

The Role of the Boarding School System on Leadership Character Building and 21st Century Skills in High School Students at Global Islamic Boarding School South Kalimantan

Peran Sistem Boarding School terhadap Pembentukan Karakter Kepemimpinan dan Keterampilan Abad 21 pada siswa SMA di Global Islamic Boarding School Kalimantan Selatan

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Abstrak

Boarding school atau sekolah asrama dianggap sebagai lingkungan pendidikan yang efektif untuk membentuk karakter kepemimpinan dan keterampilan abad 21 pada siswa SMA. Sistem boarding school di Global Islamic Boarding School Kalimantan Selatan memungkinkan siswa untuk hidup dan belajar di lingkungan yang terkontrol dan terstruktur. Hal ini memungkinkan siswa untuk fokus pada pendidikan mereka tanpa gangguan lingkungan luar. Selain itu, siswa diberikan kesempatan untuk mengembangkan keterampilan sosial dan kepemimpinan melalui berbagai kegiatan yang terorganisir. Penelitian ini bertujuan untuk menginvestigasi peran sistem boarding school dalam membentuk karakter kepemimpinan dan keterampilan abad 21 pada siswa SMA di Global Islamic Boarding School Kalimantan Selatan. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan Observasi Partisipatoris. Data dikumpulkan melalui wawancara dengan siswa, guru, dan staf di sekolah, serta observasi terhadap kegiatan sehari-hari di sekolah. Hasil penelitian ini menunjukkan bahwa sistem boarding school di Global Islamic Boarding School Kalimantan Selatan sangat efektif dalam membentuk karakter kepemimpinan dan keterampilan abad 21 pada siswa SMA. Siswa belajar untuk hidup mandiri, mengatur waktu dengan baik, dan menyelesaikan tugasnya dengan tepat waktu. Mereka juga diajarkan keterampilan sosial dan kepemimpinan. Selain itu, siswa juga belajar untuk menggunakan teknologi secara efektif dan bertanggung jawab.

Kata Kunci: Sekolah Boarding, Pendidikan Karakter, Keterampilan Abad 21

Abstract

Boarding school is considered an effective educational environment to shape leadership character and 21st century skills in high school students. The boarding school system at Global Islamic Boarding School South Kalimantan allows students to live and learn in a controlled and structured environment. This allows students to focus on their education without the distraction of the outside environment. In addition, students are given the opportunity to develop social and leadership skills through various organized activities. This study aims to investigate the role of the boarding school system in shaping leadership character and 21st century skills in high school students at Global Islamic Boarding School South Kalimantan. The research method used is qualitative with a Participatory Observation approach. Data were collected through interviews with students, teachers, and staff at the school, as well as observations of daily activities at the school. The results of this study indicate that the boarding school system at Global Islamic Boarding School South Kalimantan is very effective in shaping leadership character and 21st century skills in high school students. Students learn to live independently, manage their time well, and complete their assignments on time. They are also taught social and leadership skills. In addition, students also learn to use technology effectively and responsibly.

Keywords: Boarding School, Character Building, 21st Century Skills.

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INTRODUCTION

Education plays a very important role in the formation and development of superior human resources. Education is absolutely indispensable in preparing every individual who is intelligent and ready to face increasingly fierce and increasing global competition. Ki Hajar Dewantara in (Aji, 2019), the founder of education in Indonesia, said, "Education and character development are two sides of the same coin and cannot be separated.", this means indicating that Indonesian education is the basic education that shapes the personality of students. This is in line with an educational goal of the Indonesian state that is being strengthened by the government. This character development can be used as a reference to develop students' personalities to be able to compete in global competition (Reskiawan & Agustang, 2021).

In the current era of globalisation and modernisation, many Indonesian teenagers are experiencing character crisis and skill decline at a relatively young age. According to (Kurniawan, 2018), character crisis is a condition where there is a degradation in the quality of character and morality among adolescents, which is indicated by poor discipline and respect, as well as low appreciation and tolerance both towards peers and elders, causing various problems (M. R. Hidayatullah, 2021). In the family environment, the character crisis in adolescents is shown by opposing parents and older siblings and denying what parents say. In the school environment, the character crisis is shown by disrespect for teachers, the habit of arriving late, breaking school rules, insulting and harassing friends. Functional education is basically aimed at preparing humans to face the future in order to be more prosperous, both as individuals and as citizens of society (Nurmahtini, 2020). Education is closely related to the development and progress of a nation, education needs to be able to produce changes in the life of a nation for the better. Education is a conscious effort carried out as a form of interaction between individuals and their environment, both formally and non-formally, to achieve certain goals (Rizkiani, 2019).

A phenomenon that often occurs in society, in reality there are still many education systems that only emphasise students on intellectual intelligence, not on social intelligence (Setiadi & Indrawadi, 2020). Therefore, it is necessary to revamp the education system that can instil character values in students. Education in its implementation needs to pay attention to several types of education such as formal education, namely schools, non-formal, and informal education such as families in an effort to develop and shape the character of students (Sarnoto, 2021). In fact, there is currently a national anxiety about the destruction of the nation's character. It is said to be damaged because it has deviated far or contradicted the noble values of the Indonesian nation. Many parties consider the weak character of the nation to be a national problem. This is natural because education has been disorientated. Disorientation is a change in mental state that makes a person confused and does not know where he is, his identity, and the date or time in the situation (Samsudin et al., 2018). Schools can be seen as a social structure, in schools there is a social system in which there is interaction between a group of individuals who influence each other to form a behaviour.

School as an environment in which the educational process occurs has habits that are applied in carrying out the educational process. The habits, procedures, and norms applied by schools occur continuously and sustainably over time, which then give birth to school culture. Based on a quote from (Susanti, 2021), according to Bears, Milikan and Cadwell, each educational institution has its own culture and characteristics because the school community enters the school with their own culture. School culture is something that cannot be separated from the school because it is something that can explain, describe, and identify the school both in real and unreal terms (Dewi, 2019).

Schools that combine scientific education with moral and moral education and schools that implement religious education in a sustainable manner are boarding school management. Boarding school is "a school that has a dormitory, where students live together and learn totally in the school environment. therefore all kinds of living needs and learning needs are provided by the school" (Sayu et al., 2018). The educational concept of the boarding school system is to carry out a more comprehensive education that masters both general and religious sciences Religious education and general education are fully obtained by students at school (Susanto, 2020). Students live in dormitories and all elements in the school are involved in the educational process during a

sustainable period. So that with the concept of education owned by the boarding school, it is expected to produce quality output and make students become ideal human beings in accordance with the goals and vision of national education.

Schools with an Islamic label and a boarding school programme have a more complete Islamic curriculum. The school is a place of learning that supports character building. It is called forming an independent character, where in a dormitory a child is trained to do all his own needs from the time he wakes up until he will sleep again (Setiadi & Indrawadi, 2020). Boarding school is an educational institution that has a main focus in character education. Boarding schools with a comprehensive education pattern are more likely to create an ideal educational environment. In the boarding school system, there must be a place to live for students called a dormitory, a dormitory is a coaching institution that has an important role in the cultivation and knowledge of character values. Dormitories whose educational duties are carried out by schools do not have a special distribution of character education materials, so character education is carried out in students' daily activities and through dormitory programmes (Rizkiani, 2019).

Marzuki defines character education as an educational process that leads students to understand noble character values in the form of their attitudes and behaviour in everyday life. character education is also called value education, character education, moral education, character education, or moral education. One of the education systems to form Islamic character/ good morals in humans is the Boarding School Education system (MARINDA, 2021). The presence of this boarding school is an effort to provide assistance and guidance to students who are going through adolescence which is full of turmoil and conflict. To prevent student delinquency, it is necessary to provide assistance and guidance aimed at building positive character in students, one of which is through the boarding school programme.

Based on field notes obtained by researchers in the field, the Boarding school system is very effective in discipline character education. Because all activities have been clearly regulated from time to time with terms or conditions that must be carried out with the content of morality values. Character is not formed instantly, but must be trained seriously and continuously in order to achieve the ideal form of character in this case discipline. Based on the explanation above, the research title "The Role of the Boarding School System on Character Building and 21st Century Skills in Students at the Global Islamic Boarding School Barito Kuala, South Kalimantan" was formulated. Thus, the researcher tries to suggest how the role of the Boarding school system on character building and 21st century skills at the Global Islamic Boarding School Barito Kuala, South Kalimantan. How is the implementation of the boarding school system on daily learning activities. As well as seeing the real conditions of the form of activities carried out in the formation of character and 21st century skills at the Global Islamic boarding school.

RESEARCH METHODS

Methods

This research uses a qualitative approach that will explore a problem rather than test a theory. The qualitative approach was chosen because when looking at phenomena in society it is quite complex and dynamic so it requires an understanding of conditions in accordance with the context. It also aims to lead to a detailed and in-depth description of the social conditions that occur in the field. This research design uses a qualitative approach in which the analysis is in the form of words and images/visualisations rather than numbers. This approach also contains a series of efforts to discover, develop, and test a truth scientifically, so that in its use, the method used must be appropriate (Rahmat, 2018). This research uses descriptive qualitative methods. The data collection technique uses triangulation, which is a data collection technique that is a combination of various data collection techniques and data sources that already exist. The data analysis technique used is interactive analysis with three paths, namely data reduction, data presentation, and conclusion drawing. For data validity, it has been carried out through data credibility testing by triangulating sources and triangulating data collection techniques (Amran et al., 2019).

Participant

The participants in this study can be seen in the following table

Research Subjects and Sources	Characteristics
All Students	Implementing Programs and Policies implemented at Global Islamic Boarding School
Guru mengirim link assessmen <i>past simple tense</i>	Teaching by implementing policies at Global Islamic Boarding School
Director Global Islamic Boarding School	Knowing all programs and policies in Global Islamic Boarding School
Vice Director Global Islamic Boarding School	Managing the Sustainability of the entire Program of Global Islamic Boarding School
Deputy Director of Learning Innovation	Create programs and policies around innovation in learning
Head Master of Senior High School	Manage all programs in accordance with the vision and mission of Global Islamic Boarding School.
Head of Dormitory	Organizing and Managing Dormitories
Head of Students Development Departments	Organize everything related to students
Head Personal Developments	Knowing all the characteristics of students at Global Islamic Boarding School.
Head of Academic	Organize and create programs on Academic
Alumni Supporting Network Gibs	Who have implemented the entire set of programs and policies at Gibs

The research location is Global Islamic Boarding School in Barito Kuala, South Kalimantan. This research uses observation techniques, interviews, and documentation studies. Data collection techniques using participatory observation techniques in which researchers participate in all programmes and activities carried out by students from dawn to early evening in character building in dormitory-based schools, interview techniques researchers conduct structured interviews and unstructured interviews conducted with the Director of Global Islamic Boarding School, Vice Director of Global Islamic Boarding School, Deputy Director of Learning Innovation, Head Master of Senior High School, Head of Dormitory, Head of Students Development Departments, Head Personal Development, Head of Academic, All Teachers, All Students, parents of students and researchers also use documentation studies in the form of photos of photos of character education implementation activities and attendance of students both at school and in dormitories. In addition, the author also took interview data from GIBS alumni who were gathered in a GIBS alumni organisation, namely "ASN GIBS" or Alumni Supporting Network Global Islamic boarding school to support the results of this study. The interview process started from 29 October to 7 November 2022. While observations were made between 10 September 2022 and 10 October 2022. The results of this study are strengthened by documents related to Musyri's activities in shaping the character of leadership and independence. The data obtained during the research will be checked using source triangulation techniques. Data analysis techniques are carried out by reducing data, presenting data, and drawing conclusions (Rahmat, 2018).

Data Analysis

After the researcher has data from the results of data collection, then the researcher analyses the data to make one comprehensive result, the data analysis techniques used in this study are by compiling information, understanding the overall information and giving marks, making detailed and detailed descriptions of the cases studied and their contexts, establishing patterns and looking for relationships between several categories, providing interpretations and generalising naturally both for researchers and for their application to other cases, presenting data narratively. The steps in obtaining data that are in accordance with the events or conditions that occur in the field at the time of research are called data collection (Reskiawan & Agustang, 2021). In the data collection that will be carried out in the form of primary data and secondary data. For primary data, researchers collect data through participatory observation, in which the researcher is only an observer and participates in the entire series of activities and programs at Global Islamic Boarding School to analyse how the role of boarding schools in character building and 21st century skills in students.

RESULTS AND DISCUSSION

Identification of the Boarding School Style at GIBS

The boarding school system applied in the global Islamic Boarding School can be distinguished from several aspects, namely 1) the way students live, 2) the gender of students, 3) the age of students, 4) the type of education taught, 5) the ideological style in learning (Atmaja, 2019). Firstly, in terms of the way students live, boarding schools can be categorised into three; 1) All boarding school, which is a boarding school system that requires all students to live in school/madrasa dormitories; 2) Boarding day school, which is a boarding school system where the majority of students live in dormitories and some in the neighbourhood of schools/madrasas; 3) Day Boarding, which is a boarding school system where only a minority of students live in dormitories (Setiawan, 2020). When viewed from these three types, Global Islamic Boarding School is in the all boarding school type, because it requires all students to live in dormitories during their education at Global Islamic Boarding School. Secondly, in terms of the gender of the boarded students; boarding schools can be divided into three, namely 1) Boys school, a school that accepts male students only, 2) Girl school, which is a boarding school that accepts only female students, and 3) Co-educational school, a school that accepts both male and female students (Setiawan, 2020). When viewed from this type, Global Islamic Boarding School is included in the third type of boarding because it accepts male and female students and is placed in one complex.

Third, in terms of the age of the students, boarding schools can be mapped into three groups, namely 1) Junior boarding schools, boarding schools that accept students from elementary to junior high school level, but generally only junior high school level; 2) Teenager or senior boarding schools, which accept students of teenage age, generally high school age, 3) Adult boarding schools, which accept students of adult age. When viewed from this typology, the Global Islamic Boarding school is included in the second type of boarding school, because the students who live in GIBS are teenagers. Fourth, in terms of the type of education taught; boarding schools can be mapped into three forms, 1) General boarding schools, boarding schools that teach general subjects; 2) Pre-professional or vocational boarding schools, boarding schools that teach specialised professions, such as for artists, seminaries, catering, and others, and 3) Special-need boarding schools, boarding schools for students who have problems with regular schools. When viewed from the mapping of the type of education it teaches, the Global Islamic Boarding School is included in the first group, because GIBS teaches general subjects.

Fifth, in terms of the ideological pattern of boarding schools in Indonesia, there are three patterns, namely 1) religious, 2) nationalist-religious, and 3) nationalist. For those with a religious character, it is divided into many shades, from fundamentalist, moderate, to rather liberal. This is more a representation of the style of religion in Indonesia, which generally takes these three forms. Meanwhile, the nationalist-religious style takes a position in semi-military education combined with religious nuances in its development in schools. While the nationalist style is often identified with the semi-military style, because it wants to transfer the pattern of disciplinary education. When viewed from the three categories above, the Global Islamic Boarding School can be categorised as a boarding school that takes a religious-nationalist style (Setiawan, 2020).

Basic principles of learning at GIBS

The implementation of the educational process can be specifically limited as a learning process, which is an activity of interaction between teachers and students which will end with the process of evaluating learning outcomes (M. R. Hidayatullah, 2021). The learning process is also defined as a process of interaction between students, teachers in an effort to achieve learning goals, which takes place in a certain location within a certain period of time (Najihaturohmah, 2019). Based on the opinions of the two experts above, it can be concluded that the learning process is a process of interaction between teachers and students which will end with the process of evaluating learning outcomes in an effort to achieve learning goals that take place in a certain location and period of time. In Parson's framework, learning is a process of socialisation and efforts to internalise the values adopted, developed, or cultivated by an educational institution. Therefore, curriculum implementation or learning is essentially a process of socialisation and internalisation of values adopted and developed by Global Islamic

Boarding School so that they are accustomed to and embedded in the soul and behaviour of the GIBS academic community, especially students.

Some of the basic principles of learning developed at Global Islamic Boarding School are as follows;

a. Mastery of basic knowledge of science and technology and Leadership life skills.

Based on the first principle, GIBS students are accustomed to mastering the theoretical framework and basic applications of simple technology. Japar said this as follows: On the science and technology side, we fill it, in the science and technology, what we program, we are also aware that these middle school children are not yet the time if we fill it with science and technology, so what we interpret the science and technology is the strengthening of the science and technology side, first, the basic science, that's what we strengthen MIPA, (Mathematics, Science and Chemistry) and language is strengthened, because this is the basis for development here, then simple technology, anyway we introduce it to the children, but we introduce the mastery of technology, even though it will actually be later in college. Furthermore, education and learning at GIBS is also based on the principles of *asah*, *asuh*, *asih*, and *ajrih*. According to Pahrurroji, these principles are local wisdom of the West Javanese community, especially Sundanese, which are relevant and can be used as principles in organising human relations (R. Hidayatullah et al., 2020), especially between teachers and students at the Global Islamic Boarding School. This shows that GIBS still holds local wisdom, and even tries to adapt it in daily life at the Global Islamic Boarding School. These principles, according to Pahrurroji, mean that education and learning at GIBS must be directed to hone (*asah*) the potential and talents of intelligence (IQ, EQ, and SQ) of students as much as possible, through good parenting (foster care), and based on love (*asih*), with the aim of improving professional quality and high morals (*ajrih*) (MIFTAHUL RESKI, 2020).

b. Student Active Learning

Learning is carried out using Student Active Learning (SAL), which is learning that requires students to actively explore information, process and assemble knowledge (student centre) interactively and independently. This principle rests on the process of "let them talk, let them lead, let them learn, let them join, let them play, let them live, let them dance move, in the break time let them eat" (Demartoto, 2020). From all these phrases, a word for liberation and encouraging them to be creative and innovative, as well as countering laziness and a static atmosphere.

c. Learning methods vary according to the type of subject and the characteristics of the basic competencies.

This model of learning is delivered by the teacher, can be done in the classroom, library (resources centre), field, mosque, places available around the education building, and other possible places or learning resources (Busyairi, 2020), such as markets, research laboratories, science and technology demonstration centres, and so on. This kind of learning uses a moving class, as stated by Miss Isma as follows: "These are all moving classes but the classes are not yet perfect, because of the high cost of transport equipment. So the classes are not yet optimal, so we have tried what we can feel, if the biology class is moving from moving 100%, so the child already has a class so the children are sorry, but for the teacher it is more comfortable to concentrate. There are teachers who bring props and so on, but in our case, most of them bring media, some bring skulls, the positive is that if we move around, the tool, so that's the advantage, so maybe, there are still many disadvantages, children often complain of fatigue, especially since we have 3 buildings, jumping here and there, but there is wisdom in the children being energetic, having to be quick is positive, that's for moving classes, I think all schools have used moving classes.

d. Subject Matter Based Classroom (SMBC) Learning System

This system is a dynamic learning pattern that aims to further build students' academic atmosphere in accordance with the demands of the material and competencies that must be possessed by students. Classes in SMBC are designed in such a way that they characterise each subject. Students study in these subject-based classes according to their class schedule (moving class). The class plan is designed based on the needs of the subjects

(subjects), such as Physics subjects in the Physics laboratory, Biology subjects in the Biology Laboratory, ICT subjects in the ICT Laboratory. If the lesson plan is per field of study, but if for example the collaboration activity is just mentioned there, if for administration it is the same, it cannot be that every teacher has to make it even though in the field it might be the same. But the indicators are different, the pressure is what is used like that, so if it works there with various indicators, even children can walk together.

e. Learning at GIBS is conducted by Team Teaching\

This team teaching learning is a collaborative learning between two or more teachers in one class, each teacher has the same roles and responsibilities, supporting each other in the classroom management plan, classroom learning implementation and assessment (Timor, 2020). Collaborative management emphasises the preparation and selection of interesting learning strategies on each topic and motivates students' active learning in exploring their potential independently, accompanied by more than one teacher (Ilyasin, 2020). At GIBS, there are two collaborations, namely 1) collaboration between teachers in allied fields, and 2) collaboration between teachers across disciplines. "This month we will start collaboration between teachers of religion, sociology, Civics, like team teaching, but cross-well collaboration is like thematic, but it's not routine. So it's just to spur it on". Today, we will take the children to the prison, but it will be handled by 3 fields of study. Then later, a collaborative study to the field, for example a study to the company, also involves the field of study whether biology is included, physics is included. But usually this collaborative learning, the attitude is applicative, it can't be material". It has been implemented for many years. Regarding the implementation of team teaching, Rita Suzana, one of the Global Islamic Boarding School teachers, gave her views as follows: It is very exciting to be a teacher at GIBS. Because the education system is complex within the school and in the dormitory, it makes it easy to condition students to stay focused on developing their potential. But when one is weakened, whether it is school or dormitory, it will make it difficult for students to focus on their development."

Types of Learning at GIBS

There are a number of learning programmes that Global Islamic Boarding School students must follow, consisting of two groups. First, the curricular programme, which includes new student matriculation, a) bilingual and pre-bilingual classes, b) subject-specific coaching and development, c) local content learning, d) tutorials, e) university-ready tutoring programmes, and f) curriculum support programmes. The curricular programme is also divided into two, namely the curricular in Madrasah (formal classes), and the curricular in the association. Secondly, the extra-curricular programme, which includes student affairs, faith and piety development, and worship.

a. Day Programme Learning

1) Matriculation of new students

The matriculation programme aims to equalise the basic abilities of students before the learning process begins according to the curriculum at GIBS. This is necessary considering the origin of students admitted to GIBS from madrasah / school backgrounds with different conditions. Matriculation activities are carried out two weeks at the beginning of the new school year. The material of the activity is determined by the madrasah leader together with the activity committee based on the results of the entrance selection scores and academic diagnostic tests. The acquisition of these values is analysed and concluded to determine the lessons to be given in matriculation activities. The basic materials that must be strengthened for equality are as follows; 1) Maths, as a basis for training logic and systematic thinking; 2) Science (Physics, Chemistry, Biology) is given to strengthen basic science and reasoning; 3) English and Arabic are given to strengthen understanding of international languages.

2) Bilingual and Pre-Bilingual Classes

One of the directions of education development policy according to GBHN is to develop the quality of human resources as early as possible in a directed, integrated and comprehensive manner through proactive and reactive efforts by all components of the nation so that the younger generation can develop optimally (Baehaqi &

Murdiono, 2020). The objectives of establishing bilingual classes at Global Islamic Boarding School are 1) Facilitate the wishes of students and parents who from time to time increasingly want to continue their studies abroad; 2) Preparing GIBS to be one of the schools that has international classes; 3) Preparing GIBS students for global competition with mastery of basic science supported by good English language skills. Miss Melda said "For the language deepening, we have (a language development team). then we also have a special team that deals with every child who has to speak English. So if a child asks X teacher, X teacher must use English, if they don't use English, they will not be served.

3) Subject-specific coaching and development

Subject-specific coaching and development includes activities for student development, namely response activities, tourorials, and learning clinics for students who need additional hours, as well as students who have talent needs for deeper learning, while development for teachers includes the development of teaching materials (modules, questions and teaching media) related to response activities, tourorials and student clinics, as well as student enrichment in special materials, all of which are carried out outside of school working hours.

4) Development of Local Content

The local content developed includes life skills, and supports the vision and mission of the institution as well as developing scientific thinking skills that are fun for students who live it.

b. Afternoon and Evening Learning

In particular, the coaching activities in the afternoons and evenings are related to religious and religious development, which is oriented more towards character building, namely on the affective and psychomotor aspects. The programme of activities is organised in an integrated manner in order to achieve the GIBS goals optimally. To manage all matters related to the residential programme. According to Pahrurroji, for GIBS, the boarding programme is positioned as one of the fundamental aspects of a boarding school. The dormitory has a very important position and has a very broad scope that requires systematic management (Misbah et al., 2020). Meanwhile, Chaerul Huda said, the day program (madrasah) and the dormitory program are a unity with complementary activities so that the student education process runs optimally, covering all aspects of life as a human being, both the need for actualisation of student potential and the need to live in society and more importantly knowledge, understanding, and implementation of Islamic values that are useful for students' afterlife (Atmaja, 2019). Sahwa Nurshafa and Dino said that dormitory life is inseparable from the lives of GIBS students and teachers. Because everything is learning, eating, sleeping, and other activities generally only in two places, namely madrasah and dormitory. Sahwa Nurshafa feels that life in the dormitory has provided quite a lot of experience, such as the process of socialisation, friendship, brotherhood, and helping each other. Among the activities related to this dormitory are tahfid Al-Qur'an, tahfidz hadith, tadarrus Al-Qur'an, coaching prayerimams, coaching Friday khatib, taushiyah, actualisation of religiosity, recitation and muhadharah. Mashuri stated that tadarrus AlQur'an and Tahfizul Quran wa Al-hadith, are efforts to habituate the recitation and memorisation of the Qur'an and hadith. Through this activity, students are expected to have sufficient provisions for religious studies in the future. Meanwhile, taushiyah and muhadharah are part of the foreign language development programme in the dormitory. Activities are carried out every Saturday night after Isha prayer. The languages used are English, Arabic, German, French, and several other foreign languages, according to the ability and choice of students and their groups. Activities are coordinated by the language division in SO GIBS with the help of several instructors from among the teachers.

c. Guidance and Counselling

At Global Islamic Boarding School, the guidance programme is carried out by madrasah counsellors assisted by psychologists for tutoring, group guidance, counselling, orientation services, and selection of study programs in college. In addition, due to the boarding school system and students being away from their parents, a foster teacher (gura) programme was created, where one teacher has 9-10 foster students (siwa). In the implementation of the gura-siwa programme, a teacher replaces the position of parents while students are in the

dormitory. This programme is directed at helping teachers solve various problems faced by students, especially those related to academic, social and personality problems. This guidance and counselling is important for GIBS students. Miss Rini Kristiani said: "The counselling is in the dormitory, or not all lines, we have 2 counselling and psychology teachers. There are two counselling teachers, one during the day and the other at night, the one who is the night counselling teacher is the coordinator of student development, at the same time because he is a counsellor, but he does not teach but he sees from afar.

d. Extracurricular Learning

The development of GIBS students each year does not always increase in terms of numbers, because in the admission of new students, it is not based on the quantity of applicants, but on the quality of students who pass the selection, both in terms of academic tests and tests of intellectual potential / psychological tests. The emotional and mental development of each student is not the same, but varied, i.e. they have different interests, talents, potentials, and tendencies. Therefore, GIBS facilitates its students to participate in varied extracurricular activities. According to Imam Santoso, these extracurricular activities can be the main attraction of GIBS for prospective students and parents. In addition, these extracurricular activities are also a medium for actualising and developing students' interests and talents. He said, Usually parents are interested because we provide various programmes. So even though they live in a boarding school, students can still do various things that are in accordance with their language and interests.

E. Student Organization (SO GIBS)

What cannot be separated from GIBS, like other schools, is the existence of student councils. The student council is an important organisation in the development of students' hobbies, talents, creativity and interests, as well as a means for students to exercise leadership and organisational skills (Tan & Bodovski, 2020). In detail, the purpose of SO GIBS, according to Dino, consists of several aspects. First, to gather the ideas, thoughts, creativity, talents and interests of GIBS students into one place that is free from negative influences that come from outside GIBS. Second, to encourage the attitude, spirit, and spirit of unity among students, so that there is a pride to support the role of GIBS as a place for learning. Third, as a place and means to communicate to convey ideas in an effort to further mature thinking, insight, and decision-making skills (Awasonga, 2020).

The process of organising the boarding school system at Global Islamic Boarding School

The researcher groups the findings with related theories in the following discussion:

1. School culture

In implementing the boarding school system at Global Islamic Boarding School, there are several school cultures that become a system in implementing the boarding concept, the system is a characteristic of the habits that are usually carried out by schools called school culture. Dewey (1961: 46) in his book *Democracy and Education* states that "Education is not infrequently defined as consisting in the acquisition of those habits that effect an adjustment of an individual and his environment" which means that education is not always defined as the achievement of proficiency from habits that effect adjustment to individuals and their environment. The proficiency of an individual can be obtained because of the habits he does so as to create a rule for himself and his environment (Ramot Pardede, 2022).

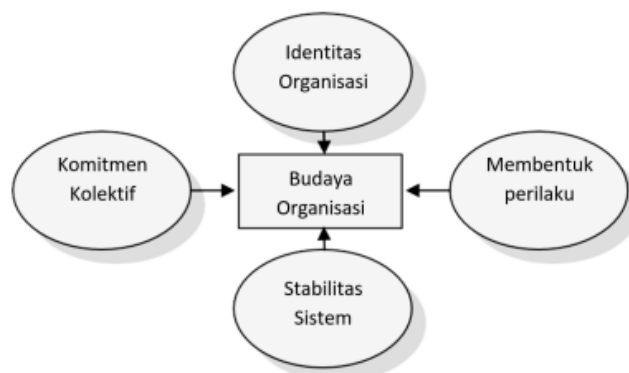
School culture is a combination of values including beliefs, assumptions, understandings and expectations that are believed by all school members and used as a rule of behaviour and as an effort to solve the problems they face. The existence of school culture is expected to make all school members carry out their obligations and duties and be able to solve problems consistently. The existence of values, attitudes, beliefs and so on that are summarised in the school culture will certainly improve the quality of education expected in the school community (Erna labudasari, n.d.).

School culture is a habit applied by the school and implemented by the school community in order to improve the quality of education and is believed to be a solution to the problems they face. Habits in school culture that are applied in each school are different depending on the characteristics and needs in solving problems. The school culture at Global Islamic Boarding School is quite unique with a very noble vision, namely "To generate persistent Muslims who contribute towards knowledge, humanity and nurturing life" with the meaning of forming a strong generation of Muslims who produce work for science, humanity and civilising life. The school culture at Global Islamic Boarding School has a boarding school culture where all students and the school community live and live fully in the dormitory, so that students do not go home to their respective homes while attending Global Islamic Boarding School, there are only a few times and conditions for students to go home, it is called "check out time" where the day that instructs students to go home to their respective homes, usually 3-5 days only, but students who have problems and get sanctions cannot go home to their respective homes.

The boarding school system is a system for providing education using several curricula, including the national curriculum which is collaborated with the boarding school curriculum (Dyas Marsa Pranoto, 2021). Where students live in a dormitory environment at school. With the boarding system in the implementation of education, all students are trained with soft skills and hard skills which aim to produce an Islamic young generation and support future abilities and skills of students in society (HARDIANTI et al., 2022). One of the schools that implements a boarding school education system is the Global Islamic Boarding School which is a modern boarding school located in Barito Kuala, South Kalimantan which integrates character education, skills education and religion with exemplary schooling intensively and togetherness in a boarding school programme that combines national education patterns with modern boarding schools with the principles of intellectual balance, skills, emotional and spiritual character that are monitored for 24 hours (Basyar, 2020).

Global Islamic Boarding school is one of the educational institution units of the hasnur centre foundation, the existence of an educational institution with a boarding school system is intended to produce Rabbani generations who excel in science and are strong in faith, strong in terms of skills, and have noble character. Global Islamic Boarding school is also considered as the only Modern Islamic Boarding School in South Kalimantan. In the educational process rolled out by Global Islamic Boarding School, all learners (students), even all GIBS academicians, are invited to experience a lot of learning and get lessons that will directly or indirectly affect the quality and ethos of literacy and the cultural ethos it builds, otherwise known as character education. Considering that education is different from teaching, education has a broader meaning, namely the transfer and internalisation of values. Education can take place in the community, in the family, at work and other places while teaching in the process must take place in an organised manner through (formal) school institutions including in universities by fostering positive values that are useful in the future (Demartoto, 2020).

Madrasa culture has several functions, including (1) providing organisational identity to the Madrasa academic community, (2) facilitating collective commitment, (3) promoting the stability of the socio-cultural system, and (4) shaping behaviour by helping the academic community feel its existence (Umar et al., 2021). These four functions can be depicted in the following chart:



Although the education system at GIBS is designed in an integrative holistic manner, but seen from its domain, the cultural behaviour patterns that are formed and developed in the GIBS environment can be divided into two domains, namely.

- a) school culture (school culture) that is formed and developed in the GIBS School environment
- b) school culture (school culture) that is formed and developed in the GIBS Association environment.

Meanwhile, the form of school culture in Global Islamic Boarding School can be mapped into three groups, namely the ideal form, the form of activity (socio-cultural behaviour), and the material form (Zulkamain & Zubaedi, 2021). First, the ideal form of school culture in the form of vision, mission, norms, and values adopted by GIBS. Second, the form of socio-cultural behaviour, in the form of cultural interactions and social interactions that are the result of the implementation of values, both at the individual, group and community levels in GIBS. Third, material form, in the form of products, objects, or tools used to achieve the vision, mission, norm enforcement, and common goals of GIBS. The Global Islamic Boarding School tries to realise the madrasa/school culture (culture school), namely;

- a) Strong Aqidah and obedient worship with congregational prayer in the mosque five times of prayer, as well as practicing sunnah practices
- b) Polite, respectful to elders and affectionate to the young and make a habit of spreading smiles, as well as Afsyus salam (spreading greetings) to anyone
- c) Loving the environment by upholding environmental ethics, fostering a sense of environmental love and participating in maintaining a green environment
- d) Maintaining the social manners of sons and daughters (not shaking and touching sons and daughters who are not mahram, not being alone let alone berkhawat)
- e) Discipline, independence, responsibility, creativity, critical and innovation are reflected in speech and behaviour.

2. School Curriculum

In this Global Islamic Boarding School, several curricula are used in the implementation of the education system. Uniquely, there are only a few schools that can apply several curricula in their daily learning system. Global Islamic Boarding School is the only school that implements three curricula at once. First, the National curriculum in which the Global Islamic Boarding School applies the 2013 Curriculum as the National Curriculum and refers to the national standards of education prepared by the National Education Standards Agency (Rozaq et al., 2022), in its education system GIBS until now has implemented an independent curriculum in which these students can choose subjects according to their respective interests which are adjusted to the policies issued by the government. This Merdeka Curriculum is one of the curricula with diverse intracurricular learning which makes the learning content in this curriculum more optimal and makes all students have ample time to explore concepts and also strengthen competencies (Rohman & Muhid, 2022). The learning method in the national curriculum used in this global Islamic boarding school refers to the approach of students' interests and talents. Learners can choose what lessons they want to learn in accordance with their passions (Majid et al., 2020).

Global Islamic Boarding School implements the national curriculum, international content curriculum, local content curriculum proportionally through programmes: intracurricular, co-curricular and extracurricular with an orientation of flexibility, basic science, competency base, and development of life skills (lifeskil) with the rules of excellence. A different aspect of the GIBS curriculum from high schools in general is the deepening, expansion and enrichment of subjects or study materials that are considered to strengthen or improve the abilities of students who are expected to become superior students (graduates). For this reason, the curriculum at GIBS adheres to the "Integrated Curriculum" which cannot be separated from one another.

In addition to implementing the national curriculum, the Global Islamic Boarding school also implements an international curriculum, the Global Islamic Boarding school implements the Cambridge curriculum. GIBS uses the Cambridge Curriculum as enrichment and in speaking English in its daily activities. The Cambridge

curriculum is one of the international curricula used at GIBS which provides learners with the skills they need, helping them to achieve at school (M.Zuhri, 2018). The skills honed by using this Cambridge curriculum are 21st century skills, the six 21st century skills are then known as 6C, namely character, citizenship, critical thinking, creativity, collaboration, and communication (Setiawan, 2020). The speciality of the Cambridge International curriculum is that students have global competence, and guarantee students to: Be fluent in English. Have an international perspective. Get the latest and modern education

3. Intracurricular

It is scheduled education and learning by implementing the moving class learning model, acceleration, contextual teaching and learning, and mastery learning. 1) National Curriculum, The Global Islamic Boarding School curriculum structure refers to the provisions of the regional Ministry of Education. With regional autonomy, schools are given the freedom to improvise and develop the curriculum, each day consists of 7 hours so that the number of hours in one week is 38 hours plus self-development and enrichment starting at 14.00 - 17.00 WIB. 2) Specialised Local Curriculum, The specialised curriculum developed in the first year is mastery of technology, Arabic and English. For Arabic and English, the development is not only carried out during school hours by increasing the number of hours, but also outside of school hours by making these two languages the language of daily conversation, supported by various types of activities in the dormitory. Meanwhile, the local content material is tahfidz al-quran.

4. Academic Activities

Independence in the implementation of activities means that schools are expected to gradually be able to carry out their programmes and activities. In this case the boarding school is able to implement character education in students. The form of implementation is seen from the integration of educational elements that have been planned in the initial programme. The implementation of the character education programme in the boarding school is carried out at Global Islamic Boarding School. From the results of the interview, information was obtained: "the implementation of academic activities that we carry out is implemented by teaching and learning activities at school with the implementation of activities concerning activities in the classroom (intracurricular) and some outside the classroom (extracurricular) So that's how the implementation of activities carried out is seen from an academic perspective. The expected character in fostering this learning is discipline, responsibility for honesty in how students carry out learning. Of course, every academic activity must be carried out according to schedule.

Furthermore, it was reconfirmed with one of the informants obtained the following information: "the implementation of academic activities that are carried out is adjusted to the specified schedule, learning activities are outside of learning so they are carried out outside, for example learning about subject guidance, then carried out and followed according to interests. In this academic activity, of course, we expect the characters of students to appear in learning, how students are disciplined, honest and responsible for the tasks given by the teacher and how students behave".

Based on the description above, the process of implementing character education in boarding schools has been carried out based on predetermined provisions. By referring to the schedule that became an agreement from the beginning of the planning of the programme determined by the three programmes, namely academics, in coaching the character education of academic learners is also very important to do. Because fostering the character education of students in learning will provide good attitudes and behaviour towards classroom learning activities.

5. Skill Activities

In addition to the character building of students through religious activities, skills are also character building that will direct them so that character education is getting better. The implementation of the character education programme in the boarding school is carried out at GIBS From the results of the interview, information was obtained that: "Skills activities carried out in fostering the character of students through Plant Cultivation activities through Culturing Network language skills, and Information and Communication Technology skills. Of

course, every activity must be according to schedule. We expect the values obtained by students are discipline, responsibility, hard work and honesty in carrying out this activity. follow the activities that have been planned at the beginning, namely skills which include activities

This information is supported again by one of the informants that: Skills are one of the character development not only through knowledge but also skills to develop the child's character education seen from character values. Through plant cultivation activities through tissue culture language skills, and information and communication technology skills. this activity has been carried out by following a predetermined schedule. With the hope that good characters will be applied in their daily lives. For example, discipline, responsibility, honesty and hard work in carrying out this activity.

Based on the description above, the implementation of character education has been carried out by following the initial planned programme. Namely from academic, religious and skills. The implementation process is carried out by observing the activities carried out by following the set schedule. From the information above that the application of character education in skills activities is character building, because students will be trained with their hard work, discipline, how they respect the environment, able to speak well with other people's languages.

Formation of Independence, Sincerity, Simplicity, and Multiculturalism

Global Islamic Boarding School students become more independent because they are away from their parents so that personal needs must be handled by themselves; including in time management, learning, finance, emotional management, and problem solving. GIBS accustoms students to form the character (soul) of independence, namely trying their best to be able to live independently, both for personal affairs and for the progress of the ummah (Mander, 2021). Students are not educated to depend on their lives in the future only to become employees (especially civil servants) but are also instilled with an entrepreneurial spirit and entrepreneurship. Students (santri) are accustomed to facing various pressures (problems) and finding their own smart solutions. Equivalent to the spirit of independence, students are accustomed to forming a sincere character, namely the formation of a soul that always depends on and surrenders to Allah, always hopes for Allah's pleasure in doing good activities and avoiding all evil and is not driven by ambition, short-term gain, or popularity, but solely because of Allah (Umar et al., 2021). This spirit of sincerity is manifested in daily life in the community and becomes the identity of students and alumni. Furthermore, GIBS is able to accommodate students from various backgrounds with a high level of heterogeneity. Students come from various regions that have very diverse social backgrounds, cultures, intelligence levels, academic abilities. This condition is very conducive to building national insight and students are accustomed to interacting with their different friends so that it is very good for children to train children's wisdom and appreciate plurality (Benek & Akcay, 2022). GIBS students interact more often with their friends so that it is easy to work together and help each other if there are difficulties in learning. Habituation and formation of democratic *ukhuwah Islamiyyah*. The dialogical and intimate situation between dormitory communities that is practiced daily, whether we realize it or not, will create an atmosphere of peace, as well as fate and solidarity that can help the formation and development of the collective idealism of the students (santri). Differences in curricula, primordialism, ethnicity, race, and social status (parents), do not become obstacles to forming friendships and brotherhood based on high Islamic spirituality (Ismail et al., 2021).

Leadership Character Building and 21st Century Skills through the Role of the Boarding School System in the Perspective of Experiential Learning Theory Procedures

Experiential Learning Theory (ELT) procedure is an educational approach that emphasises direct experience or learning by doing. In the context of building leadership character and 21st century skills through the role of the boarding school system. The experiential learning theory procedure also emphasises the importance of learning that is relevant and meaningful to students. Therefore, boarding schools can design programmes that suit students' needs and interests, and provide opportunities for students to take initiative and responsibility in the learning process (Rahtikawatie et al., 2021).

For example, students can be placed in small groups and given challenging tasks to develop cooperation, communication, creativity and problem-solving skills (Muhajir, 2022). In ELT, hands-on experience is at the centre of learning. In the boarding school system, students live in the school dormitory and gain hands-on experience in interacting with the environment and their peers. Students are given clear tasks and responsibilities in daily activities at school, such as cleaning their rooms, keeping the environment clean, and organising study schedules. This helps students to develop discipline, responsibility and leadership in themselves, which are important characteristics for a leader (Baehaqi & Murdiono, 2020).

From an ELT perspective, the formation of leadership characters and 21st century skills through the role of the boarding school system can be explained as follows:

1. The direct experience gained by students in the boarding school system helps students develop discipline, responsibility, and leadership in themselves.
2. Reflection and analysis of the experiences students have had helps students gain a deeper understanding of themselves, improve their weaknesses and strengthen their strengths.
3. The intensive learning system also helps students develop collaboration, communication, and adaptation skills to new environments.

In terms of 21st century skills, Merdeka Campus Boarding School can focus on skills that are considered important in the world of work and future life, such as critical thinking skills, collaboration skills, creativity skills, technology skills, and sustainability skills. Students can be given training and opportunities to develop these skills through relevant assignments and projects that hone these skills. In order to achieve the goal of leadership character building and 21st century skills through the role of the Boarding School system in the perspective of experiential learning theory procedures, it is important for the Boarding School to design effective and relevant programmes, as well as provide adequate support to students in the learning process. With the right approach and adequate support, students can develop leadership character and 21st century skills needed for success in the future.

Conclusion

Based on the results and discussion that has been compiled, it can be concluded that

1. The Boarding School system can help build leadership character and 21st century skills in high school students. This is because students live in school dormitories and have more time to interact with peers and teachers, so that they can form stronger leadership characters.
2. Global Islamic Boarding School South Kalimantan has an education system that focuses on student character building, including leadership character and 21st century skills. The school uses a self-developed curriculum and prioritises interactive and collaborative learning.
3. The formation of leadership character and 21st century skills in high school students at Global Islamic Boarding School South Kalimantan is supported by extracurricular activities such as student organisations, scouts, and community social activities. These activities help students develop communication, cooperation, leadership and creativity skills.
4. Boarding schools can provide a safe and comfortable learning environment for students. With strict supervision, students will feel calmer and focus on the learning process, and avoid bad influences from the surrounding environment.
5. In boarding schools, students are also given the opportunity to learn academic and non-academic skills in a more structured and intensive manner. This can help them to be better prepared to face the challenges of the 21st century.

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