can have a greater impact on character building. Furthermore, the effectiveness of character building in schools does not solely depend on the school itself. The involvement and support of parents, the commitment of teachers, and the individual efforts of students also play an important role in shaping the character development of students.

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