

## **Nurturing religious character: The impact of boarding school system at an Islamic state junior high school**

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### **Abstract**

In recent times, various negative occurrences within the Indonesian educational landscape, particularly concerning delinquency and the moral decay among adolescents, have raised concerns, especially at the Junior High School level. Islamic Boarding Schools have emerged as a solution sought by parents to provide a more comprehensive and holistic education for their children. This study aimed to explore the implementation of the Islamic Boarding School system in cultivating the religious character of students at MTs Negeri 1 Tegal. The research employed a qualitative descriptive approach, utilizing data collection methods such as interviews, observations, and documentation. Both primary and secondary data sources were utilized, with primary data acquired through a blend of observational techniques and interviews. Secondary data sources included curriculum records, participant rosters, infrastructure assessments, and activity documentation. Data analysis was conducted using the Miles and Huberman model, involving processes of data reduction, presentation, and drawing conclusions. To ensure data credibility, triangulation of sources, techniques, and time frames was employed. The findings indicate that the management of the Islamic Boarding School system at MTs Negeri 1 Tegal has been effective, encompassing planning, implementation, and evaluation stages. Moreover, the participation in the program has contributed to an enhancement in the religious character of the students. This study concludes that the Islamic Boarding School system at MTs Negeri 1 Tegal holds potential in shaping the religious character of students and could serve as a model for other educational institutions seeking to develop similar programs.

Keywords : religious character, character education, Islamic Boarding School

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### **Introduction**

Education is a planned and structured effort to optimize the potential of individual students and prepare them holistically, including physical, mental, and social dimensions, to play an effective role in their environment in the future.(Assidiq et al., 2019)

Education, in practice, must recognize the importance of formal (school), non-formal, and informal (family) education as an integral part in the formation of students' character.

However, in reality, the education system in Indonesia is often focused only on formal education through school institutions, with an emphasis on potential development, supervision of development and behavior, and the formation of children's character. Unfortunately, this tends to overlook the important role of informal education in the family environment, which should be the main foundation in individual development. Caution in acknowledging and managing all forms of education is crucial, considering that students spend most of their time in informal settings, such as family and society, compared to time spent in formal educational institutions. (Setiadi & Indrawadi, 2020)

With the enactment of the National Education System Law Number 20 of 2003, the great goal of national education emphasizes the need for high awareness from all education actors towards moral or character aspects. According to Zubaedi, character is a synthesis of all aspects of human nature that are consistent, which identifies individuals specifically, thus allowing for clear differences between one individual and another. Meanwhile, character education, in Sari's opinion, refers to a deliberate effort to help character development and inculcate good moral values. (Setiadi & Indrawadi, 2020)

Character education is considered an effective solution in shaping the personality of more qualified students. The character education program in schools has been one of the initiatives introduced by the Indonesian government through the Ministry of Education since 2010. The purpose of this program is to root, shape, and redevelop the character values inherent in the nation. Education is considered a means that not only aims to produce intellectually intelligent individuals, but also to form a personality with noble character. Individuals who have good character and integrity, both in personal and social contexts, are those who show high moral and ethical standards. Because of the importance of character in the formation of individuals, education has a great responsibility in instilling these values through the learning process. (Ahsanulkhak, 2019)

However, the current education system does not always meet people's expectations well. This symptom is reflected in the eroded moral condition or morals of the younger generation. Not only that, within the educational institution itself, there are often problems such as violations of school rules, negligence in duties, absenteeism, cheating, and lack of student obedience to teachers. One of the factors that causes this is the decline in religious character. Weakness or loss of religious character in students significantly hinders the effective educational process, hindering the achievement of educational goals and ideals. Another impact of the lack of religious character formation in students is the emergence of a tendency to commit violations, both in the school environment and outside the school. (Ahsanulkhak, 2019)

In an effort to implement character education, schools as formal entities try to innovate by implementing character development in an integrated manner, especially through a dormitory-based education system (*boarding school*). The boarding school system is a social institution that focuses on shaping the character of students in addition to the function of formal education. This educational model, especially in the context of *Islamic Boarding School*, providing convenience for school principals and teaching staff in conveying and instilling character values comprehensively to students. (Firoh, 2021)

School-based *Islamic Boarding School* Recently, it has become a major concern and an example for other educational institutions because it has succeeded in instilling character values in students. This success is reflected in several things, such as: 1) The emergence of an Islamic character culture, which includes the practice of smiles, greetings, politeness, and manners, known as 5S, 2) There is no difference in students' attitudes towards teachers at school or in Islamic boarding schools; they still uphold the 5S when interacting with teachers,

showing respect by holding and kissing their hands as a sign of respect and desire to achieve the blessings of knowledge.(Ink, 2020)

One example of a school that implements a dormitory system found by researchers is MTs Negeri 1 Tegal. *Islamic Boarding School* is an educational institution where students not only receive education but also live in the place during the study period. Through *Islamic Boarding School*, efforts to instill character in students are given more space to form a more positive personality in them.(Setiadi & Indrawadi, 2020)

Previously, students at MTs Negeri 1 Tegal had a number of negative characteristics, such as the use of abusive language, mocking and bullying behavior, engaging in physical disputes, and other inappropriate behavior. They are also not used to the norms of manners, often skip Madrasah Diniyyah activities, and visit the dormitory during study hours. In addition, they lack in instilling Islamic values in daily life. To overcome this, MTs Negeri 1 Tegal implements a number of rules in *Islamic Boarding School* to become a more religious-oriented and relevant educational institution. Through the *Islamic Boarding School system*, it is hoped that the faith, piety, and religious character of students can be strengthened. The management of this educational institution based on Islamic boarding schools is expected to have a positive impact on the religious character of students. The programs carried out to form the religious character of students at MTs Negeri 1 Tegal include habituation to manners, the implementation of 5S, and religious guidance such as tahfidz programs, praying before studying, reading short letters, and carrying out congregational prayers.

Based on the context that has been described, the researcher is interested in conducting in-depth research on the management of Islamic Boarding School at MTs Negeri 1 Tegal with the aim of shaping the religious character of students. As a result, the researcher chose the research title "Formation of Students' Religious Character Through *the Islamic Boarding School System* at MTs Negeri 1 Tegal".

## **Method**

The Methods section of a research article is of high significance because it provides details about the process of conducting the research, allowing other researchers to repeat and evaluate the validity of your research results. Matters that must be included in the Methods section include a detailed explanation of the research procedures conducted, the data collection techniques used, and the data analysis applied:

### **Research Design**

In this study, the researcher adopts a qualitative approach. The qualitative approach is a research method based on philosophy *Postpositivism*. This method is used to investigate phenomena in a natural context (as opposed to experiments), where the researcher plays the role of the main instrument. Data sampling was carried out *purposive* and *snowball*, while data collection techniques include triangulation, which is a combination of several data collection methods. Data analysis in a qualitative approach is inductive or qualitative, and the focus is more on meaning than generalization.(Suggestion, 2017)

Qualitative research is a research process that produces data descriptions in the form of written or oral narratives from research informants, as well as observable behaviors. The purpose of this qualitative research is to present the data obtained from the results of research conducted at MTs Negeri 1 Tegal related to the formation of students' character through the *Islamic Boarding School*.(Margono, 2007)

### **Data Source**

The data source in this study is a natural situation or *natural setting*. Researchers collected data based on direct observation of natural situations without any intentional

intervention. Researchers are directly involved in interaction with the environment and individuals who are the object of research.(Sidiq & Choiri, 2019)

According to Joko Subagyo, qualitative research data sources can be grouped into two main categories, namely primary data sources and secondary data sources. Primary data sources refer to data obtained directly, either through interviews or observations. Meanwhile, secondary data sources refer to information obtained from library materials or through other people's narratives.(Subagyo, 2015)

In this study, researchers attempted to collect data from several sources. The first primary data source consists of dormitory managers, dormitory caregivers, and the students themselves. Meanwhile, the second secondary source of data is information that is not directly obtained by the researcher, but through the intermediary of other people or the media of documents. Examples are school profiles, organizational structures, data about teachers and students, information about school facilities, achievements, and other data related to the formation of student character through the *Islamic Boarding School system* at MTs Negeri 1 Tegal.

#### **Data Collection**

In this study, the researcher is directly involved in observing the research object and applying observation techniques, interviews, and documentation to collect valid data.

#### **Observation**

The observation method applied in this study is participatory observation, where the researcher is actively involved in the daily activities of the students who are observed as a source of research data. During the observation, the researcher participates in the activities carried out by the research subjects and digests the experience thoroughly.

#### **Interview**

In this study, the researcher applied *an in-depth interview* technique using instruments that had been prepared beforehand. The researcher carefully selected the informants for this interview and used pre-prepared instruments:

- a. The manager of *the Islamic Boarding School* MTs Negeri 1 Tegal to get information related to the management or management of *the Islamic Boarding School* at MTs Negeri 1 Tegal.
- b. Caregivers of *the Islamic Boarding School* MTs Negeri 1 Tegal to get information related to the activity agenda, list of books taught, regulations, and all events that occur in the *Islamic Boarding School* environment at MTs Negeri 1 Tegal.
- c. Students of the Science class at MTs Negeri 1 Tegal to find out the religious character of students as a result of the implementation of *the Islamic Boarding School* system at MTs Negeri 1 Tegal.

#### **Documentation**

The *Islamic Boarding School documents* that will be used by researchers to collect data include curriculum, management program plans, annual and semester programs, a list of names of Science class students, documentation of activities through photos, as well as an evaluation of the condition of *Islamic Boarding School* infrastructure, and the like.

#### **Data Analysis**

The data that had been obtained was then analyzed using the qualitative data analysis approach of an interactive model developed by Miles and Huberman (1994). These methods include: (a) reducing data; (b) presenting data; and (c) verify or infer data.

### **Results & Discussion**

#### **Planning of the Islamic Boarding School Program to Form Religious Character of Science Class Students of MTs Negeri 1 Tegal**

MTs Negeri 1 Tegal, as a state educational institution, implements the *Islamic Boarding School* in its flagship Science program. Strategic planning is an important basis for integrating various educational systems in this institution. One of the results of the planning is the implementation of the program *Islamic Boarding School*, which aims to form the religious character of students at MTs Negeri 1 Tegal. Concept *Islamic Boarding School* This refers to the pesantren-based education approach applied at MTs Negeri 1 Tegal. In addition to offering formal education, the Islamic education provided here is considered very relevant to the needs of today's life. (Yusuf Maimun et al., 2021)

In this study, the researcher applies the method developed by Asmendri as an analytical tool to assess program planning *Islamic Boarding School* in shaping the religious character of Science class students at MTs Negeri 1 Tegal. The first step is to determine the goals of the educational program *Islamic Boarding School* to develop students' religious character. *Islamic Boarding School* MTs Negeri 1 Tegal operates under the auspices of MTs Negeri 1 Tegal. The existence of this program provides privileges for students of the Science flagship program, so that they not only excel in general science but also in religious science. *Islamic Boarding School* MTs Negeri 1 Tegal formulates goals, visions, and missions to ensure that the programs implemented can run smoothly and in accordance with expectations. (Saefullah, 2014)

The purpose of the *Islamic Boarding School* at MTs Negeri 1 Tegal is to educate students to become leaders, scholars, independent individuals, able to live a good and correct life, have broad insights, and show affection for fellow humans and creatures created by Allah SWT. The vision of *Islamic Boarding School* MTs Negeri 1 Tegal is to produce students who have good morals, excel in science and technology. The mission is to provide effective teaching, guidance, and nurturing, so that every student can develop their abilities optimally. In addition, this program aims to develop the spirit of reciting, memorizing, and practicing the Quran intensively, with the hope of forming a Quranic generation. *Islamic Boarding School* also teaches religious and general knowledge to equip the next generation of scholars, leaders, and students who follow the teachings of the Prophet Muhammad SAW, as well as prepare graduates who are independent and have an Islamic spirit in daily life.

The second stage is planning educational programs, including curriculum planning, infrastructure, and costs. In curriculum planning, *Islamic Boarding School* MTs Negeri 1 Tegal integrates two curricula that cannot be separated from each other. Thus, students who graduate from the dormitory will get two diplomas, namely an MTs diploma and a dormitory diploma. In designing learning programs, educators are always guided by the curriculum that has been set. The learning program at *Islamic Boarding School* MTs Negeri 1 Tegal includes tahfidz, where in the first year, grade 7 students memorize Juz 'Amma and grade 8 students memorize juz 1. In addition, there is a book recitation that includes the science of monotheism, sharia, and morals. The program schedule is planned according to the time allocation specified in the dormitory curriculum. In accordance with article 36 Paragraph (2) of Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, the curriculum at all levels and types of education must be adjusted to the educational unit, regional potential, and the needs of students.

The next stage is to prepare the necessary facilities and infrastructure. This step is very important because without careful preparation, this program will not be able to run as planned. Facilities and infrastructure are provided based on the needs of the *Islamic Boarding School's* educational program, such as prayer rooms for congregational prayers, study rooms for study activities, and other facilities needed to support the success of this program.

Furthermore, financing planning for the success of *the Islamic Boarding School* program is also very important. Funding is the main source that supports the effectiveness and efficiency

of education management, both in public institutions and Islamic boarding schools. Therefore, leaders are expected to have expertise in financial management, including in planning, using, and accounting for funds. For the financing of *the Islamic Boarding School* program, the school relies on funds from students' tuition fees for daily needs in the dormitory as well as for special programs that require additional costs, such as *outbound*, *study tours*, and English language training in Kampung Anh Pare and Bali.

The planning of the character building program at *the Islamic Boarding School* concretely starts from the moment of waking up, where students are required to pray the dawn prayer in congregation. This step aims to form the character of true Muslims who always love and have a heart attachment to the mosque or prayer room, both now and in the future. After the dawn prayer, the activity continued with recitation to familiarize students with activities after dawn, because the time is considered suitable for dhikr, studying the words of Allah SWT, and meditating on its contents.

After dawn activities, students then prepare to leave for school, which includes activities such as light exercise, bathing, or breakfast. This entire series of activities is designed to train students to get used to living independently, disciplined, and responsible for the tasks they need to do.

After returning from school during the day, students take breaks to ensure they have enough energy to continue their activities into the evening. In the afternoon, students are required to take part in Madrasah Diniyyah, with the aim of providing them with religious knowledge that can be practiced in daily life. After the afternoon activities, students prepare to continue the activity with congregational Maghrib prayers, followed by book recitations, and after the Isha prayer, they follow tutoring to deepen the lessons they have received at school.

The books studied by students cover various aspects of Islam:

1. The book of tajweed *Tuhfatul Athfal*, to ensure that they are able to read the Quran properly and correctly.
2. The book of tawheed *Aqidatul Awwam*, to equip them with the basics of the faith.
3. The hadith book *Al-Arba'in An-Nawawiyah*, so that they can understand life in accordance with the perspective and direction of the Prophet PBUH.
4. The book of fiqh *Al-Mabadiul Fiqhiyyah*, to equip students with sharia knowledge and guidance for worship in accordance with their religious teachings.
5. The moral book *Ta'limul Muta'allim* and *Taysirul Kholaq*, to provide education related to manners and morality.

In addition, weekly activities include extracurricular activities such as scouting, martial arts, hadroh, *drumband*, *qiroah*, as well as speeches in Arabic and English, which aim to hone various skills of students.

### **Implementation of the Islamic Boarding School Program to Shape the Religious Character of Science Class Students of MTs Negeri 1 Tegal**

Implementation of educational programs *Islamic Boarding School* to form the religious character of students by applying Thomas Lickona's theory around *moral knowing, feeling and action*. (Ink, 2020)

*Moral knowing* applied in shaping the religious character of students is:

1. The study of the yellow book, such as *Al-Mabadiul Fiqhiyyah* and *Ta'limul Muta'allim*, is taught by the ustaz or ustazah directly and followed by the students. These books are discussed every day after the Maghrib prayer until before Isha. The study of fiqh from the book *Al-Mabadiul Fiqhiyyah* aims to equip students with knowledge about sharia and worship procedures according to their religion. Meanwhile, the moral study

of the book *Ta'limul Muta'allim* aims to make students understand and practice commendable morals in their lives as students of knowledge.

2. The debriefing of the contents of the book of nazam *Aqidatul Awwam* and *Tuhfatul Athfal* is part of the flagship program that distinguishes this *Islamic Boarding School*, by taking inspiration from the tradition of Islamic boarding schools in Indonesia.
3. Formal education activities in schools include the transfer of materials related to character values to students. This activity lasts all morning until noon for formal schools, while dormitory activities are carried out from afternoon to night. This approach combines general education and religion in a balanced manner.
4. Education at Madrasah Diniyyah serves as a foundation for students to deepen their religious knowledge.

*Moral Feeling* has the goal of causing students' awareness and love for character values.

The moral feelings applied are:

1. Tahfidzul Quran is a core program owned by the *Islamic Boarding School* to memorize the verses of the Quran accurately and beautifully. This program is designed to form the religious character of students in accordance with the values of the Quran.
2. The memorization of 42 hadiths of *Al-Arba'in An-Nawawiyah*, 57 verses from the nazam *Aqidatul Awwam*, and 61 verses from the nazam of *Tuhfatul Athfal* is a mandatory program for students, aiming to provide provisions in implementing life in accordance with the teachings of the Prophet PBUH.
3. Students are given continuous guidance by the caregiver to follow the routine arranged by the dormitory according to a predetermined schedule, starting from waking up to going back to bedtime.
4. Character and mental formation by the Head of Madrasah through the use of the book *Taysirul Kholaq*.
5. Extracurricular activities such as scouting, martial arts, hadroh, *drumband*, *qiroah*, as well as speeches in Arabic and English aim to help students develop their creative talents in preparation for the future.

*Moral action* is the final stage in the successful implementation of the *Islamic Boarding School* education program in shaping the religious character of students. At this stage, students are able to apply these values consciously in their daily lives. They become more diligent in worship, behave politely, lovingly, honestly, disciplined, and fair.

At the *Islamic Boarding School* MTs Negeri 1 Tegal, *moral action* is implemented through the application of the 5S concept (smile, greeting, politeness, courtesy) and moral empowerment. Students are also encouraged to study and memorize the Quran, participate in congregational Friday prayers at mosques, carry out obligatory prayers in congregation, and read prayers before doing each activity.

### **Evaluation of the *Islamic Boarding School* Program to Shape the Religious Character of Science Class Students of MTs Negeri 1 Tegal**

In this study, the researcher used the CIPP evaluation theory (*context, Input, process and Product*) developed by Stufflebeam to evaluate the effectiveness of educational programs *Islamic Boarding School* in shaping the religious character of students at MTs Negeri 1 Tegal. The CIPP theory considers that the success of an educational program is influenced by various factors, such as the characteristics of students and their environment, program objectives, and the use of tools and procedures in the implementation of the program. (Ananda & Rafida, 2017)

#### **Evaluasi Context**

Context evaluation plays a role in planning decisions, identifying the needs that the program wants to achieve, and formulating program goals. The evaluation of the context in an effort to improve the religious character of students at MTs Negeri 1 Tegal begins by evaluating the profile of the institution, vision, mission, and program objectives. (Yoto et al., 2021)

*Islamic Boarding School* MTs Negeri 1 Tegal, located at Jalan Ponpes Babakan, Jl. Babakan, Babakan, Lebakgowah, Lebaksiu District, Tegal Regency, Central Java 52461, Indonesia, has a vision to produce students who have good morals and excel in the field of science and technology. The mission of this institution is to provide teaching, guidance, and mentoring effectively so that every student can develop their potential to the maximum. The purpose of this *Islamic Boarding School* is to shape the religious character of students so that they are able to become leaders, scholars, independent individuals, able to manage their personal lives well, have broad insights, and show affection for fellow humans and creatures created by Allah SWT.

From the planning and implementation that has been carried out, the *Islamic Boarding School programs* at MTs Negeri 1 Tegal have succeeded in turning plans into concrete actions. The results show that the teaching of the yellow book, such as fiqh, has been able to increase students' understanding and religious practice in accordance with the teachings of the Prophet Saw in their lives. In addition, learning Al-Quran tajweed has also improved students' ability to read the Qur'an properly and correctly.

Furthermore, learning from the moral book also has a positive impact on students' daily lives. They apply values such as 5S, speak politely, do not harass friends, and respect teachers and elders. In terms of memorization, students are increasing in memorizing many letters from Juz 'Amma, and have successfully completed 57 verses of nazam about monotheism and 61 verses of nazam about tajweed with a good understanding of their contents. Students' abilities continue to be honed thanks to active participation in extracurricular activities while at school. Their understanding of school lessons has also been further improved thanks to the tutoring available in the dormitory.

The context evaluation is carried out with the aim of assessing the suitability of program objectives with government policies, community needs, and existing environmental conditions. (And Sri Hartono & Tjalla, 2017)

### **Input Evaluation**

Input evaluation plays a role in organizing decisions, determining available resources, alternatives chosen, planning strategies to achieve goals, and establishing necessary work procedures. Questions related to input evaluation are focused on identifying and solving problems that affect the implementation of the program in question. The input evaluation component applied to the *Islamic Boarding School* MTs Negeri 1 Tegal to improve the religious character of students includes human resources, facilities and infrastructure, curriculum, and various relevant procedures and regulations.

Human resources that include supervisors or caregivers as well as students or students are key elements in *Islamic Boarding School* MTs Negeri 1 Tegal. The supervisor or caregiver, consisting of two ustaz who are fully responsible for the management of the dormitory, is supported by the administrative staff at MTs Negeri 1 Tegal. The number of students at the *Islamic Boarding School* reached 57 students, divided into 29 7th grade students and 28 8th grade students. As part of MTs Negeri 1 Tegal, this *Islamic Boarding School* has provided complete facilities and infrastructure, including prayer rooms for congregational prayers, classrooms, and other facilities that suit the needs of the program.

The curriculum at *Islamic Boarding School* MTs Negeri 1 Tegal is designed to shape the religious character of students through the tahfidz program of Al-Quran and book recitation,



including tauhid (creed), sharia (fiqh), and morals. In addition, there are activities to habituate congregational prayers, the application of 5S principles, and the development of the morals of the students. The main focus of this program is tahfidz and book studies.

The procedure for implementing the program at *the Islamic Boarding School* MTs Negeri 1 Tegal is carried out with discipline and order according to the schedule set by the dormitory caregivers. Starting from waking up, praying Fajr, memorizing and reciting the Quran, formal schools, Madrasah Diniyah, book studies, to other activities before bedtime. Students are expected to comply with the rules that have been set, and those who violate will be subject to sanctions. This *input* evaluation is carried out to ensure that the objectives of the program can be achieved effectively.

### **Process Evaluation**

Process evaluation focuses on the substance (*what*) of the activities implemented in the program, the individuals (*who*) responsible for the implementation of the program, and the schedule (*when*) of the implementation of these activities.

In CIPP theory, process evaluation focuses on the extent to which the activities carried out in the program have been carried out according to the plan. The process evaluation components in this study include learning evaluation and evaluation of students or students. The evaluation of learning in the *Islamic Boarding School program* to form the religious character of students at MTs Negeri 1 Tegal is carried out through the teaching and learning process at the school. Students are taught and accustomed to participating in learning programs in accordance with the curriculum that has been set. This habituation is carried out regularly every day to form the religious character of students.

The evaluation of students in the *Islamic Boarding School program* to form religious character is carried out through several stages, including written exams and oral exams. This evaluation is held like in a formal school, namely once every semester. The aspects assessed include knowledge (cognitive), attitude (affective), and practice (psychomotor), which then the results are recorded and conveyed through the dormitory report card. In addition, there is also a daily evaluation carried out in the tahfidz and nazam memorization program, such as memorization submission, to ensure that students keep remembering and improving their memorization.

### **Product Evaluation**

*Product* evaluation (results or outputs) is a series of descriptions and results of assessments related to objectives, contexts, *inputs*, and processes, which are then analyzed, assessed, and interpreted objectively. The purpose of outcome evaluation is to measure, interpret, and evaluate the achievement of a program.

Based on the results of research at *the Islamic Boarding School* MTs Negeri 1 Tegal regarding the evaluation of program results, it can be said that efforts to form the religious character of students have proven to be effective. This is reflected in the attitude or morals shown by current students at *the Islamic Boarding School* MTs Negeri 1 Tegal. Students are increasingly friendly, applying smiles, greetings, greetings, politeness, and manners according to what is taught, such as bowing their heads when crossing paths, shaking hands, and kissing the hands of ustaz or teachers. A total of fourteen grade 8 students have successfully completed the memorization of Juz 'Amma in accordance with the set target. In addition, students show high dedication in carrying out congregational prayers without the need to be reminded or specifically ordered.

## **Conclusion**

Based on the results of the research and analysis that has been carried out, it can be concluded that the implementation of the *Islamic Boarding School* system at MTs Negeri 1 Tegal has succeeded in managing the program effectively, including the planning, implementation, and evaluation stages. This program has been proven to be able to shape the religious character of science class students at MTs Negeri 1 Tegal well. These findings show that the *Islamic Boarding School* system at MTs Negeri 1 Tegal can be used as a model or reference for other schools in developing a similar approach.

This study concludes that the *Islamic Boarding School* system in MTs Negeri 1 Tegal is able to effectively facilitate the formation of religious character of Science class students, so that it has the potential to become an example for the development of similar systems in other educational institutions.

### **Conflict of Interest**

The author states that he does not have a conflict of interest with any party, especially related to the research.

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