ISLAMIC BOARDING SCHOOL-BASED SCHOOL HUMAN RESOURCE MANAGEMENT IN SHAPING STUDENT CHARACTER

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Abstract

The purpose of this article is to investigate the methods of character development that can be used in extracurricular, cocurricular, and extracurricular activities in kindergarten–12 schools. This pesantren-based school has an advantage since it preserves the unique pesantren culture as an educational establishment whose primary goal is to inculcate religious principles to shape the morality of the country's youth. This study is a sort of qualitative research that is part of a descriptive research study that uses a case study methodology. The SMAN 1 WAJO is the study's location. Documentation, structured interviews, and participant observation were used to gather data. The study's findings indicate that: (1) SMAN 1 WAJO carefully planned its character development program, beginning with the creation of its vision, mission, and goals; (2) integrated character development through extracurricular, cocurricular, and intracurricular activities, including flagship programs like the English Club, Qiro 'Wal Hufadz, and the Yellow Book Study; and (3) monitored and evaluated through the following methods: (1) development of agreed-upon character value indicators; (2) compilation of assessment instruments; (3) summary of indicator achievements; (4) analysis and evaluation; and (5) follow-up.

Keywords: Islamic Boarding School, Human Resource Management, Student Character

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1. Introduction

Indonesia is home to up to 271 million people and is the fourth-most populous country in the world. It is a large country. There are a lot of excellent human resources in this densely populated area that are manageable in terms of both intellect and religiosity. According to Law No. 20 of 2003's Article 3 on the National Education System, national education builds a nation's civilization, abilities, and personality to make its citizens more intelligent (Mustakim, 2011; Annas & Mas, 2022). As of 2003, the National Education System Thus, in keeping with its purpose, a successful education ought to yield graduates who possess both character and academic prowess. The necessity of early childhood education, whether through formal, informal, or non-formal education, is not only the basis for the formation of a nation but also a character builder (Suharta et al., 2020; Simac et al., 2021).

Because children's morality is being impacted by the increasingly complex technology of our day, they are becoming less resilient to new influences and are more likely to fall prey to deviations (Cicchetti & Valentino, 2015). The nation's youth are susceptible to undesirable trends including living too freely, dressing badly, disseminating fake news on social media, and abusing illegal narcotics. 8,500 Indonesian primary school kids began using drugs in 2006, according to research reported by BNN (Sulastiana & SIP, 2021). Then, according to data from the Central Statistics Agency, the number of juvenile delinquent cases reached 6,325 in 2013, 7,007 in 2014, and a sharp rise to 7,762 in 2015. This is quite concerning and is homework for all of us that the character of the nation's children is increasingly being eroded by the influence of globalization.

Hence, character development and reinforcement via formal or informal schooling are vital (Watts et al., 2021). The education that is provided needs to have both academic and non-academic components for this to be evident. Formal education is a setting where students can advance to different academic levels by strengthening their intellectual abilities and achievements (Peeters et al., 2014; Burghardt & Hecht, 2020). Islamic boarding schools or continuing non-formal education are establishments that emphasize spirituality to strengthen general knowledge while fostering a greater sense of religiosity in pupils from an early age.

The intellectual, spiritual, and emotional development of children can be intentionally shaped through educational institutions or directly at schools that are modeled after Islamic

boarding schools (Fatmawati, 2018; Rahman et al., 2020). With this, it may impart enough religious fundamentals and general knowledge, educate religious ideas effectively, and enable pupils to look competent in the contemporary world. The advantages of two educational institutions formal schools and Islamic boarding schools which both excel in terms of the advantages of their education systems, are simultaneously integrated into this combination of education systems (Magfiroh et al., 2023; Da'i et al., 2023). To produce and enhance human resources capable of fulfilling a full role in contemporary society people who possess both general area knowledge and religious competence.

One of Sengkang's top schools in terms of both quantity and quality is the SMAN 1 WAJO. Apart from that, the curriculum implemented at The Islamic Senior High School Putri As'adiyah Sengkang uses the curriculum nationally by combining local curriculum (Islamic boarding schools), namely, 50% for religious knowledge and 50% for public schools/madrasahs. This was made possible entirely by the efforts of the school principal and his allies, who have tried to manage and organize in a way that can attract the interest of the public to send their children to this institution.

Utilizing co-curricular, extracurricular, and intracurricular activities to develop a well-rounded student character. The four S's (smile, courtesy, greets, and greetings), application in the classroom, scouting, English clubs, and visiting historical sites are just a few of the components that these three activities include to help teach and develop students' character. Internalization of this exercise demonstrates the formation of multiple characters in addition to the main character. Thus, in terms of character education, to produce human resources with quality and character, the Directorate of School Development oversees fulfilling aspects of improving the quality of schools, and the Directorate of Education for Islamic boarding schools oversees fulfilling aspects of improving the quality of Islamic boarding schools (Maulida, 2016; Zahrok, 2020).

Drawing from the succinct explanation provided above, this essay aims to discuss the significance of character education and identify the ideals that should be ingrained in children from a young age. Thus, we concentrate on character building at SMAN 1 WAJO through the school program's Islamic boarding school model in this article, along with methods for monitoring character development there.

2. Research Methods

This is a qualitative study that employs a case study methodology (Baxter & Jack, 2008; Baskarada, 2014). With this case study approach, the research topic is concentrated around a

specific example that is, a case involving how students develop their character. SMAN 1 Wajo is where this research is situated. In terms of data collection methods, structured interviews, documentation, and participant observation were used. Many informants, including the principal, head of student affairs, head of curriculum, teacher of Al-Qur'an hadith subjects, Tahfid teacher, and various subject instructors at SMAN 1 WAJO, were given roles and responsibilities as educators, and through their efforts, the data was gathered.

After the data is collected, data analysis is done using the Miles model, which is simple to comprehend and use in research. Data reduction is the first step in the process, where data is compiled and chosen based on needs. Subsequently, the data is presented in writing by combining pertinent information about how students' character is formed at SMAN 1 WAJO. Verifying the data and making conclusions are the last steps. This conclusion is effectively explained to address the main study question.

3. Results and Discussion

Character Education Program

Within the framework of an Islamic boarding school, SMAN 1 WAJO offers three categories of extracurricular, co-curricular, and intracurricular activities to help mold the character of its students. Numerous character values are formed by these three activities; however, the present study concentrates on seven primary character values, which are: religious, nationalist, straightforward, accountable, self-reliant, devoted to the Quran, and patriotic.

Intracurricular: Character formation in the extracurricular program at SMAN 1 WAJO is, of course, based on planning, organizing, implementing, and supervising extracurricular activities. Based on the data that researchers obtained, there was planning that was carried out, starting with an annual program and a semester program. The activities carried out are: 4S (smile, polite, greet, greet), ceremony, kultum ba'da midday prayer, express Islamic boarding school, and application of subjects. This activity is carefully planned each semester, followed by determining character values, lesson plans, a syllabus, determining learning settings, and preparing lesson schedules. Organizing intracurricular activities is carried out by forming an organizational structure in the class by dividing tasks between students, such as choosing who will be the leader in each group activity that has been arranged by the homeroom teacher. The output of all activities that have been carried out will shape students' character, such as social care, religion, discipline, responsibility, love of the country, honesty, love of peace, and care for the environment.

Extracurricular: Character formation through extracurricular activities is, of course,

based on planning, organizing, implementing, and supervising. Based on the data that researchers obtained, planning for extracurricular activities was carried out to develop students' hidden talents and interests. Activities include Tahsin and Tahfidz, the English Club, and Scouts. In the activities carried out, activity planning is carried out starting with making an activity schedule, an agreement to follow the activity until completion, instilling character values, determining achievement targets, assessment, and follow-up. After planning, organizing was carried out, which only involved the vice principal for student affairs and several extracurricular teachers who were in charge. Meanwhile, students are the only members. The output of all these extracurricular activities forms a religious character: disciplined, curious, communicative, independent, creative, fond of reading, creative, and responsible.

Co-curricular activities: By creating activity plans, gathering student information, choosing tourist destinations, and creating worksheets for the students, SMAN 1 Wajo's co-curricular activities were executed effectively and by the initial planning of the semester. Subsequently, this extracurricular activity needs to strike a balance between the formal and Islamic boarding school educational systems, as well as adjust to the needs of both residential and non-resident pupils, to provide a distinct yet complementary character education. The activities are implemented as follows: Praying Before Studying, Dhuha and Midday Prayers in Congregation, and Place Visits are some of the ways that the material is deepened through group assignments or individual assignments (making clippings, wall magazines, and creating other skills that are carried out outside of class hours).

Then, teachers are the only ones who organize these extracurricular events; students are merely participants, not given any authority or management responsibilities. All of these extracurricular activities can have results that help shape values like accountability, tolerance, respect for the environment, creativity, discipline, and religion. Because it begins with carefully organizing and carrying out the activities, this character development program, which is implemented through intracurricular, extracurricular, and co-curricular activities, has achieved results in growing and improving students' character. The specifics of the character-building exercises are as follows.

Table 1. Implementation of Character-Building Activities

No	Activity	Character Values

1	Intracurricular: by incorporating character values into the teaching and learning process in the classroom through exercises, ceremonies, kultum ba'da midday prayers, Islamic boarding school flash, memorization, advice, motivation, tausiyah, and practice in applying the 4S (smile, politeness, greetings, greetings), and application of subjects.	Social concern, faith, order, accountability, patriotism, integrity, peacemaking, and environmental stewardship.
2	Co-curricular activities include group or individual homework, praying before class, participating in Dhuha and congregational midday prayers, and visiting historically significant sites, such as religious landmarks.	Accountability, acceptance, preservation of the environment, imagination, self-control, and religion.
3	Extracurricular: by using materials or direct instruction tailored to each kind of activity. Scouts, English Club, and Tahsin and Tahfidz are among the activities.	Religious, orderly, inquisitive, talkative, self-reliant, imaginative, a voracious reader, and responsible.

Monitoring in Character Education

SMAN 1 Wajo uses several measures to keep an eye on students' actions and compares the conditions in the beginning with those at the end. Monitoring seeks to ascertain how well activity programs are being developed and implemented, as well as to serve as the focal point or point of control when activities are in progress.

Every individual who has been assigned and given responsibility for any of the three extracurricular, intracurricular, or co-curricular activities monitors such activities. According to data collected by researchers, the school principal is directly in charge of monitoring extracurricular activities, the head of curriculum or student affairs oversees monitoring co-curricular activities, and the teacher in charge of the extracurricular activity in question is directly in charge of monitoring extracurricular activities. In the meantime, the general approach is connected to the stages involved in observation.

Three approaches are employed, which are as follows: (1) creating indicators based on established character-forming values; (2) preparing evaluation tools; and (3) documenting indicator achievement. Follow-up is the fourth step. According to the findings of studies done at SMAN 1 Wajo, this supports the statement made by the Deputy Head of Curriculum, which states that regular assessments of students' activities are conducted directly. Students are taught first by implementing the values of discipline through a teacher's example and a persuasive method. Second, the way that student character is evaluated is by contrasting their actions with

the standards that the school has set for themselves. Third, every piece of data gathered from various character-building exercises is documented and examined. Follow-up is the fourth step.

By using this type of monitoring, teachers can easily accomplish their goal of helping pupils develop a more religious character because the follow-up of an activity will have a significant impact. Because all actions taken without direction or oversight will fail. The monitoring that is done will serve as a guide for enhancing character-building initiatives for co-curricular, extracurricular, and intracurricular activities, as per the above description. This monitoring involves making improvements to the design, the implementation process, the supporting infrastructure, and other significant sources. An easier way to keep track of character-building activities is to do the following.

Table 2. Monitoring in the Character Formation Program

No	Program	Activity	Monitoring
1	Intrakurikuler	Character values are integrated into the classroom teaching and learning process.	Overseen directly by the principal of the school and divided into three phases: learning plan, learning process, and learning assessment.
2	Co-curricular	Assignments in groups or individually, prayer before studying, congregational lunchtime and Dhuha prayers, and excursions to historically significant locations, such as religious sites, are all examples of spiritual practices that are practiced.	Conducted directly by the director of curriculum or head of student affairs, utilizing the student control book to record attendance and verify student participation.
3	Extracurricular	Tahsin and Tahfidz, English club, and Scouts.	Directly by the instructor in charge of extracurricular activities, who first verifies that all programs are in order before completing assessments and activity reports.

Islamic Boarding School-Based School Program Implemented to Form Student Character

It has been demonstrated that these three exercises help SMAN 1 Wajo students become better people. The focus is placed on seven key characters, including those who are independent, disciplined, religious, and who love their nation, as well as social duty and caring. A person

with character will be more focused in life, and this is the fundamental building block for producing a dignified golden generation (Jayawickreme et al., 2021; Muhajir, 2022). Since character values are interconnected, implementing one within yourself will also help you realize some, but not all, of the other character values. The purpose of this character education is to instill excellent values in people through planting, acclimating to, internalizing, and implementing them (Ismail, 2016; Baharun, 2017; Suhartini et al., 2019).

Because they incorporate cognitive, affective, and psychomotor components, extracurricular, co-curricular, and intracurricular activities serve to enhance each person's potential in character formation from a psychological and sociocultural standpoint (Lestari, 2016; Mulyanah et al., 2020; Nantara, 2022). The execution of these three tasks begins with a planning procedure that is completed neatly and by the requirements. Children will play the roles they desire under this clever system because it gives them the chance to explore their ideologies and interests, which is the path toward character development and self-development. The seven-character values can be realized in this fashion, making it easier for students to comprehend, absorb, and put into practice in their daily lives.

One of the elements that affect the effectiveness of character education in madrasas is the incorporation of character values into intracurricular activities (Aniqoh et al., 2021; Iskandar et al., 2023). The efforts of the learning model used in a school are what make character education successful. Thus, the integration model a character education interwoven into every topic that students would subsequently use in their daily lives is currently the most optimal learning approach.

The three fundamental components of character education moral knowing, moral feeling, and moral behavior are thus addressed by Lickona's theory (Izzati et al., 2019; Hafizallah, 2023), which is supported by the character education program at SMAN 1 Wajo, employing the moral knowing technique to incorporate the seven main character traits of religion, honesty, discipline, independence, love of nation, social responsibility, and caring for others. Subsequently, the moral feeling approach incorporates counsel, incentive, and tausiyah given before or during KBM, but routine habits like the 4S movement and noon prayer in the congregation are responsible for moral behavior.

Monitoring Student Character Formation Programs

Monitoring is done with a specific goal in mind, one that might teach us about gathering data and information when organizing and carrying out an activity at school. The principal of the school and the relevant instructors administer assessments as part of the monitoring procedure for character education at SMAN 1 Wajo.

Periodically, general monitoring is conducted at SMAN 1 Wajo. This involves observing students' knowledge of the content as well as their attitudes, habits, and manners toward teachers and other students; following up with students to show appreciation; and monitoring students overall. Monitoring is essentially a comparison of the situation now and as it existed prior to the start of the monitoring. Additionally, monitoring is done in many ways for co-curricular, extracurricular, and intracurricular activities, as follows: 1) There are three steps involved in monitoring extracurricular activities: control via learning goals, learning processes, and learning assessments. 2) The class instructor or teachers responsible for the student's topics keep an eye on extracurricular activities by using the student control book or by verifying attendance. Concerning Al-Qur'an Hadith, the method of control or observation is giving an oral examination using the book Arba'in Nawawi in compliance with preset goals. 3) The extracurricular teacher in question oversees the extracurricular activities each semester. When an event is scheduled, the principal of the school oversees and records the proceedings by submitting plans, PJ reports, and information on the finances and outcomes.

Every character-building program has been implemented explicitly by the school principal or a teacher who has been given the duty by the principal, based on the findings of monitoring research. It is necessary to monitor the three programs before, during, and following the activities. Subsequently, SMAN 1 Wajo occasionally conducts monitoring, which is a process to mold students' character. Therefore, you must prioritize character values by performing management functions optimally to build a successful character education process at educational institutions (Althof & Berkowitz*, 2006; Saputro & Murdiono, 2020; Komariah & Nihayah, 2023).

4. Conclusion

Islamic boarding school-based school human resource management in shaping student character at SMAN 1 Wajo is making a significant impact on education, as evidenced by the growing student body and rising graduate quality as measured by grades, accomplishments, and attitudes. This conclusion is based on the results and discussion. The character development that SMAN 1 Wajo promotes is not compromised by this. Character development initiatives are evident in the wide range of activities students engage in daily and because they show pupils to be highly excited about their schoolwork.

Extracurricular, cocurricular, and intracurricular activities—all of which have well-organized activities—all contribute to SMAN 1 Wajo's character development program. In addition, every character development program involves monitoring, which means that because

of its systematic planning, kids' character development will be under greater control. Since students who participate in character-building activities in their daily lives develop multiple personalities—not just one—character formation seeks to inculcate and enhance multiple characteristics. Nevertheless, the seven primary characters under investigation in this study are as follows: religious, disciplined, honest, self-reliant, patriotic, socially conscious, and accountable. The seven characters mentioned above can be improved and instilled by pupils through the application of character-building exercises.

Additionally, this work can serve as a source of further information and insight for academics wishing to examine character education at Islamic boarding schools, as well as study material for character education-related research projects. The benefits of both formal and non-formal education combine to form the two main advantages of the school system and the Islamic boarding school system. As a result, Islamic boarding school-based schools significantly alter society, particularly in the field of education.

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