

## IMPLEMENTATION OF ISLAMIC BOARDING SCHOOL AT MAN 1 BANJARNEGARA

Ida Puspitarini<sup>1</sup>, Maryanto<sup>2</sup>, Siti Ngatiqoh<sup>3</sup>, Shohibul Adib<sup>4</sup>, Muna Fauziah<sup>5</sup>  
Institut Agama Islam Nahdlatul Ulama Kebumen  
e-mail: idapuspitarini1979@gmail.com

### ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan Islamic Boarding School (IBS) di MAN 1 Banjarnegara sebagai model pendidikan terpadu yang mengintegrasikan pembelajaran formal dengan pembinaan keagamaan dan pengembangan diri. Penelitian menggunakan pendekatan kualitatif deskriptif dengan lokasi penelitian di MAN 1 Banjarnegara, melibatkan subjek kepala madrasah, guru, pengelola asrama, dan siswa. Teknik pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam, serta dokumentasi, sedangkan analisis data menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelaksanaan IBS di MAN 1 Banjarnegara berjalan dengan sistem penggerakan yang terstruktur melalui rapat koordinasi rutin, penjadwalan kegiatan harian yang disiplin, pembiasaan ibadah wajib dan sunnah, program tahfidz, serta khitobah multibahasa. Santri merasakan kenyamanan dalam menjalani aktivitas, menunjukkan sikap religius, disiplin, dan keterampilan komunikasi yang baik, sehingga IBS di MAN 1 Banjarnegara dapat dikatakan berhasil dalam membentuk karakter dan kompetensi siswa secara komprehensif.

**Kata kunci** : Islamic Boarding School, Pelaksanaan, Madrasah Aliyah

### ABSTRACT

*This study aims to describe the implementation of the Islamic Boarding School (IBS) at MAN 1 Banjarnegara as an integrated educational model that integrates formal learning with religious guidance and self-development. The study used a descriptive qualitative approach with the research location at MAN 1 Banjarnegara, involving subjects of the madrasah principal, teachers, dormitory managers, and students. Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation, while data analysis used the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing. The results of the study indicate that the implementation of IBS at MAN 1 Banjarnegara runs with a structured driving system through regular coordination meetings, disciplined daily activity scheduling, habituation of obligatory and sunnah worship, tahfidz programs, and multilingual sermons. Students feel comfortable in carrying out activities, demonstrate religious attitudes, discipline, and good communication skills, so that IBS at MAN 1 Banjarnegara can be said*

*to be successful in forming students' character and competencies comprehensively.*

**Keywords:** *Islamic boarding school, implementation, Madrasah Aliyah*

## INTRODUCTION

Islamic boarding schools (IBS) play a strategic role in shaping a generation with religious character and global competitiveness. IBS serve not only as formal educational institutions but also as centers for moral, spiritual, and social development integrated into students' daily lives (Akbar et al., 2025; Ramadhoni et al., 2025). The urgency of implementing IBS is increasing in line with the challenges of modernization and globalization, which demand a balance between general knowledge and Islamic values. Research shows that IBS can serve as a modern platform for Islamic education that is relevant to the needs of the times, while preserving local traditions as a source of local genius within the national education system (Sabila et al., 2024; Yusuf Maimun et al., 2021).

Despite its great potential, the implementation of IBS faces various challenges. First, educational management is often suboptimal in consistently shaping students' religious character (Akbar et al., 2025; Syahdan et al., 2025). Second, there are challenges in integrating the formal curriculum with religious activities in the dormitory (Kusumawati, 2023; Wandawari & Ansar, 2025). Third, the quality of education at IBS is still affected by limited human resources and infrastructure (Dewi et al., 2026). Furthermore, the generally low quality of Indonesian education, as demonstrated by the PISA results, also affects the effectiveness of IBS in producing a superior generation (Majid, 2023). This emphasizes the need for an in-depth study of IBS implementation to address the challenges of 21st-century education.

An in-depth study of IBS shows that the boarding school management model can improve students' religious attitudes, but its implementation varies across institutions. Other research focuses on the process of reform and innovation in Islamic boarding school management at the Madrasah Diniyah Salafiyah level (Hamdanah, 2024). Research at SMPIT Al-Ukhuwah Boarding School in Pagaden confirms the effectiveness of IBS in shaping religiosity (Badri et al., 2025), while research at MTs Negeri 1 Tegal Pati highlights the role of IBS in supporting the success of moral education (Ramadhoni et al., 2025). Bibliometric analysis also

shows a trend toward IBS research focusing more on character formation, with limited studies on managerial aspects and curriculum integration (Solichah et al., 2024). This indicates that previous research has focused more on the outcomes of character formation, rather than on the comprehensive implementation process of IBS.

The research gap identified is the lack of empirical studies on the implementation of IBS in public madrasas, particularly MAN 1 Banjarnegara. Most previous research has focused on private Islamic boarding schools (pesantren) or community-based madrasas, while the implementation of IBS in public madrasas remains sparsely studied. This is despite the fact that public madrasas have distinct characteristics in terms of regulation, management, and government support. Furthermore, aspects of curriculum innovation, principal leadership, and IBS educational management standards have yet to be thoroughly explored. Therefore, this study seeks to fill this gap by examining the implementation of IBS at MAN 1 Banjarnegara as a case study that can significantly contribute to the development of the IBS model in public madrasas.

## **METHOD**

This research uses a qualitative approach with descriptive methods. The qualitative approach was chosen because the research focuses on an in-depth understanding of the IBS implementation process at MAN 1 Banjarnegara. Qualitative research allows researchers to explore social, cultural, and educational phenomena holistically, emphasizing the meaning inherent in IBS implementation practices (Basir & Amrina, 2017). Therefore, this research highlights not only the results but also the processes, interactions, and dynamics that occur within the madrasah environment.

The research subjects included the madrasah principal, teachers, dormitory administrators, and students directly involved in the IBS implementation. The research location was MAN 1 Banjarnegara, a state madrasah that has implemented an Islamic-based boarding school system. This location was selected based on the unique characteristics of state madrasahs, which have government regulations and support, distinguishing them from private Islamic boarding schools. Research

subjects were selected purposively, based on their involvement and relevance to IBS implementation (Hartono, 2018).

Data were collected using several techniques. First, participant observation was used to directly observe IBS activities within the madrasah and dormitory environments. Second, in-depth interviews with the madrasah principal, teachers, dormitory administrators, and students were conducted to obtain information on experiences, obstacles, and strategies for implementing IBS (Kristina, 2014). Third, documentation was conducted, including madrasah archives, curriculum, activity schedules, and administrative records relevant to IBS. This combination of techniques was used to obtain more comprehensive and valid data, and to fully depict the reality of IBS implementation.

Data analysis was conducted using the Miles and Huberman model, which consists of three stages (Miles et al., 2014). First, data reduction was carried out by filtering, summarizing, and grouping data according to the research focus. Second, data presentation was carried out by organizing data in narrative form, tables, or matrices for easier understanding. Third, conclusions were drawn/verified to interpret the data to discover patterns, meaning, and research findings. The analysis process was conducted interactively and continuously from the beginning of data collection to the final stage of the study, ensuring the results could provide a comprehensive and valid description of IBS implementation at MAN 1 Banjarnegara.

## **DISCUSSION**

The mobilization or implementation of a boarding school is a process of directing, motivating, influencing, guiding, and communicating with all subordinates or administrators to carry out their responsibilities conscientiously to achieve the established boarding school goals. The principal, along with the IBS management team, regularly holds monthly coordination meetings and ad hoc meetings as needed. The principal consistently provides direction, provides motivation, and aligns the perceptions of all staff to ensure the program's success.

Mobilization or actuation plays a crucial role because it can inspire individuals to carry out their assigned tasks and avoid inappropriate behavior. If

some members or employees are unwilling to do their own work, this function can also be used to overcome this resistance. This mobilization function also enables individuals to perform their duties effectively. For the mobilization function to run smoothly, the principal, as the manager, needs to provide motivational stimulation. Without this motivational stimulation, the actuation or movement, which is initially intended to bring plans to fruition, will be difficult to achieve optimally.

In an effort to organize and coordinate the pace, the dormitory head created a structured daily schedule, from waking up to retiring at night. This finding was echoed by other sources. Interview with the Vice Principal for Student Affairs:

“Every routine activity has been scheduled starting from the end of regular learning, then activities in the dormitory start at 17.00 WIB until the students sleep and continue until they wake up to perform the tahajud prayer, the dawn prayer, the dawn prayer in congregation and then continue with the tadarus of the Qur'an until morning, after that the female students prepare to go to school to follow the learning in the regular class. Obligatory worship activities must be carried out by students in congregation, for tadarus it is carried out in the afternoon or after Asr and after Subuh, and the schedule for studying the Koran for students is divided into two, namely the book program and the tahfidz after Maghrib.”

An integrated learning model, or full-day learning, is implemented comprehensively. Students attend formal classes from morning to afternoon in regular classes, followed in the afternoon by boarding activities such as religious activities, self-development, evening study, and evening prayer practices. With this disciplined and structured schedule, all student activities can proceed optimally and be directed, aligning with the educational goals of the Islamic Boarding School. The following are activities of female students in the boarding school:

**Table 1. Schedule of activities for Islamic boarding school students at MAN 1 Banjarnegara.**

No.	Activities	Times	Description
1	Qiyamullail prayer at the mosque	03.30-04.00	
2	Tadarus and murojaah Al Qur'an	04.00-04.30	
3	Morning prayer in congregation	04.30-05.00	Adjusting to Changes in Prayer Times

4	Tadarus and murojaah Al Qur'an	05.00-06.00	
5	Shower and breakfast	06.00-06.30	
6	Sholat dhuha	06.30-07.00	
7	Following KBM at the madrasah	07.00-14.30	Learning in Regular Classes
8	Asr prayer in congregation	15.00-15.30	Adjusting to Changes in Prayer Times
9	Taking part in extracurriculars	15.30-16.30	Monday, Tuesday, Wednesday: extra computer (time can be adjusted by the teacher)
10	Shower and Prepare to Follow the Material	16.30-17.00	
11	Follow the afternoon material	17.00-18.00	Monday, Tuesday, Thursday, Saturday: halaqah Wednesday, Friday: Khitobah activities
12	Maghrib prayer in congregation		Adjusting to Changes in Prayer Times
13	Follow the evening's material	18.15-19.15	
14	Dinner and preparation for Isha prayer	19.15-19.40	
15	Isha prayer in congregation	19.40-20.00	Adjusting to Changes in Prayer Times
16	Studying at Night and Doing Assignments/Homework	20.00-21.30	
17	Night rest	21.30-03.30	

At exactly 3:30 a.m., the female students were awakened by the musyrif and musyrifah with the sound of an alarm. Then the students got up, cleaned themselves and prepared to perform ablution, after which they headed to the mosque to perform the Tahajjud prayer. After performing the Tahajjud prayer, the students then

continued with tadarus and murojaah of the Qur'an from Surah Al-Mulk, Al-Waqiah, Ar-Rahman and other surahs until the dawn prayer. When the dawn call to prayer sounded, the students then performed the Qobliah prayer of the dawn and continued with the congregational dawn prayer. After the dawn prayer was completed, they continued with dhikr and prayer. The students continued tadarus and murojaah of the Qur'an again. The Tahajjud prayer was routinely performed by the students, because the board of directors stated that although it is not an obligatory prayer, it is obligatory and must be performed by the students.

By consistently performing the tahajud and dawn prayers, the female students are getting closer to Allah and living a life full of blessings and high spiritual awareness. This activity aims to instill religious values in the students, especially in terms of maintaining discipline and obedience in carrying out prayers on time and in congregation. Apart from that, students are taught to recite dhikr and pray after prayer as an additional form of worship that brings them closer to Allah. Apart from that, sunnah prayers are also recommended for students to carry out. Then tadarus Al-Qur'an is carried out to get closer to Allah SWT, improve the quality of faith, calm the heart, get double rewards, deepen understanding and appreciation of religious teachings, increase faith and devotion, strengthen ties of relationship, establish a sense of togetherness, and be a helper on the day of judgment.

At 6:00 a.m. all female students are given time to take a shower and have breakfast, after which the female students head to the mosque to perform the Dhuha prayer before leaving for regular school. At 7:00 a.m. all female students carry out teaching and learning activities in regular classes. At 10:15 a.m. students take their first 15-minute break, then continue studying until 11:30 a.m. At 11:30 a.m. students take a break, perform the Dhuhur prayer in congregation at the mosque, then all female students have lunch. Students return at 12:30 p.m. until 2:30 p.m. After teaching and learning activities in regular classes at 2:30 p.m., all female students will return to the dormitory. When the call to prayer for Asr prayer sounds, all female students prepare to perform ablution, then head to the mosque and perform the Asr prayer in congregation, after completing dhikr and prayer.



**Figure 1. Congregational Prayer Activities.**

In the afternoon, from 3:30 PM to 4:30 PM, female students participate in extracurricular computer activities. Computer extracurricular activities are held every Monday, Tuesday, and Wednesday. The time is sometimes adjusted by the computer extracurricular instructor. In addition to participating in computer extracurricular activities, female students are also given the freedom to participate in other extracurricular activities, such as Scouts, Red Cross (PMR), sports, and others. From 4:30 PM to 5:00 PM, all female students take an afternoon bath and prepare for the afternoon material. While waiting in line to shower, sometimes female students take the time to rest or sit and relax while chatting and joking with friends in their dorm rooms or in the garden. Some female students also take the time to exercise on the sports field or practice karate around the yard. When their roommates have finished showering, those who have not showered are called to immediately go to the bathroom.

From 5:00 PM to 6:00 PM, female students participate in afternoon material activities, and sometimes the afternoon material is not carried out exactly at 5:00 PM, sometimes it is carried out later until 5:30 PM. The afternoon material activities include halaqoh activities held on Mondays, Tuesdays, Thursdays and Saturdays, and khitoba activities on Wednesdays and Fridays. On Wednesdays, the khitoba activities are in Arabic and English, while on Fridays, the khitoba activities are in Javanese and Indonesian. Halaqoh activities are held in the mosque. During halaqoh activities, the female students sit in a circle, and the ustad or teacher who teaches is in the middle of the front of the students or surrounded by students to read the books being studied. Then the students listen and take notes, discuss, and ask questions.

For the *Khitobah*, all female students are required to write a speech. During the *Khitobah*, the students come forward one by one according to the scheduled order to read the speech. With this *Khitobah* activity, all female students are also required to use English and Arabic as their daily languages of communication, in addition to Javanese and Indonesian. This *Khitobah* activity can train the students' public speaking skills, improve their mental and courage to speak in public, and prepare them to participate in various speech competitions. Interview with the Head of the Dormitory:

“Activities carried out in the dormitory include religious customs that are carried out daily in the dormitory from before sunset until after dawn, that is religious activities, except for extra computer time, the implementation time is temporary, sometimes after *Asr*, after *Maghrib*, after *Isha*, depending on the supervisor, Mr. *Sigit*. Outside of that, almost all activities are religious. Then the *Khitobah* activity in four languages, namely Indonesian, Javanese, English, Arabic. Then once a week the children do community service together to clean the mosque, dormitory rooms and the madrasah environment, then gymnastics and also jogging.”

When the time for *Maghrib* prayer approached, the students stopped to participate in the afternoon activities. When the call to prayer (*adhan*) was announced by one of the *musyrifs* on duty, the female students rushed to perform ablutions (*wudu'*). The *musyrifah* (leader of the congregation) supervised and urged those who had not yet performed ablutions to do so. The *musyrifah* then mingled with the students to supervise them in performing the congregational *Maghrib* prayer. After the *Maghrib* prayer, the students were encouraged to perform *dhikr* (remembrance of God), *dua* (prayers), and perform two *raka'at* of the *sunnah* prayer (*badi'ah*) for *Maghrib*.

After the *Maghrib* prayer, the students returned to the evening activities, some participating in study activities and others participating in *Takhfidz* (recitation of Islamic teachings), according to the program schedule established by the dormitory administrators. During the study activities, the students were provided with in-depth religious material, including reading the *Quran*, *hadith*, *fiqh* (Islamic jurisprudence), and yellow books. With the aim of deepening religious understanding, forming character, and improving students in practicing Islamic teachings. For the *Takhfidz* program, the main activity is memorizing the *Qur'an*, the process includes reading the verses of the *Qur'an*, repeating them, and

submitting them to the ustadz or ustadzah, as well as muroja'ah or repetition of existing memorization. In the tahfidz program also often includes memorization habits, such as memorizing short letters or juz 29 and juz 30. In addition to getting a lot of book material, the Madin program also still memorizes the Qur'an although not as much as the students of the tahfidz program, namely they must memorize and submit their memorization of 2 juz namely juz 30 and 29, within a period of 3 years female students for the madin class must memorize 2 juz. The Tahfidz program specifically has a memorization target that must be achieved, namely 10 juz, namely 5 from the back (juz 30-26) and 5 from the front (juz 1-5) and must be submitted 10 juz in one sitting using the bil hifdzi model (memorization without looking at the mushaf). The total number of memorization for the takhfidz class in 3 years is 10 juz..



**Figure 2. Takhfidz Activities.**

In the evening, students receive further guidance materials from 6:15 PM to 7:15 PM, followed by dinner and preparation for the Isha prayer. After performing the Isha prayer in congregation, the students spend their evening study time and work on assignments or homework until 10:00 PM. After all activities are completed, the students enter their evening rest period from 10:00 PM to 3:30 AM to restore their energy and prepare for the next day, which will be full of activities for academic and spiritual development.



**Figure 3. Group study activities in the evening.**

The students and administrators of the Islamic Boarding School at MAN 1 Banjarnegara are structured through a daily schedule, from the moment they wake up until they retire for the evening. An integrated learning model, or full-day learning, is implemented throughout. Students attend formal classes from morning to noon in regular classes, followed in the afternoon by boarding activities such as religious activities, self-development, evening study, and evening prayer. This disciplined and structured schedule ensures that all student activities are optimally and directed, aligning with the educational objectives of the Islamic Boarding School at MAN 1 Banjarnegara.

Research findings indicate that the implementation of IBS at MAN 1 Banjarnegara aligns with the principles of Islamic educational management, particularly in the mobilization function. The principal acts as a motivator and director, while the dormitory administrators ensure that activities run according to schedule. This aligns with the theory of George R. Terry and Sondang P. Siagian, which emphasizes the importance of mobilization in management to achieve organizational goals.

Disciplined student activity scheduling supports the balanced development of religious and academic character. Research by Zusron and Bakhri (2024) confirms that boarding schools with structured schedules can improve student discipline and religiosity. Similarly, a study by (Maduningtias, 2022) shows that integrating the formal curriculum with religious activities at IBS contributes to the development of noble character. Furthermore, research by (Rahma & Kabibuloh, 2025) emphasizes that the tahfidz program at IBS improves students' spiritual quality and their resilience in learning.

The four-language sermon program implemented at MAN 1 Banjarnegara is also relevant to research by ('Azah et al., 2025), which found that the habituation of multilingual communication at IBS improves students' public speaking skills and readiness for academic competitions. Research by (Ahmadi & Rohimah, 2025) further adds that sermons play a crucial role in developing students' courage and mental for public speaking. Meanwhile, a study by (Silfiyasari & Zhafi, 2020) showed that foreign language integration in IBS supports the vision of globalizing Islamic education.

Overall, the implementation of IBS at MAN 1 Banjarnegara demonstrated effectiveness in shaping students' religious character, discipline, and skills. However, compared to previous studies that focused more on outputs, this study emphasizes the process of IBS implementation in public madrasahs. This is an important contribution of this study, filling a previously understudied research gap regarding IBS implementation in public madrasahs.

## **CONCLUSION**

Based on the research results, it can be concluded that the implementation of the Islamic Boarding School at MAN 1 Banjarnegara has been running well through a structured mobilization system, disciplined daily activity scheduling, and the integration of formal learning with religious guidance and self-development. Students demonstrate comfort, discipline, and a strong religious attitude thanks to the habituation of worship, the tahfidz program, and multilingual sermons. The recommendation of this research is that the madrasah continues to improve the quality of IBS management by strengthening coordination between administrators, expanding the variety of extracurricular activities, and optimizing the multilingual and tahfidz programs to be more adaptive to the needs of the times, so that the IBS model in public madrasahs can become a national reference in the development of integrated Islamic education. The recommendation for future researchers is to conduct a broader study by comparing the implementation of Islamic Boarding Schools in various public and private madrasahs, so that the most effective and adaptive implementation model can be found to meet the needs of contemporary Islamic education.

## REFERENCES

- Ahmadi, F., & Rohimah, S. (2025). Implementasi Kegiatan Khitobah untuk Meningkatkan Rasa Percaya Diri dan Tanggung Jawab di MAN 2 Karanganyar. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 6(2), 331–341. <https://doi.org/10.37364/jireh.v6i2.323>
- Akbar, M. A., Sularno, M., & Muhammad, F. (2025). Strategi Manajemen Pendidikan Islam Dalam Membentuk Karakter Siswa Berbasis Akhlak Islam. *Ar Rasyiid: Journal of Islamic Studies*, 3(1), 39–48. <https://doi.org/10.70367/arraysiid.v3i1.27>
- 'Azah, N., Malayati, R. M., Azizah, N., Aziz, A. A., Abror, S., & Sholeh, M. I. (2025). Pendampingan Public Speaking Dalam Pengembangan Keterampilan Berkomunikasi Siswa Di MTSN 17 Jombang. *ABIDUMASY Jurnal Pengabdian Kepada Masyarakat*, 6(2), 114–129. <https://doi.org/10.33752/abidumasy.v6i2.8582>
- Badri, H. A., Hasanah, A., Erihadiana, M., Suhartini, A., & Nurfaulji, B. B. (2025). Pembelajaran PAI di Boarding School Dalam Membentuk Karakter Religius. *Journal of Comprehensive Science*, 4(8), 2406–2422. <https://doi.org/10.59188/jcs.v4i8.3525>
- Basir, M. D., & Amrina, D. E. (2017). *Pengantar Metode Penelitian Pendidikan*. UNSRI Press.
- Dewi, A. C., Munawwaroh, Z., Lavianis, A., Zein, N. A., & Fadila, N. (2026). Optimalisasi Sarana dan Prasarana Pendidikan Berbasis Standar Nasional Pendidikan pada MTsS Sunanul Husna. *Harmoni Pendidikan : Jurnal Ilmu Pendidikan*, 3(1), 54–65. <https://doi.org/10.62383/hardik.v3i1.2826>
- Hamdanah, H. (2024). Reform and Innovation in Islamic Boarding School Education Management: Standardization of Madrasah Diniyah Salafiyah. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 8(2), 534–548. <https://doi.org/10.33650/al-tanzim.v8i2.7297>
- Hartono, J. (2018). *Metoda pengumpulan dan teknik analisis data*. Penerbit Andi.
- Kristina, A. (2014). *Teknik wawancara dalam penelitian kualitatif*. Deepublish.
- Kusumawati, E. (2023). Peran Kepala Sekolah dalam Membangun Budaya Kolaborasi Guru untuk Meningkatkan Kualitas Pembelajaran di Kelas. *Edukasiana: Jurnal Inovasi Pendidikan*, 2(4), 353–358.
- Maduningtias, L. (2022). Manajemen Integrasi Kurikulum Pesantren Dan Nasional Untuk Meningkatkan Mutu Lulusan Pesantren. *Al-Afkar, Journal For Islamic Studies*, 5(4), 323–331. <https://doi.org/10.31943/afkarjournal.v5i4.378>

- Majid, M. A. (2023). Problematika Pendidikan di Indonesia sebagai Negara Berkembang. *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, 4(1), 58–69. <https://doi.org/10.58401/salimiya.v4i1.864>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (3rd ed.)*. Sage.
- Rahma, P. A. A., & Kabibuloh, N. (2025). Efektivitas Program Tahfidz Al-Qur'an Dalam Membentuk Sikap Religius Siswa di MI Al-Ifadah. *Jurnal IHSAN Jurnal Pendidikan Islam*, 3(2), 9–14. <https://doi.org/10.61104/ihsan.v3i2.613>
- Ramadhoni, M. A., Amin, M. I., & Yani, A. (2025). The Model of Integral Islamic Boarding School Education and Its Implications on Student Character (Case Study at Islamic Boarding School MTS N 1 Tegal). *TOFEDU: The Future of Education Journal*, 4(1), 40–47. <https://doi.org/10.61445/tofedu.v4i1.372>
- Sabila, A. M., Arifin, S., & Humaidi, M. N. (2024). Islamic Boarding School in the Trajectory of Indonesian History: Origins, Characteristics, and Policy Dynamics. *Al-Hayat: Journal of Islamic Education*, 8(1), 45. <https://doi.org/10.35723/ajie.v8i1.440>
- Silfiyasari, M., & Zhafi, A. A. (2020). Peran Pesantren dalam Pendidikan Karakter di Era Globalisasi. *Jurnal Pendidikan Islam Indonesia*, 5(1), 127–135. <https://doi.org/10.35316/jpii.v5i1.218>
- Solichah, E. N., Jinan, M., Apriantoro, M. S., & Ashfahany, A. E. (2024). Tracing the Path of Islamic Education Boarding School Research: A Bibliometric Analysis. *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 461–470. <https://doi.org/10.23917/iseth.3896>
- Syahdan, Nasihin, S., & Aulia, F. (2025). Sistem Boarding School Dalam Meningkatkan Pembinaan Akhlak Di Pondok Pesantren Hasan Al-Massyath Nahdatul Wathon Gunung Sesang Terara. *Al-Gafari: Jurnal Manajemen dan Pendidikan*, 3(3), 254–264.
- Wandawari, A., & Ansar, A. (2025). Integrasi Pendidikan Agama dan Umum dalam Kurikulum Pondok Pesantren Modern. *Jurnal Pengabdian Ruru*, 1(2), 53–60.
- Yusuf Maimun, M., Mahdiyah, A., & Nursafitri, D. (2021). Urgensi Manajemen Pendidikan Islamic Boarding School. *Jurnal Pendidikan Indonesia*, 2(7), 1208–1218. <https://doi.org/10.36418/japendi.v2i7.234>
- Zusron, W. A., & Bakhri, S. (2024). Manajemen Boarding School Dalam Pembentukan Karakter Religius Siswa Di SMP Islam Integral Luqman Al Hakim Kudus. *Jurnal Manajemen Pendidikan Islam Darussalam*, 6(1), 14–24. <https://doi.org/10.30739/jmpid.v6i1.3007>

