# Implementation of Boarding School-Based Educational Institution Management in Character Building

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**ABSTRACT:**

This research aims to analyze in depth the process of boarding school-based educational management in forming a positive cultural character of students at Trenmatika IBS School Bekasi. The study uses a qualitative approach with a case study method. Data collection techniques were conducted through in-depth interviews with the school principal, teachers, *musyrif* (mentors), students, and parents, as well as observation of daily activities and documentation of school programs. The research findings show that educational management is implemented in a structured manner through the stages of planning, implementation, supervision, and evaluation, which are integrated with religious and character values. Programs such as *Sholat Khusyu'* (prayer with deep concentration), *Tahsinul Qur'an* (improving Qur'an recitation), time management, and environmental cleanliness are part of a habituation strategy that shapes the discipline, responsibility, and spirituality of students. Supervision is carried out continuously with a reward and punishment system and parental involvement through communication forums. These findings indicate that effective and participatory management can create an educational environment that supports holistic character building. The limitation of this research lies in the untapped aspects of quantitative measurement and a more in-depth role of the family. The implications of this research can serve as a reference for the development of character education management in other boarding school environments.

*Keywords*: Educational Management, Boarding School, Character Building

**ABSTRAK:**

Penelitian ini bertujuan untuk menganalisis secara mendalam proses manajemen pendidikan berbasis boarding school dalam membentuk karakter budaya positif peserta didik di Sekolah Trenmatika IBS Bekasi. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data dilakukan melalui wawancara mendalam dengan kepala sekolah, guru, musyrif, santri, dan orang tua, observasi kegiatan harian, serta dokumentasi program sekolah. Hasil penelitian menunjukkan bahwa manajemen pendidikan dilaksanakan secara terstruktur melalui tahapan perencanaan, pelaksanaan, pengawasan, dan evaluasi yang terintegrasi dengan nilai-nilai keagamaan dan karakter. Program seperti Sholat Khusyu, Tahsinul Qur'an, pengelolaan waktu, dan kebersihan lingkungan menjadi bagian dari strategi pembiasaan yang membentuk kedisiplinan, tanggung jawab, dan spiritualitas santri. Pengawasan dilakukan secara berkelanjutan dengan sistem reward and punishment serta pelibatan orang tua melalui forum komunikasi. Temuan ini menunjukkan bahwa manajemen yang efektif dan partisipatif dapat menciptakan lingkungan pendidikan yang mendukung pembentukan karakter secara holistik. Keterbatasan penelitian terletak pada belum tergalinya aspek pengukuran kuantitatif dan peran keluarga secara lebih mendalam. Implikasi dari penelitian ini dapat menjadi rujukan bagi pengembangan manajemen pendidikan karakter di lingkungan sekolah berasrama lainnya.

**Kata Kunci:** Manajemen Pendidikan, Boarding School, Pembentukan Karakter

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## INTRODUCTION

Education plays a strategic role in shaping the character of a civilized nation and upholding cultural values. This is emphasized in Law Number 20 of 2003 concerning the National Education System, which states that the goal of education is to develop the potential of students to become individuals who are faithful, pious, have noble character, are knowledgeable, healthy, creative, capable, independent, and become democratic and responsible citizens. This goal implies that education in Indonesia not only focuses on the cognitive aspect but also emphasizes the importance of developing the affective and psychomotor aspects through comprehensive character education.

However, social reality shows that various character issues such as violence, bullying, intolerance, and a decline in social ethics still frequently occur in educational settings. This phenomenon is an indicator of the inequality within the education system, which has not fully balanced intellectual achievement with the internalization of moral values.[1] Therefore, an educational approach is needed that consistently instills positive character from an early age through adolescence. Accordingly, Lickona emphasized that character education is a structured and systematic effort to help individuals understand, internalize, and practice ethical values in their daily lives.[2]

In facing the complexity of global challenges, character education can no longer be delivered theoretically in the classroom but needs to be comprehensively implemented in students' daily lives, both during class hours and outside of academic activities. One approach considered effective in supporting holistic character

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[1] Imelda Butarbutar et al., "Sosialisasi Pengembangan Karakter Remaja Dalam Mencegah Perundungan Di SMP Kalam Kudus-1 Medan," *Journal Of Human And Education (JAHE)* 4, no. 4 (2024): 597–603.

[2] Thomas Lickona, *Educating for* Character. *How Our Schools Can Teach Respect and Responsibility.* (New York, 1991).

formation is a boarding school-based education system.[3] This system provides opportunities for more intensive and comprehensive development, because students are in a controlled and integrated educational environment, so that positive values can be instilled through habituation, role models, and ongoing social interaction.

According to Hanafiah, the main advantage of the boarding school model lies in its ability to create an environment that supports the consistent application of character values.[4] Learning activities, moral guidance, and the formation of social ethics are carried out simultaneously, allowing for optimal supervision and mentoring of student behavior. Values such as discipline, responsibility, empathy, and tolerance can be effectively instilled through targeted routines and controls. This system also develops students' cognitive, affective, and psychomotor aspects through a holistic and structured educational program.[5] In the context of Islamic education, boarding schools are an effective means of internalizing religious values, because a conducive learning environment helps shape the Islamic character of students through direct interaction with spiritual values in everyday life.[6]

Although the boarding school system has been widely implemented as an effort to build student character, in-depth studies of the management process, from planning, implementation, to program evaluation, are still limited. Previous

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[3] Nur Kasanah and Deri Wanto, "Manajemen Boarding School Dalam Meningkatkan Mutu Pendidikan Di Madarasah Aliyah Negeri 1 Curup," *Adaara: Jurnal Manajemen Pendidikan Islam* 14, no. 1 (2024): 25–38.

[4] Hanafiah Hanafiah, Arin Tentrem Mawati, and Opan Arifudin, "Implementation Of Character Strengthening In Boarding School Students," *International Journal of Education and Digital Learning (IJEDL)* 1, no. 2 (2022): 49–54.

[5] Dalmeri Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating For Character)," *Al-Ulum* 14, no. 1 (2014): 271.

[6] E. Komarudin et al., "Implementasi Pendidikan Berbasis Boarding School Di MAN 2 Sukabumi," *Dewantara : Jurnal Pendidikan Sosial Humaniora* 4, no. 1 (2025): 78–94.

studies generally only evaluate the final results of character education in boarding schools without examining the underlying management strategies.[7] Research such as Komarudin (2025) at MAN 2 Sukabumi and Asmaran et al. (2024) highlighted the planning, implementation, and evaluation of boarding school-based character education, but have not explicitly linked it to the achievement of positive cultural character.[8] Meanwhile, Syafruddin et al (2022) explored the strategic management of Islamic boarding schools in building student morals through routines and supervision, but did not focus on internal evaluative mechanisms that were specific to the dynamics of cultural character.[9]

Based on this gap, this research focuses on the management implementation process of boarding school institutions, specifically contributing to the formation of positive cultural character. The primary focus is on identifying managerial strategies, from planning and implementation, to monitoring and evaluation, adopted to internalize values such as discipline, responsibility, and empathy. By integrating institutional management and character education frameworks into a single analytical model, this research provides a novel contribution: understanding how managerial mechanisms can enhance the effectiveness of character education in the boarding school context, rather than simply assessing the resulting character. This approach is expected to enrich the study of character education with a more systematic and applicable institutional management perspective.

This study aims to analyze in-depth the educational management process implemented in the boarding school system

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[7] Neng Fitri Aulia and Nova Nurhakim, "Islamuna : Jurnal Studi Keislaman Manajemen Pendidikan Karakter Siswa Berbasis Boarding School" 1, no. 1 (2025): 44–54.

[8] Asmaran Toni Jarwin, Salami, and Saiful, "Problematika Penerapan Panca Jiwa Dalam Pembentukan Karakter Di Pesantren Terpadu Al- Mujaddid Kota Sabang (Study Kasus)," No. 01 (2025).

[9] Syafruddin Syafruddin et al., "Strategic Management of Islamic Boarding School In Building Student Character," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2022): 167–173.

at Sekolah Trenmatika IBS Bekasi, with a focus on the planning, strategy implementation, and evaluation aspects that play a role in the formation of positive cultural character in students. This research is expected to provide a practical contribution to the development of a character education management system in boarding school environments, as well as enrich the knowledge in the field of Islamic education management. Furthermore, the findings of this study can serve as a reference for policymakers and education practitioners in developing a character education model that aligns with the demands of the times and the needs of boarding school-based educational institutions.

## METHODS

This research employed a qualitative approach with a field research design focused on the implementation of boarding school-based education management at the Trenmatika IBS Bekasi School. The research process was conducted directly on-site by observing educational activities and social interactions within the school and dormitory environment. The research procedure began with determining the research subjects, developing data collection instruments, conducting data collection in the field, and conducting step-by-step data analysis.

Data were collected through three main techniques: observation, interviews, and documentation. Observations were conducted in a participatory and structured manner, covering teaching and learning activities, dormitory routines, and student character-building activities. Interviews were conducted directly with the principal, the musyrif (religious leaders), teachers, students, and several parents using a pre-prepared interview guide. Documentation included the collection of written data such as school programs, activity reports, the students' daily schedules, and archives of character education policies.

Participants in this study consisted of five categories: the principal, the musyrif (religious leaders), three teachers, five

students, and three parents. The primary instruments used were observation and semi-structured interview guides, developed based on the research focus, as well as documentation sheets for recording secondary data.

The data obtained were analyzed using qualitative descriptive analysis techniques. The analysis began with data reduction, which involved selecting relevant data from observations, interviews, and documentation. Next, the data were systematically organized into narratives and thematic matrices. The analysis was conducted by exploring patterns and relationships between managerial practices and the character development of students. Conclusions were drawn in stages and reconfirmed with field findings to ensure data validity and legitimacy. Validation was carried out through source and technique triangulation.

## RESULTS AND DISCUSSION

This research presentation draws on field findings obtained through interviews, observations, and documentation at the IBS Trenmatika School in Bekasi. The primary focus is on the implementation of boarding school management in shaping student character, encompassing the planning and evaluation stages carried out by the school. The following are the research findings:

| DAILY ACTIVITY SANTRI TRENMATIKA ISLAMIC BOARDING SCHOOL | | | | | | | |
| --- | --- | --- | --- | --- | --- | --- | --- |
| WAKTU | SENIN | SELASA | RABU | KAMIS | JUM'AT | SABTU | AHAD |
| 03.00 | Persiapan Tahajjud | | | | | | |
| 03.20 - 04.00 | Tahajjud & Sahur | Tahajjud | | Tahajjud & Sahur | Tahajjud | | |
| 04.00 - 05.00 | Persiapan & Pelaksanaan Sholat Shubuh | | | | | | |
| 05.00 - 05.50 | Tahsin Qiro'at | Pembelajaran Bahasa. Arab | | Tahsin Qiro'at | | Muhadatsah | *Tandziful-'Am* |
| 06.50 - 07.10 | Sholat Dhuha Berjamaah | | | | | | Jadwal Hari Ekstrakulikuler |
| 07.10 - 07.30 | Makan Pagi | | | | Makan Pagi | | |
| 07.30 - 15.30 | Kegiatan Belajar Mengajar (Di Sekolah) | | | | | | |
| 15.30 - 16.10 | Pembelajaran Bahasa. Arab | | | | Kegiatan Kepramukaan | Ekstrakulikuler | |
| 16.10 - 17.00 | *Free Activity* | | | | | | |
| 17.00 - 17.30 | Persiapan Sholat Maghrib | | | | | | |
| 17.35 - 17.50 | Persiapan Buka Puasa | Tadarus Al-Qur'an Bersama | | Persiapan Buka Puasa | | *Sharing time* | |
| 18.00 - 18.45 | Makan Malam | Pembelajaran Bahasa. Arab | | Makan Malam | *Free Activity* | *Free Activity* | |
| 20.00 - 21.00 | Muhadhoroh (Latihan Pidato) | *Free Activity* | | Membaca Surat Al-Kahfi | *Free Activity* | Nonton Bareng | |
| 21.30 - 21.55 | Membaca Al-Mulk dan Do'a Tidur | | | | | | |
| 22.00 - 03.00 | Menganyam Bulu Mata (Istirahat) | | | | | | |

**Figure 1. Daily Activities of Students in the Dormitory**

The daily activities of students at the IBS Bekasi Trenmatika School are structured and tightly scheduled, starting with Tahajud prayers, academic and religious studies, and continuing with afternoon and evening activities such as muhadhoroh (recitation of the Koran), tadarus (recitation of the Koran), and weekend activities. This schedule is designed to foster discipline, spirituality, and the students' overall social character.

Based on field data analysis, it was found that the educational management process at the IBS Bekasi Trenmatika School is structured through the stages of planning, organizing, implementing, monitoring, and evaluating. Each stage plays a crucial role in supporting the development of positive cultural character in students. Details of the field findings can be seen in the following table:

## Table 1: Implementation of Educational Management Principles at Trenmatika IBS Bekasi School

| Management Aspects | Field Findings | Practical Example |
|---|---|---|
| Planning | Preparation of annual and weekly programs based on the school's vision and mission and Islamic values. Prepared through a coordination meeting of school principals, teachers, and musyrif. | Annual work meetings, preparation of character-based lesson plans, scheduling of routine activities, and worship. |
| Organizing | The organizational structure is clear from the principal to the musyrif. Tasks are divided based on curriculum functions, Islamic boarding school, and character development. | Formation of a daily implementation team, distribution of the schedule for the musyrif duty, and accompanying teachers for the students. |
| Implementation | Learning is integrated with character values such as discipline, responsibility, and worship. This is implemented through the curriculum and dormitory activities. | Congregational prayer, tahsinul Qur'an, sunnah fasting, evening study schedule, and daily mutual cooperation. |
| Supervision | Character evaluations are conducted daily and monthly through direct observation, student reports, a reward-punishment system and special character assessments. | Character score reports, musyrif notebooks, educational warnings, cleanest room awards, etc. |

Based on the table above, it can be seen that the implementation of boarding school management at Sekolah Trenmatika IBS Bekasi encompasses four main aspects: planning, organizing, implementing, and supervising. Each aspect is implemented through specific activities, such as developing an annual program, assigning management tasks, instilling habits of worship and cleanliness, evaluating student behavior, and

exemplary behavior from teachers and mentors. Each activity in the table illustrates how the managerial process is directly applied in the students' daily routines.

Character education planning at the IBS Bekasi Trenmatika School begins with a vision and mission statement that emphasizes a balance between intellectual achievement and spiritual strengthening for students. The primary goal of this program is to develop a generation that is not only intelligent but also virtuous and aware of religious values in their daily lives. Interviews with school leaders and Islamic boarding school administrators revealed that character education is realized not only through moral strengthening but also through structured spiritual activities, such as the Khusyu Prayer program, designed to foster a sense of worship and spiritual peace among students.

Character values are also integrated into all subjects through the development of Lesson Implementation Plans (RPPs) by teachers, both in general and religious studies. This approach ensures that learning is not solely cognitive but also encompasses affective and spiritual aspects. All elements of the Islamic boarding school, including the principal, teachers, students, and parents, are actively involved in this educational process. The Islamic boarding school management system allows for intense interaction between educators and students, ensuring that character formation takes place not only formally in the classroom but also through habits embedded in daily life.

The implementation of character education at the IBS Bekasi Trenmatika School is integrated into all student activities, both in the classroom and in dormitory life. Ethical and disciplined values are instilled through daily worship habits such as congregational prayer, Tahajud (Night Prayer), and Dhuha (Day Prayer), as well as the responsibility to maintain environmental cleanliness. Each of these activities serves as a means of character building through habituation and regularity. Furthermore, the implementation of strict and structured time management helps students develop

discipline and responsibility. Extracurricular activities such as public speaking and tahsin (religious practice) also support the strengthening of students' social character and self-confidence in their daily lives.

Furthermore, monitoring and evaluation of student character development at the IBS Bekasi Trenmatika School is carried out comprehensively and continuously. Dormitory caretakers and teachers monitor student behavior in various activities, from worship to social interactions. Violations of rules are dealt with according to the boarding school's regulations, and regular evaluations are conducted to assess discipline, cleanliness, and adherence to rules. Evaluations not only assess the final results but also consider the process of changing students' attitudes. A reward and punishment system is used to encourage positive behavior, while parents are involved through communication forums that monitor children's development outside the boarding school environment. These assessments also serve as a means of reflection and ongoing character development through collaboration between teachers, caregivers, and parents.[10]

Thus, the impact of character education implementation at the IBS Bekasi Trenmatika School is evident through changes in the behavior and personality of students who are more disciplined, responsible, and have a strong sense of social responsibility. Observations and interviews show that students are becoming accustomed to a routine, maintaining cleanliness, and demonstrating a commitment to religious observance. Programs such as the Khusyu Prayer and Tahsinul Qur'an recitation significantly shape the students' spirituality and inner peace. They become more focused, calm, and have a deeper understanding of the values of religious life.[11]

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[10] Butarbutar et al., "Sosialisasi Pengembangan Karakter Remaja Dalam Mencegah Perundungan Di SMP Kalam Kudus-1 Medan."

[11] Peter Oldham and Shane McLoughlin, "Character Education Empirical Research: A Thematic Review and Comparative Content Analysis," *Journal of Moral Education* 0, no. 0 (2025): 1–29.

Social improvements are also evident in the more harmonious interactions between students. Values of integrity and mutual respect are beginning to be ingrained, fostering a boarding school environment that fosters cooperation and togetherness. Students who previously struggled to adjust are now able to coexist peacefully and support each other in both academic and religious activities. Furthermore, the effects of this character education are also reflected in the students' preparedness for life after the Islamic boarding school. Many of them continue their education to a higher level and are active in social activities in the community. This demonstrates that the character development provided not only impacts the students during their time at the Islamic boarding school but also prepares them to become valuable individuals in the future.[12]

Thus, based on the researcher's findings, the implementation of daily routines such as Khusyu prayer, Tahajud prayer, and the responsibility to maintain cleanliness at the IBS Bekasi Trenmatika School clearly reflects the application of the moral approach of knowing, feeling, and acting in character education. As explained by Karimah et al. (2022), this model encompasses three important stages: understanding moral values, experiencing the emotions related to those values, and applying the values in concrete actions. In the context of our findings, structured worship activities not only enhance theoretical understanding of faith (knowing), but also strengthen spiritual awareness (feeling) and encourage regular actions such as time discipline and cleanliness (action).

Furthermore, the integration of character values into each subject through lesson plans (RPP), as well as the role of teachers and students as role models, aligns with the principle of "teaching values through curriculum" in their study of character development through the curriculum. This reinforces the idea that

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[12] Hudi Ilham, "PENGARUH PENGETAHUAN MORAL TERHADAP PERILAKU MORAL PADA SISWA SMP NEGERI KOTA PEKAN BARU BERDASARKAN PENDIDIKAN ORANGTUA," *JURNAL MORAL KEMASYARAKATAN* 2, no. I (February 2017): 30–44.

teachers are not only transmitters of knowledge but also direct moral models for students. And the ongoing evaluation system involving observation, reward-punishment, and parental involvement reflects the whole-school approach to character education developed in the literature. Pike and colleagues stated that evaluation should include monitoring of processes and outcomes within the entire school environment. The monitoring and feedback model at Trenmatika IBS Bekasi has implemented this concretely, creating a school culture that consistently supports student character development.

The findings of this study indicate that the implementation of educational management at the IBS Bekasi Trenmatika School is carried out systematically through planning, implementation, and evaluation stages, which play a crucial role in shaping students' positive cultural character. This aligns with the findings of Halimatusadiah and Suriansyah (2024) who stated that character education in a boarding school system is effective when school management is able to consistently integrate moral values into the curriculum and daily activities. However, unlike the research of Nurisa et al. (2025) which only emphasized the aspect of boarding school management as a means of fostering positive behavior, this study more specifically describes the involvement of all institutional elements–from the principal to parents–in the managerial process of character education. Furthermore, Mardia's (2024) research highlighted the role of Islamic boarding school governance in facing the era of disruption, but did not in-depth examine the management stages as a foundation for character formation. Meanwhile, this study fills this gap by describing how sustainable strategies for program planning, supervision, and evaluation of students have a direct impact on changes in students' attitudes, discipline, and social readiness in the long term. Therefore, this study provides a new perspective by emphasizing the importance of synergy between management systems and religious values in forming character as a whole.

This study has several strengths, including the use of a qualitative field approach that allows researchers to explore data in depth through interviews, observations, and documentation, resulting in a comprehensive picture of the implementation of character education management in a boarding school environment. The study's focus on managerial aspects such as planning, implementation, monitoring, and evaluation is also an important contribution, considering that most previous studies have focused more on the outcomes of character education without discussing the overall management process. Furthermore, the integration of character education theory (knowing-feeling-action) with institutional management theory makes the analysis more holistic and applicable. However, this study also has limitations, particularly in the qualitative data approach, which prevents the researcher from fully measuring the impact of character education quantitatively. Furthermore, the involvement of family perspectives is still limited, requiring further exploration to determine the extent to which family support plays a role in strengthening the sustainable character formation of students.

The results of this study provide important implications for the development of character education management, particularly in the context of boarding schools. First, the implementation of management encompassing structured planning, implementation, and evaluation has proven effective in shaping positive cultural character in students. This demonstrates the need for educational institutions to develop a managerial system that focuses not only on administrative aspects but also integrates character education values concretely into the students' daily activities.

Second, the involvement of all educational elements, including the principal, teachers, students (musyrif), and parents, is key to the successful implementation of character education. Therefore, other schools with similar systems can adopt this collaborative model to strengthen character education in their environments. Third, these findings can also serve as a consideration for

educational policymakers in formulating guidelines that emphasize the integration of institutional management and the internalization of moral values within the national education system, particularly in boarding-based educational institutions.

Finally, academically, this research contributes to enriching studies in the field of Islamic education management and character education with a more applicable and contextual approach. It can serve as a reference for future research exploring the relationship between institutional governance and student character development.

## CONCLUSIONS

Based on the results of research conducted at the IBS Bekasi Trenmatika School, it can be concluded that the boarding school-based character education management process has been structured and effective in shaping positive cultural character in students. Key findings indicate that planning aspects are formulated based on the school's vision and mission, which emphasize a balance between intellectual intelligence and spiritual strengthening. Program implementation is carried out through the integration of character values into the curriculum, daily worship activities, time management, and extracurricular activities that support the students' social development and self-confidence. Evaluation is carried out continuously through a reward and punishment system, parental involvement, and supervision by teachers and boarding school administrators.

However, this study has limitations in its qualitative approach, which does not quantitatively measure the impact of character education and does not comprehensively explore the role of families in strengthening students' character outside the boarding school environment. The implications of this study suggest that organized character education management involving all institutional components can be an effective management model for other boarding schools. Recommendations for future

research include expanding the scope of research subjects, incorporating quantitative approaches to measurably measure the impact of character change, and exploring more deeply the involvement of families in the character education process in a collaborative and sustainable manner.

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