



PENYELENGGARAAN PENDIDIKAN ISLAM MELALUI SISTEM *BOARDING SCHOOL*

IMPLEMENTATION OF ISLAMIC EDUCATION THROUGH BOARDING SCHOOL SYSTEM

Farida Hanun

*Puslitbang Pendidikan Agama dan Keagamaan
email: farida_ridwan@yahoo.com*

Naskah Diterima: 21 Januari 2019; Direvisi: 03 Maret 2019; Disetujui: 23 April 2019

Abstract

This study aimed to evaluate the implementation of Islamic education through boarding school system at SMA Islam Nurul Fikri in Lembang, Bandung. This study is conducted by using a qualitative method. The informants of this study are the leader of foundations, the leader of institution, vice principal of curriculum division, educators and students. Data collection techniques used in this study are documentation, deep interviews, and observations. The study revealed five major results namely; a) SMA Islam Nurul Fikri has been attracted citizens because of their integrated system in the curriculum that is combined general and religious education; b) students' family backgrounds are from the upper and middle classes with high intelligence; c) experiential learning processes that are integrated cognitive, affective and conative domains; d) the outputs of majority students are enrolled in the state universities and won many achievements in various provincial and national competitions; and e) the expected model in the future is to maintain an integrated school model through a boarding school system in producing students who are proficient in the general and religious fields and expanding access for middle and lower-class students.

Keywords: *Education; Implementation; Boarding school system*

Abstrak

Penelitian ini bertujuan untuk mengetahui penyelenggaraan pendidikan Islam melalui sistem *Boarding school*. Lokasi di SMA Islam Nurul Fikri Lembang dengan metode kualitatif. *Informan penelitian ini terdiri dari unsur-unsur Pimpinan Yayasan, Pimpinan Lembaga, Wakil Kurikulum, Pendidik, dan Peserta didik. Teknik pengumpulan data dengan menggunakan dokumentasi, wawancara mendalam, dan observasi.* Hasil penelitian menunjukkan: a) SMA Islam Nurul Fikri banyak diminati masyarakat karena adanya sistem *boarding school* dan kurikulum terpadu yang memadukan pendidikan umum dan pendidikan agama; b) *input* peserta didik berasal dari kalangan menengah atas dengan kecerdasan tinggi; c) proses pembelajaran melalui pengalaman (*experiential learning*) dan memadukan secara utuh ranah kognitif, afektif dan konatif; d) *output* peserta didik banyak yang masuk ke Perguruan Tinggi Negeri dan banyak meraih prestasi berbagai kejuaraan lomba baik tingkat provinsi maupun nasional; e) model yang diharapkan ke depan adalah mempertahankan model sekolah terpadu melalui sistem *boarding school* dengan menghasilkan peserta didik yang mahir di bidang umum dan agama serta memperluas akses bagi peserta didik menengah ke bawah.

Kata kunci: Pendidikan; Penyelenggaraan; Sistem *boarding school*

INTRODUCTION

Education is essentially lasts a lifetime and it is the right of every citizen. This is in accordance with Law No. 20/2003 Article 31 Paragraph (1) that is stated that every citizen has the right to education. Article 9 stated that Liability for the community to provide support resources in the provision of education and Article 46 Paragraph (1) stated that funding education is a shared responsibility of government, local government, and societies. Both articles imply that the provision of educational services to individuals, communities, and citizens is a shared responsibility among government, communities, and families. Therefore, the development of education management system must be designed and implemented in an integrated manner, and directed towards increasing service qualities for citizens by prioritizing the quality, effectiveness, and efficiency.

Among Muslims, the issue of education received special attention because the growth of Islam cannot be separated from the role of education itself. Currently, Islamic education is making progress as evidenced by the emergence of several types and models of education that are offered Islamic educational institutions. However, in reality, the challenges that are faced by the Islamic education remain complex and heavy. Because the world of Islamic education are also required to contribute to the modernity and tendency of globalization. Hence, inevitably, the Islamic education demanded to design steps of fundamental changes, demand diversification and differentiation of science or look for another alternative innovative education. This circumstances demanded the Islamic educational institutions to work seriously in designing their curriculum. In addition, weakness factors of Islamic educations recently caused by the method and system subordination, language as a tool, institution management, and mastery of science and technology.

In this regards, Arifin (1991), also stated that Islamic education should be urged to make innovations that not only relating to the curriculum and management, but about the

strategy and tactical operations as well. Strategy and tactics, an overhaul models of education to its institutions to be more effective and more efficient,—in the sense of pedagogical, sociological, and cultural aspects in presenting their performances.

Considering on the aforementioned conditions, the arrangement of systems and Islamic education models in Indonesia is inevitable. In addition, when examined models of Islamic education today is at least based on four types of Islamic educational institutions that can take on the role in empowering people, namely education based Islamic madrassas or boarding school, Islamic education based on Mosques, Islamic education based on school or madrasah, and Islamic education based on general education integrated with Islamic value.

Islamic education in order to be able to produce the output of excellent education, then those four models of Islamic educational institutions should be able to create the output of students who have the intellectual ability, skillfulness, social competence, the ability to build a civilized society, and have high performance capabilities and being religious. To realize the aforementioned roles, Islamic education need to make changes with the redesign of a clear philosophical concept, vision, mission, purpose and function of institutions, curriculum, and its educational process in order to meet the changing demands and needs of the community.

Lately, the shift views of education are happened in line with social demands in which are developed in a wider macro scale. According to Arifin (1991), parents are feared by the phenomenon of juvenile delinquency. To overcome the problems and to answer these concerns, we need a new paradigm in the management and the development of Islamic educational institutions, for instance, boarding school system. Islamic educational institutions in the education system of boarding school usually adopt the values of Islam to achieve the objectives of Islamic education effectively and efficiently.

Boarding school system is not something new in Indonesian education. Its existence as an alternative to the transformation of

educational institutions has long been existed in Indonesia, with the concept of a boarding school education (*Pesantren*). Traditional *Pesantren* is the beginning of boarding school system in Indonesia. Traditional *Pesantren* is generally more focused on the values that have been established or traditional, while the boarding school system—since its establishment—combines traditional and modern values in integrative and selective manner (Maksudin, 2013).

Islamic school with boarding school system seems to have the characteristics in the teaching of science and technology integrated with an emphasis on religiosity and piety through the subject matter of Islam. In a sociological perspective, the emergence of the Islamic school with boarding school system is expected to answer various problems faced by the Muslims concerning on the low quality of Islamic education and also provide solutions to the challenges of science and technology and IMTAQ.

SMA Islam Nurul Fikri is a school in which is implementing boarding school system where students, teachers and education personnel are and live together in an integrated environment and integrated education. Through the implementation of boarding school, students follow a regular education from morning until late afternoon at the school, then continued self-development activities in the afternoon and a special religious studies conducted in the evenings. Hence, during 24 hours, students in particular are under-educated and supervision of a tutor (trustees). Thus, teachers or educators are easier to control the development of the personality traits of students in intra-curricular activities, curricular, extracurricular, both when education is held in schools, dormitories and *Pesantren* areas. Management system of boarding school lies in all student activities that are programmed, arranged and scheduled clearly while institutional rules payload requirement with moral values.

Based on the background above, this paper will discuss on the implementation of Islamic education system boarding school of SMA Islam Nurul Fikri in Lembang, West Java. Furthermore, the focus of the problem is

why does SMA-Islam Nurul Fikri become favorable by the parents of the Muslim in middle class level, how do the input of organizing SMA Islam Nurul Fikri, how do the learning process in SMA Islam Nurul Fikri, how do the output of SMA Islam Nurul Fikri including supporting factors and constraints of SMA Islam Nurul Fikri implementation, as well as alternative models of Islamic education providers would be expected in the future. This study is expected to provide valuable information especially for education policy makers and practitioners. Information about shifting parental choice of education can be a reference for schools to develop institutional direction.

Understanding the implementation of Islamic Education

The definition of implementation based on Government Regulation No. 66 Year 2010 is the activities in the component of education system or educational program on track, level and type of education in order to the educational process can continue in accordance with national education goals (Government Regulation No. 66 Year 2010 on the Management and Implementation of Education Article 1). Meanwhile education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential within them and to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills that are needed for them and for the society. (Law on National Education System No. 20/2003).

According to Ki Hajar Dewantara, education is guidance in the life and growth of children. In otherwords education leads the children to achieve the highest safety and happiness (Sri Martini Meilanie, 2009). While the purpose of education according to Bloom, cited in Woolfolk (1993) is to develop the area of cognitive, affective and psychomotor.

A prominent Muslim in modern era, Qaradawi defines Islam education as a whole person education that includes the mind and heart, spiritual and physical, as well as the character and behavior (Aziz, 2015). Mujib and Muzakir (2014) describes Islam education

as an effort to develop, to encourage and to invite learners to live more dynamically based on the values of the high and noble life. Through this process, it expected to nurture the excellent learners, in regard to their potential of intellect, feelings and actions. Meanwhile, Tafsir (2013) defines Islamic education as a guidance given by someone so that he develop optimally in accordance with the tenets of Islam.

Understanding the System of Boarding School

System is a linkage among input, process, and output. For instance, the input of the learning can be a student, teacher, materials, and media. The learning process is the activity of learning. The output can be learners' positive changes as a result of the learning process (Suwardi, 2007).

The definition of boarding school is derived in which consists of two words 'boarding' and 'school'. According to Oxford Dictionary, boarding school is a school where pupils live during the term (Bull, 2001).

Maksudin defines that boarding school is a school that has dormitories, where students live, learn completely in the school environment. Thus, all kinds of needs and learning needs are provided by the school (Maksudin, 2008). Boarding school a boarding school system, where learners as well as teachers and school administrators live in dormitories that are in a school environment in a specified period. It is usually one semester interspersed with vacation one month until graduation.

School with boarding system is not a new thing in Indonesia. According to Mujamil Qomar, recently, many top schools emerge in which applying Traditional *Pesantren* which claims as Boarding School (Qomar, 2007). Boarding School has been introduced for a long time through *Pesantren*. *Pesantren* are generally more focused on the values that have been established or traditional, while the system of boarding school—since its establishment—is adopting and integrating traditional and modern value in integrative and selectively (Maksudin, 2013).

The system of boarding school, where students live in a dormitory and settled there for a predetermined time, provides oversight of the students in conducting their activities, with the supervision of student achievement in science. The education is done in a dormitory, went on for 24 hours each day, with a programmed schedule concretely and clearly. With a tight schedule and well-structure that is organized by the institute for 24 hours each day, it is understood that the boarding school system is conducted with time management in a systematic and adequate.

Boarding school combines the residence of the students in the school institution away from home and their families to be taught religion and learning a few subjects in the same place. Boarding school system has a positive influence on values or morals of students because in the dorm, students not only does acquire knowledge but acquire religious knowledge as well.

Boarding school that we often encounter in Indonesia has been adopted from the *Pesantren* system. Education with boarding school system is an education system integrated with Islamic schools that are effective to educate the intellectuality, skills, nurturing characters and cultivation of moral values of students so that students have more complete and distinctive personality. Conformity system of its boarding school lies in all student activities that are programmed, arranged and scheduled clearly. While the institutional rules of the terms with the charge of moral values (Susiani & Subiantoro, 2017).

Boarding school, which can also be called *Pesantren*, has several educational goals as follow: a) to print an Islamic youth generation, not only provides general subjects, but is equipped with an adequate religious instruction as well; b) to nurture discipline awareness. In boarding school, there are written rules that govern the students ranging from waking to sleep again. All of these are rules that must be implemented and if violated would get the sanction of the board; 3) to form a generation with noble characters. A student is not only smart intellectually but also has a noble characters, always thinking before acting. (Faturrohman & Sulistyorini, 2012).

Boarding school that we often encounter in Indonesia has been adopted from Traditional *Pesantren* system as well as its learning goals. The general objective is to guide the student becoming a person with Islamic personality. Accompanying with his religious knowledge, he is able to become a transmitter of the tenets of Islam in the surrounding communities through science and its charity. While the particular purpose of *Pesantren* is to prepare the students to be pious in religion taught by scholars (*Kiai*) who are concerned and put it into practice in the community (Subhan, 2006).

School with boarding school system has several advantages when compared with regular schools (Muslim, 2008). Firstly, complete educational program. Generally, regular schools concentrated on academic activities so that many aspects of children's lives have not been touched. This happens because of time constraints inherent in managing education programs in regular schools. In contrast, the boarding school can design a comprehensive program-holistic education of the religious education program, academic development, life skills (soft skills and hard skills) up to build a global insight. Even learning is not only at a theoretical level, but also in the context of the implementation of studied or learned to live.

Secondly, adequate facilities. Boarding school has complete facilities. Starting from school facilities, namely cozy classrooms, laboratories, clinics, sports facilities, libraries, gardens and green parks. While in the dorm room with all the trimmings is the content according to the needs of students. As well as kitchen facilities and its equipment.

Thirdly, qualified teachers. Boarding schools generally determine strict teacher quality requirements compared to a conventional school. Intellectual, social, spiritual and pedagogical-methodological capabilities as well as their spirit as *mudaris* on every teacher at a boarding school is required for those who are being a teacher in boarding schools. In addition foreign language skills requirements—English, Arabic, Chinese, and others. Even though, until this point on the teachers' assessment of the boarding schools

has not been able to integrate school teachers with boarding teachers yet.

Boarding school system which has the meaning of education throughout the day (full day) is not in spite of the weaknesses and deficiencies (Hasan, 2006), of which this system sometimes led to boredom in students. The learning system requires physical, psychological, and intellectual readiness. In addition, the education system requires attention and sincerity of management for managers. Hence, the learning process in educational institutions are patterned 'boarding' take place optimally, needed special attention and deep thinking especially from managers, even the sacrifice of physical, psychological, material, and excreta.

Thus, the implementation of Islamic education through the system of boarding school in this study is a 24-hour educational services that are integrated general education and religious education, the development of intellectual potential (*fikriyah*), emotional (*ruhiyah*), and physical (*jasadiyah*) in a boarding school with a curriculum approach to learning effective and optimal engagement and cooperation among teachers, parents, and the communities.

Relevant Studies

Plenty of result studies related to the implementation of an integrated Islamic schools, including the results of study conducted by Kaifa (2012) which is concluded that the supporting factors of the implementation of boarding school are selective enrollment of students, reliable dormitory supervisors, qualified human resources (teachers, students, and employees), the separation chamber between male teachers and female teachers, adequate facilities and infrastructures. Another advantage of SMP and SMA SBBS with regular schools is the number of activities and patterns of Islamic education in it. The success of many students in terms of academic achievement and level of religiosity also not left behind. The progress for about 4 years already recognized by Indonesia through the Indonesian Museum of Records as the youngest school with the most awards.

The other study, by Sholikhun (2018), about the character building of students in boarding school revealed that the implications of boarding school on the character building in SMP Syubbanul Wathon Tegalrejo implemented through integrated learning process of teaching and learning methods (*Dirasah wa ta'lim*), habituation behaves sublime (*Ta'dib*), spiritual activity (*Riyadhah*) as well as a good model (*Uswah Hasanah*), being practiced or directly exemplified by Religious leaders—*Kiai / Nyai*—and teachers.

Designing boarding school system to the students' character building is done through three (3) system, namely: First, integration through a learning process referring to the boarding school curriculum; Second, exemplary values given by *Kiai* to students in a way that reflects the attitudes and values of sincerity, simplicity, independence, brotherhood and freedom; Third, self-development through independent living attitudes. Independence value is also emphasized in terms of thinking and low profile moral values of Islam in societies.

On the other hand, a study done by Sulastri (2015) about the evaluation of boarding school management in SMA Semesta namely planning management of boarding school is created centrally. While the implementation of boarding school management still found some problems for instance, dormitory rules that cannot be obedient yet, dormitory supervisors who cannot be obedient the rules, extracurricular activities that have not been implemented optimally, the implementation of the infrastructure was congested, the school administration who often have problems at the beginning of the semester. Management evaluation of boarding school on student discipline was uneven and needs strict sanctions, the need to evaluate the dorm supervisors and school teachers.

The result study of the Hirshberg and Sharp (2005) about long-term impact of a boarding school for students showed that being away from the family made the students lose their role model in parenting style. In addition, they also felt unfamiliar with the habits of their own family. When staying in a dorm, they

must follow the rules and regulations set by the boarding school. It is also felt by the students involved in this study. They found it difficult to adapt living outside the dorm, even they found it difficult to re-interact with their old friends from their neighbor.

Boarding school has different characteristics with non-boarding schools, ranging from the selection of enrollment, the learning process, and activities. Boarding school has a character that indirectly created particular circumstances of boarding school community in which are different with the community outside the boarding school. To prevent exclusive cultures, boarding school should introduce various habits that are different from their school so that students are not shocked and ready to accept the cultural differences of which they will find outside the dorm. Boarding schools have more responsibility for systems that require a dormitory trustees to act as substitute parents in the dorm. Specific training for the dormitory trustees is needed concerning the development of children's psychology, communication skills, health, safety and children protection (Farida, Arismunadar & Bernard, 2018).

METHODOLOGY

This study was conducted in 2016 at SMA Islam Nurul Fikri, Lembang, West Java. The study employed a qualitative method to describe or to elaborate the implementation of boarding school system at SMA Islam Nurul Fikri, Lembang, West Java. The school was taken as this study setting because: (1) the school system used boarding school and has extra hours of religious education than in regular schools (regular); (2) the excess of religious education was done out of school hours; and (3) has excellences in the learning process of religious education.

Data collection techniques that researcher used in this study are documentation, interviews, and observations (Sugiyono, 2010). Data collection was conducted to find out more about the organization of education systems and boarding school. The informants consist of elements of Leadership Foundations,

Leadership Institute, Vice Principal of Curriculum, Educators and Students.

Testing the validity of the data on qualitative research was conducted with triangulation techniques. Triangulation technique is a combination of data collection techniques from a variety of data collection techniques and data sources that are already exist. Analysis of the data in this study used a qualitative descriptive analyzes results various sources of field data with the existing theory and then presenting it in the form of descriptive narrative to give a complete descriptions to the reader. Stages of data analysis was done by recording, reviewing, doing check and recheck, classifying, developing, and abstracting the data and information obtained from the respondents.

RESULT AND DISCUSSION

Pesantren Pendidikan Islam Madani Lembang Profile

The existence of SMA Islam Nurul Fikri, preceded by the establishment of boarding school, Lembang. *Pesantren* Madani Islamic school is a *Pesantren* based on Manhaj “*Tarbiyah Islamiah*”. *Pesantren* at which has motto; piety, intelligence and being a leader was founded in 2010. This school is in the cool temperate mountainous area in Lembang, West Bandung regency. *Pesantren* is supported by adequate infrastructures. The goal is to enhance the development of students in order to achieve various excellences.

The vision is to become a uniquely *pesantren*-based educational institution that has the advantage of producing a pious generation, understanding *syar'i* and competence in science and technology, and leadership spirit. While the mission in achieving the vision included: 1) implement educational system that is conducive to nurture pious personalities; 2) develop an educational system that is oriented to the creation of a generation in which has *syar'iah* comprehension and competences in science and technology; 3) nurture a generation that has leadership spirit and care for the people; 4) take in part on preaching and encourage the creation of civil societies. The motto of the institution is piety, intelligence and being a

leader. Piety means: (a) have religious understanding comprehensively and completely, (b) have a strong religious commitment, (c) have a social piety and its competences.

In 2010, the Foundation for Madani Islamic Education, Lembang establish educational institutions namely ‘SMA Islam Nurul Fikri Boarding school’. The Foundation that is located at Desa Cibodas, Lembang district, West Bandung Regency is owned by the communities. Board of supervisor is KH. Hilmi Aminuddin. The director is Dr. Salim Al-Jufri. Advisory council is Drs. Suharna Surapranata, M.Sc., and director KH. Wildfire Hakim, Lc, MA.

SMA Islam Nurul Fikri Boarding School

SMA Islam Nurul Fikri Boarding School Lembang is one of the educational institutions under *Pesantren* Madani Islamic education foundation with the motto is piety, intelligence and being a leader. SMA Islam Nurul Fikri has been established in 2010. Now, the school already has four students’ generation with total 195 students. The school, located in Lembang district, West Bandung regency, has a permit building license and operation from Education authorities of West Bandung regency.

Even though the school is still relatively new in the area of West Bandung regency but the high school students of Nurul Fikri Boarding school Lembang are trained to participate in various competitions held outside of school. Both national and international scale. The goal is to improve the quality of the students to compete with the outside world.

Background of Integrated Islamic Education Emergence

Institutionally, the background for the establishment of SMA Islam Nurul Fikri are as follow: *First*, concomitant with increasing the community’s economy and increasingly religious life of the community, parents have started realizing the importance of conducive learning environment, safe and Islamic environment for their children. *Second*, formal education that have been held so far, has not met expectations and have many shortcomings. *Third*, lack of children’s potential

development. This caused by little time learning in school and huge class number of students in a class.

Fourth, level of children's spiritual practices. The establishment of this school was caused by a lack of students' spiritual practices in Indonesia. This is shown by the small number of children and teenagers who are voluntarily and happily to wear Muslim clothes when they are outing. Though, there are Islamic schools which requires the students to wear a veil in schools on Friday. As the advancement of technological development, children must also be equipped with filters to sort his television show or a friend's deviant invitation from Allah's blessings. *Fifth*, noble intentions. SMA Islam Nurul Fikri compelled to create a complete Indonesian human figure that is intelligent both in life and afterlife in academics with high values and morals, for instance with memorizing the Quran.

Reliable Teachers

One important component in education is the teacher. Teacher in an educational context has a large and strategic role. Then, teachers should hold various competencies related to their duties and responsibilities. Thus, they will become professional teachers for both academic and non-academic.

To achieve an excellent school, the resource availability of qualified teachers is a must. Currently, SMA Islam Nurul Fikri have 39 teachers: 6 Permanent Teachers (GT) and 33 Non-Permanent Teachers (GTT). Tutors or teachers who have educational background of diploma degree are 9 teachers, and bachelor degree or S1 are 29 teachers while the teacher who have undergraduate degree or S2 is one teacher. The entire teachers are teaching in accordance with their field of major study.

Teachers are encouraged to improve their competences through teacher certification process. SMA Islam Nurul Fikri has three certified teachers. The remaining 36 teachers have not been certified. Teachers are the spearhead of school activities for dealing directly with students. Professional teachers are those who are able to realize the expectations of parents and principals in their daily activities in the classroom.

Availability of Excellent Students

Boarding Schools have various types of its implementation. management school boarding many different kinds. Types of Boarding schools (Ahmad, 2013), according to the resident system of students included: 1) All Boarding School: All students living on campus or school; 2) Boarding Day School: The majority of students live in school and the rests live in near the school area, 3) Day Boarding: The majority of students' did not live on campus even though there are some students who are lived on campus or school. Based on the types of boarding school above, SMA Islam Nurul Fikri is *All Boarding School* type because majority of students came from far outside the school area and settled in the dormitory.

SMA Islam Nurul Fikri is a favorite high school in the district of Lembang and many students are keen to enroll at the school. There are many reasons that caused parents want to send their children to SMA Islam Nurul Fikri, for instance conducive environment. With the boarding school system, parents did not worry anymore with their children because of the association between male and female segregated place and in every dorm already available teacher assistant dormitory who always stand by to look for their children. Another reason is to fortify their children from bad influences outside the school. The advancement progress of information technology development especially television and the Internet, at least bring a lot of negative behaviors in the community. In boarding school, the use of smartphone, television and other communications equipment is limited so that the outside influences that tend to be a lot of negative that can be minimized.

A family atmosphere also affect the parents' motives. A relation among students is very strong feeling of kinship because they have similar condition and live in the same roof. Such conditions is hardly found in public schools. In addition, there was no social status difference in boarding schools. All students are treated equally in a variety of activities and conditions. For instance, all students in the dormitory is not allowed to bring personal equipment and goods of which

did not support the learning process.

The other reason is that the integrated curriculum between schools and *Pesantren*. Besides getting general knowledge, students in boarding school are given similar religious sciences with students in traditional *Pesantren* as well. Thus, being educated in boarding school will get two kinds of knowledge at once, life and the afterlife.

In terms of students' recruitment, SMA Islam Nurul Fikri imposed a system of tests. Because of huge public interests to enter the SMA Islam Nurul Fikri, so there should be a test to screen many new students' prospective. The tests consist of potential academic test (TPA), Interviews, psychological test, medical checkup, and reciting and writing the Quran at a predetermined time.

In Academic Year 2016/2017, Students were 218 in total, in which 129 students were men and 89 students were women that divided into 13 class groups. The number of students per class, namely: 1) 10th grade students were 58 people, consists of 30 men and 28 women, 2) 11th grade students were 103 people, consists of 64 men and 39 women, and 3) 12th grade students were 57 people, consists of 35 men and 22 women.

Students who were entered SMA Islam Nurul Fikri came from different regencies of the country. The majority came from outside the school and a small portion in the vicinity of the location / neighborhood school. Parents' professions of which were from upper middle class community who have a desire to send their children into the school were civil servants, armed forces and entrepreneurs. Parents' motivation sending their children to SMA Islam Nurul Fikri is that their children could learn general knowledge and could learn religious knowledge at the same time. In addition, parents felt proud of their children if their children attended a favorite school—because SMA Islam Nurul Fikri is one of the top schools in the district of Lembang.

In terms of tuition and fees, admission fees of SMA Islam Nurul Fikri was Rp. 28.5 million, - (twenty eight million five hundred thousand rupiah), with details as follows: 1) The Education Development Fund (DPP) was

12.500.000 - (twelve million five hundred thousand rupiah); 2) Education Assistance Fund (DSP) was Rp. 12.500.000, - (twelve million five hundred thousand rupiah); 3) tuition fee (for the month of July or per month) was Rp. 3.000.000, - (three million), 4) the school committee or BP3 was Rp. 500.000, - (five hundred thousand rupiah).

Additionally, SMA Islam Nurul Fikri Boarding school will also provide funds for the specificity: 1) DPP free of charge for those prospective students who came from Nurul Fikri Boarding school; 2) prospective students who came from Nurul Fikri Boarding school and ranked in top 10 in semester 3 to 5 will be awarded a laptop; 3) prospective students who awarded gold / silver / bronze medal in any competition on national level (by showing the original certificate) will get DPP free of charge and a discount 50% of DSP; 4) prospective students who are won 1/2/3 at champion on provincial level will get a discount of 50% DPP; 5) prospective students who are memorized the Quran at least 10 chapters/*Juz* (based on the judgment of Nurul Fikri *Tahfidz* team) will receive discounts of 50% for one year and it could be extended.

Adequate Infrastructures

Ideally, an excellent school has classrooms, the principal's office, staff room, administration room, a prayer room, health room, library, storeroom and bathroom. Soil conditions, space, and the building are made as comfortable as possible to support the teaching and learning activities. In addition, the classroom must be adapted to the number of students and supported by furniture and fixtures that supported learning process.

In order to achieve school mission, SMA Islam Nurul Fikri has been supported infrastructures. It provided health center, computer laboratories for *Tholib* (male students) and *Tholibah* (female students), science labs, cafeteria and restaurant, guest house for parents, outbound training integrated with sports facilities, a volleyball court, basketball court, indoor soccer field, library, laundry for students, telescope, the student council room, 9 classrooms with smart card reader, 24-hour security, and a mosque for

students *Tholib* (male students) and *tholibah* (female students), mini market, mini theater, Wi-Fi, dormitories, and water heater. These conditions evidenced great infrastructures in SMA Islam Nurul Fikri and in accordance with the standard means of National Education Standards (NES/SNP) and received accreditation status 'A'.

Innovative Curriculum of Boarding School System

The curriculum in education is a series of material taught in an institutions. Curriculum provide the reflection of graduate after studying at certain institute. Nizar said that in order to develop students' characters optimally, the suppression of all educational materials offered should be integral. The absolute necessary for effective teaching and learning process is the availability of curriculum forms that are credible, flexible, and acceptable (Nizar, 2008).

In the implementation of learning activities in boarding school, curriculum that applied in SMA Islam Nurul Fikri is an integrated curriculum. Integrated curriculum is a curriculum that combines curriculum of KEMENDIKBUD (Ministry of Education and Culture) with the curriculum of institutions (Nurul Fikri Foundation).

In other words, learning process that is applied to students of SMA Islam Nurul Fikri Boarding school Lembang is to combine the two curricula. The curricula are from the Department of Education and from uniquely *Pesantren*. In learning activities (KBM), both are aligned curriculum. The goal is that the students put in the curricula together in the same line to understand the vision and mission achieved in this *pesantren*.

The curriculum that is used includes: First, curriculum of Ministry of Education and Culture (KEMENDIKBUD) which contains materials of Citizenship, Bahasa Indonesia, English, Science, Mathematics, Social science, Information Technology, Physical Education, and Local Content (*Tahfidz*, Arabic, and Electronics). Second, *Pesantren* curriculum includes belief, interpretation and *ulumul Quran*, *hadith* and *ulumul hadith*, Arabic, *Sirah*

Nabawiyah, jurisprudence / *Fiqh*, *tahsin* and *Tahfidz*, *life skills*, and *leadership course*.

Extracurricular is a non-formal activities carried out outside the hours students' learning in the standard curriculum. These activities exist at every level of education in schools. Extracurricular activities intended to allow students to develop their personality, talents, and abilities in various fields out of the academic field.

Extracurricular activities that are provided by the school for *Tholib* (male students) are soccer, basketball, martial art of *Tapak Suci*, entrepreneurship club, scout, robotics, science club, photography, journalism, archery, and SBQ. While extracurricular activities for *Tholibah* (female students) are scouts, science club (chemistry, biology, physics, mathematics), gardening club, Social KIR, language club, badminton, photography, journalism, robotics, Basketball, the art of reciting Quran (SBQ), badminton, theater, *angkung*, *Saman* dance, entrepreneur, *nasyid*, and martial art of *Tapak Suci*.

The entire students were participating in learning activities both school activities and *Pesantren* activities. The schedule activities of students is presented in Table 1.

Strengthening Program of Religious Education

The students who attended SMA Islam Nurul Fikri must participated in all activities of *Pesantren* program, namely *Tahfidz Quran*. Print Quraanic generation is the purpose of *Tahfidz ul Quran* to the students of Islamic Education. As schools' motto is "piety, intelligence and being a leader", the purpose is educated students to always be close to the Quran.

In one year, the students are asked to memorize two chapters/*juz*. During the first three years, students were able to memorize six chapters/*juz*. However, ever since boarding school was established in 2010, there were already students who have memorized six to seven chapters/*juz* and have won various competitions of *Tahfidz*. On *Tahfidz* competition, Lembang district level, held by

Al-Amanah Lembang, students have won first and second place.

Table 1. Students' Schedule daily activities of SMA Nurul Fikri Boarding School, Lembang

Time	Activity	Time	Activities
04.00-04.30	<i>Qiyamul lail</i>	15.30-16.00	Ashar prayer dan Remembrance (<i>Dzikr</i>)
04.30-05.00	Morning prayer (<i>Subuh</i>) and Remembrance (<i>Dzikr</i>)	16.00-17.00	Mentoring, Remedial
05.00-06.00	<i>Tahfizul Quran</i> and languages	17.00-19.45	Picket, Dinner, Prayer, Recite Quran
06.00-06.45	Prepare to school	20.00-21.00	Independence or group learning
07.00-12.00	Teaching and learning activities	21.00-21.30	Prepare for school tomorrow
12.00-13.10	Noon prayer (<i>Dzuhur</i>), and Lunch	21.30-04.00	Rest or Sleep
13.10-15.30	Teaching and learning activities		

Besides reporting their memorizing Quran process, the students were also given the theories of learning Quran, namely *tahsin Al-Qur'an*. The students were divided into several classes to facilitate the learning of the Qur'an according to students' capacities. It aimed to provide them to recite and memorize Quran. In addition to learning a theoretical and reporting their progress in memorizing, *Tahfidzul Quran* division also held *Daurah Quran* and *Mukhayam*. A variety of teaching methods and activities undertaken to facilitate students' learning.

In the implementation of language program in *Pesantren Madani Islam Education* is emphasized the principles and norms of modern education which are referred to the role model of the Prophet Muhammad. Keywords of this method is *qudwah*, motivation, warnings and sanctions if needed.

The aforementioned language program is Arabic and English. This program is an excellent program, in which the two languages will be a compulsory language in daily communication, both for teaching and learning as well as units of other activities. Materials from this program started from simple, familiar and close to the students that is used continuously in daily life, to the materials that was actual and factual, in the scope of which is easy to understand and be understood by students.

Learning Excellences

SMA Islam Nurul Fikri Boarding school is a school that has many predominance in learning system—namely have a lot of teachers for the implementation of an integrated Islamic boarding school, so that students can be better monitored its development.

School facilities were high class qualities, both physical and non-physical facilities. For instance, majestic and storied school building, spacious and comfortable libraries, computer labs provided with the latest computers and fast Internet connection, a free Wi-Fi spot, classroom provided with AC and projectors available for each class. And the bathrooms remained clean because there has a janitor for each bathroom.

Intra and extra school activities are plentiful and free of charge. The activities are integrated with lessons. In certain times, they engaged in activities outside of school. All of this is free of charge. Thus, parents did not need to fuss it.

Close relationships between schools and parents can be seen of which parents are often asked to communicate and consult on their child progress. In public school, parents came to school only when taking a course report once in every 4 months. Even, there were students showing their achievement or ability in front of the parents on the stage. And a seminar / training about being a good parent (*parenting*) held by the school for the parents.

Quality of Graduates

The success of the learning system can be seen from the many accomplishments that are achieved. The improvement of academic / non-academic students' achievement of SMA Islam Nurul Fikri has increased each year. Some of the achievements are 1st Place of MTQ Competition in Scout quarter level in Lembang district, 2nd place of Calligraphy and *Adzan* in District Level, Semi Finalists Science Party at IPB, 1st Place of 'Public Service Announcements for the Nation' at UPI Bandung, 1st place of MHQ at Pondok Pesantren Al-Kahf—West Java, 1st place of Short Movie competition at MAN Insan Cendikia Serpong, Chemical Finalists in Java and Bali at Yogyakarta State University, 1st place of OSN Disdikpora Computer—West Bandung, 2nd place of OSN Chemistry, 1st place of OSN Biology, 2nd Place of OSN Physics, 1st place of OSN Astronomy, 5th Place OSN Mathematics, Favorite Teams of Nature Adventure at OSIS SMA Islam Nurul Fikri Anyer Banten, Jakarta and West Java, and 2nd Place of Photography competition.

Supporting Factors and its Obstacles

There are several factors in which supported the implementation of SMA Islam Nurul Fikri. One of which is the integration of a balanced education between Islamic education and general education that implemented in boarding school. According to the trusts of parents who were both work, that SMA Islam Nurul Fikri Boarding school was a good alternative and a solution that could reduce the negative influence of the environment outside the school.

In addition, highly enthusiasm from all stakeholders in school activities are conducted jointly. Leaders who were ready to fight for school improvement toward better to implement Islam in all aspects of life. Support quality educators who already have an awareness that educating students was a way of worship, not only for a living. This condition will certainly affect the quality of teaching and learning in the classroom.

Other supporting factors are the students' potential and the role of parents who have high expectations for the direction of Islamic

schools better. In addition, the role of leaders and educators in the development of religious education. The combination of them is as an executor for the development of religious education in schools. And the school leader became mentors for teachers in a mentoring session in which held once a week. These conditions could contribute to the success of students' output.

Notwithstanding, there are constraint factors in the implementation of integrated Islamic education as well. Some obstacles were encountered both by teachers and students SMA Islam Nurul Fikri. According to Sukardi, for example in computer equipment and specifications, computer connection was still slow. A temporary solution equipment used interchangeably or just use a small sized application. In addition, in terms of teacher schedule management encountered problems with the dynamic schedule that made the teachers to be always alert with the new schedule changes. (Interview on October 26, 2016 with Sukardi, S.Kom., a teacher of computer subject)

In addition, related to the teaching and learning activities, teachers needed extra energy to prepare teaching equipment and media for learning to be innovative (not monotonous) so that students did not easily get bored while studying. While for the competition, because of always in *Pesantren* in which students only in schools or dorm made them did not aware of competition information. Thus, the teachers (*Asatid*) must always be updated on the next competition schedule and delivered the information to the students and then forwarded it to the school builders.

Interview with Faourit Rahmatullah, revealed obstacles as follow: 1) public facilities, for instance dining room and bathrooms is rather limited. Thus, when its use is not effective, many students were late going classrooms; 2) the high acceleration of activity dynamics in schools, dormitories, mosques and other field caused assignment implementation is less control; 3) teachers' lack of time in preparing teaching and learning materials because lots of other tasks than teaching, for instance tasks in dormitory guidance as well as

being advisors for student council or OSIS (Interview on October 27, 2016 with Faourit Rahmaullah, a teacher of PKN subject).

Further interviews with Rizaluddin explained the obstacles in providing computer equipment and units. Computer unit inventory was still less than they needed. The school should add more computer to fulfill the needs of students. In teachers' management, lack of communication and coordination in managing the teachers. Due to many courses at the entire grade of students, overlapped schedules is usually happened (Interview on October 27, 2016 with Rizaluddin, a teacher of Arabic language subject).

Expected Model of Alternative Islamic Education Implementation in the Future

SMA Islam Nurul Fikri has organized Islamic education by creating integrated general and religious education programs quantitatively and qualitatively. Quantitatively means public education programs and religious education program administered in balance. Being qualitatively means public education is enriched by the values of religion and religious education is enriched with the knowledge that exist in public education. Religious values should be given a larger portion in order to give certain meaning and spirit of the general education program.

Basic human potential for instance the intellectual, emotional, and physical potential is a gift from Allah that must be developed, nurtured and directed in a good way and in balance. Such conditions with Integrated Islamic Education pattern are expected fulfill one another to cultivate the potential of the base which is expected by its integrated education concepts.

In the future, it will be better if religious education not only do focus on public education, —the integration is not only added multiple hours in religious study—, but both general studies and religious studies should be complementary to each other as expected by the concept of integrated education.

Moreover, according to Mr. Wismoyo, that the upcoming future, teachers should be prepared to continue their education in

undergraduate study program or S2 as the efforts improving their qualifications and their competences as teachers. In addition, the future is also necessary to strengthen the students output. They help students to prepare themselves to pass the exam and also to have competences in memorizing Quran and to be fluent in Arabic as well as the ability of leadership. (Interview on October 27, 2016 with Mr. Wismoyo, Head of SMA Islam Nurul Fikri Lembang).

On the other hand, in improving access or opportunity to study religious education, SMA Islam Nurul Fikri should open access to all layer levels of society—lower, middle, and upper class of financial levels. For those who are came from lower class should be given relief payment in the tuition fees through cross-subsidy program.

CONCLUSION

Based on the aforementioned result and discussion, this study revealed five conclusions. First, SMA Islam Nurul Fikri has been attracted citizens because of their integrated system in the curriculum that is combined general and religious education, as well as parents' expectation for their children to get an education in a conducive learning and Islamic environment. Second, students' family backgrounds are from the upper and middle classes with high intelligence and the students are recruited through tests. Third, learning process in SMA Islam Nurul Fikri involved multiple intelligences and integrated cognitive, affective and conative domain in all teaching and learning activities through experience (*experiential learning*). Fourth, the outputs of majority students are enrolled in the state universities and won many achievements in various provincial and national competitions.

Fifth, supporting factors on the implementation of SMA Islam Nurul Fikri included: a) the balance integration between regular education and Islamic education that is integrated on boarding school system, b) parents' high expectation on the success of Islam Nurul Fikri high school education, c) the enthusiastic participations of all parties (principals, administration employees,

teachers, and parents) in school activities are carried out.

Meanwhile constraint factors on the implementation of SMA Islam Nurul Fikri namely: a) limited supply of the computer unit that did not fulfill the students' needs. The school needs to increase the supply of computers; b) lack of communication and coordination in managing the teachers; c) due to many courses at the entire grade of students, overlapped schedules is usually happened; d) public facilities, for instance dining room and bathrooms is rather limited. Thus, when its use is not effective, many students were late going classrooms; e) the high acceleration of activity dynamics in schools, dormitories, mosques and other field caused assignment implementation is less controlled; f) plenty of teachers' duties in dormitory, and/or in coaching student council organization (OSIS) caused lack of teachers' time in preparing teaching materials at school. Sixth, the expected model in the future is to maintain an integrated school model through a boarding school system in producing students who are proficient in the general and religious knowledge and expanding access for middle and lower-class students.

The aforementioned conclusion bring forth several recommendations as follow; *first*, the emergence of Islamic schools with boarding school system in Indonesia is undeniable. In fact, it deserved to be proud of. Because of the existence of Islamic schools, boarding school, it can lift up the reputation of Islam as well as compete with the education of non-Muslims system. Nevertheless, the supervision of Islamic school management should be carried out to avoid school misconception to commercial business. Correspondingly, financial aspect becomes a demand that lead to burdensome of parents who have weak financial sending their children to excellent boarding school of which became favorable by Muslim communities. The phenomenon recently showed misconception on public perception in which claimed that boarding school fit only for the rich, while parents who are lower middle class should think twice sending their children to boarding school. The management of Islamic boarding should

conceive school model for entire financial level ranging from low to middle class.

Second, Ministry of Religious Affairs should be involved in providing input related to the development of religious education curriculum that is used in the implementation of Islamic school education model.

ACKNOWLEDGEMENT

The acknowledgement addressed to the Head of Research and Development center (PUSLITBANG) of Religious Education, Research and Development Agency (BALITBANG), training and education of Ministry of Religious Affairs that have been giving guidance and opportunity to researcher for conducting this study. Gratitude also addressed to the chairman of Nurul Fikri foundation, board of SMA Islam Nurul Fikri teachers for helping researcher to collect the research data and information. Last acknowledgement addressed to Educational Editor (*Redaktur Edukasi*) for publishing this paper. At last, the researcher hope that this paper provides fruitful insight into religious education in Indonesia.

REFERENCES

- A.E. Woolfolk. (1993). *Educational Psychology*. Needham Heights, Allyn & Bacon.
- Ahmad, M. (2013) *Sistem Boarding school*. Tersedia pada <http://maulidiachmad.blogspot.co.id/2013/06/sistem-boarding-school.html> (diakses 10 Januari 2017).
- Arifin, S. (2010) *Attitudes to Human Rights and Freedom of Religion or Belief in Indonesia*. Jogjakarta: Kanisius.
- Aziz, S. (2015) *Pemikiran Pendidikan Islam*. Yogyakarta: Kalimedia
- Echols, J.M. dan Hassan Shadily. (2003) *Kamus Inggris Indonesia*. Jakarta: Gramedia Pustaka Utama.
- Farida, Arismunadar, Bernard. (2018) 'Sekolah Berasrama (*Boarding school*) di Sulawesi Selatan', *LENTERA PENDIDIKAN: Jurnal Pendidikan*, 20 (2).

- Hasan, N. (2006) 'Fullday School: Model Alternatif Pembelajaran Bahasa Asing', TADRIS: Jurnal Pendidikan Islam, (1)
- Hirshberg, D., & Sharp, S. (2005). Thirty Years Later: The Long-Term Effect of *Boarding schools* on Alaska Natives and Their Communities. Alaska. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.587.2754&rep=rep1&type=pdf>
- Kaifa, K.E. (2012) Pola pendidikan islam sistem *boarding school* di SMP-SMA Sragen Bilingual *Boarding school* (SBBS). Program Studi Magister Pendidikan Islam, Universitas Muhammadiyah Surakarta.
- Maksudin. (2008) Pendidikan Nilai *Boarding school* di SMPIT. *Disertasi* UIN Sunan Kalijaga.
- Maksudin. (2013) *Pendidikan Karakter Non-Dikotomik*. Yogyakarta: Pustaka Pelajar.
- Meilanie.S.M. (2009). *Pengantar Ilmu Pendidikan*. Jakarta, Universitas Negeri Jakarta.
- Mujib, A. dan Jusuf Mudzakir.(2010) *Ilmu Pendidikan Islam*. Jakarta: Kencana Prenada Media Group.
- Muslimin,S. (2008) Problem dan Solusi Pendidikan Berasrama *Boarding school*. Tersedia pada <https://sutris02.wordpress.com/2008/09/08/problem-dan-solusi-pendidikan-berasrama-boarding-school/> (diakses 11 Januari 2017).
- Nizar, S. (2008) *Memperbincangkan Dinamika Intelektual dan Pemikiran Hamka tentang Pendidikan Islam*. Jakarta: Kencana Prenada Media Group.
- Peraturan pemerintah No 66 Tahun 2010 Tentang Pengelolaan Dan Penyelenggaraan Pendidikan Pasal 1
- Qomar, M. (2007) *Manajemen Pendidikan Pendidikan Islam: Strategi Baru Pendidikan Islam*. Malang: Erlangga.
- Sholikhun,M. (2018) 'Pembentukan karakter siswa dengan sistem *boarding school*', WAHANA ISLAMIKA: Jurnal Studi Keislaman, 4(1).
- Subhan,F. (2006) *Membangun Sekolah Unggulan dalam Sistem Pesantren*. Surabaya: Alpha.
- Sugiono. (2010) Metode Penelitian Pendidikan Pendekatan Kuantitatif, kualitatif, dan R&D. Bandung: Alfabeta
- Sulastrri, I. (2015) Implementasi manajemen *boarding school* di SMA Semesta Semarang. Program Studi Manajemen Pendidikan, Program Pasca Sarjana Universitas Negeri Semarang
- Sulistyorini dan Muhammad Fathurrohman. (2014) *Esensi Manajemen Pendidikan Islam: Pengelolaan Lembaga Untuk Meningkatkan Kualitas Pendidikan Islam*. Yogyakarta: Teras.
- Susiyani, A.S. dan Subiyantoro. (2017) 'Manajemen *Boarding school* dan Relevansinya dengan Tujuan Pendidikan Islam di Muhammadiyah *Boarding school* (MBS)', Jurnal pendidikan madrasah, 2(2).
- Suwardi. (2007) *Manajemen Pembelajaran*. Salatiga: STAIN Salatiga Press.
- Tafsir, A. (2013) *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: Ramaja Rosdakarya, 2013
- Undang-Undang Sistem Pendidikan Nasional No.20 tahun 2003.
- Victoria Bull (ed). (2001) *Oxford : Learner's Pocket Dictionary, Fourth Edition*. New York: Oxford University Press.