

The Implementation of Spiritual Education through Boarding Education Program at State High School in South Sumatera

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Paper submitted: 25-May-2023; revised: 20-September-2023; accepted: 20-December-2023

Abstract

Spiritual education plays a central role in the holistic development of learners. The focus isn't solely on the intellectual aspect but also encompasses moral development, spiritual values, and wisdom in daily life. This research aims to comprehend the implementation of spiritual education for students through the Boarding Education program at State High School (SMAN) in South Sumatera. It falls under qualitative research, utilizing a case study approach. Data collection methods involve observation, interviews, and documentation. Data analysis techniques employ qualitative data analysis in three stages: data reduction, data display, and conclusion drawing. The research findings indicate that the Boarding Education program in South Sumatera's SMAN follows the concept of nine house systems: dolphin, dove, eagle, hornbill, Komodo dragon, lion, manta ray, rhinoceros, and shark. Each house is overseen by 4-5 house coordinators. There are three activities within this spiritual program: Quran recitation, Quran memorization, and Islamic discussions. Several Islamic practices are instilled to support the success of this program, such as congregational prayers, a seven-minute lecture after Maghrib prayers, and nurturing character traits within the students.

Keywords: spriritual education; boarding education; state high school

Abstrak

Pendidikan rohani memegang peran sentral dalam pengembangan peserta didik secara holistik. Titik fokus tidak hanya ada pada aspek intelektual saja tetapi juga pada perkembangan moral, nilai-nilai spiritual, dan kebijaksanaan dalam kehidupan sehari-hari. Penelitian ini bertujuan untuk memahami bentuk implementasi pendidikan rohani bagi peserta didik melalui program Boarding Education di SMAN Sumatera Selatan. Penelitian ini termasuk kedalam jenis penelitian kualitatif dengan pendekatan studi kasus. Metode pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Teknik analisa data menggunakan analisa data kualitatif dengan tiga tahapan, yakni reduksi data, paparan data dan penarikan kesimpulan. Hasil penelitian menyebutkan bahwa program Boarding Education yang ada di SMAN Sumatera Selatan ini menggunakan konsep sembilan sistem rumah, yakni lumba-lumba, merpati, elang, rangkong, komodo, singa, mantaray, badak dan hiu. Masing-masing rumah ini dikawal oleh 4-5 house coordinator. Ada tiga kegiatan dalam program kerohanian ini, yakni khotmil quran, tahsin tahfidz al-quran dan diskusi keislaman. Beberapa pembiasaan-pembiasaan islami dilakukan guna mendukung

keberhasilan program ini, seperti gerakan sholat berjamaah, kuliah tujuh menit setelah sholat maghrib, serta penanaman sikap-sikap berkarakter yang ada pada diri peserta didik.

Kata kunci: pendidikan rohani; asrama sekolah; SMA negeri

1. Pendahuluan

Spiritual education provides a strong foundation of values for learners. Through teachings on morality, justice, compassion, and other virtues, students can grasp deeper meanings of life and internalize these values in their daily actions. This helps them develop strong characters, become responsible individuals, and exhibit behavior aligned with positive values. From the perspective of Islamic teachings, one of the aims of spiritual education is to rectify ethics, as recently, nearly all elements have neglected ethics and acted based on needs and desires (Darimis, 2016; Khoiruman, 2019).

Research data indicates numerous phenomena occurring in adolescent environments, such as clashes among students, drug circulation, alcohol consumption, and free mingling. These occurrences serve as indicators of the deficiency in good spiritual education among adolescents (Mardhiah, 2018). Spiritual education aids learners in facing moral challenges and navigating value confusion in the modern world. Amidst the complex information flow and prevalent negative influences, spiritual education provides a stable foundation for students. They are taught to distinguish between right and wrong, make wise decisions, and possess the moral courage to confront pressures from their surroundings. This is manifested through character education embedded in every learning process, both inside and outside the classroom (Alimuddin, 2019).

The aspect of spirituality also serves as a primary focus in spiritual education. It doesn't only encompass specific religious aspects but also broadens the students' perspectives on the meaning of existence, connection with others, and awareness of a greater existence. This provides emotional depth, strengthens the mental well-being of learners, helps them find meaning in life, and confront challenges with inner peace (Sinaga, 2020). In Sufism terms, it's mentioned that a harmonious union of IQ (dhak'al-dhihn), EQ (ta'fiyatal-qalb), and SQ (tazkiyatal-nafs) is needed to generate extraordinary capabilities, both horizontally and vertically (Dodi, 2018).

Furthermore, spiritual education not only encourages the formation of an inclusive and supportive community but also teaches learners to respect

differences, foster empathy, and collaborate with others regardless of background or beliefs. This creates a harmonious environment among students, fostering healthy personal and collective growth. This is not only evident within classroom learning processes but also extends to extracurricular learning (Mukodi, 2018; Sulaiman, 2015).

Overall, spiritual education lays a strong foundation for learners, aiding them in developing into balanced individuals, responsible individuals, and possessing strong moral commitments. By reinforcing moral, spiritual, and value aspects in education, learners can be better prepared to face future life challenges with confidence and steadfast integrity (Sari, 2020). This is manifested in attitudes of gratitude for the blessings bestowed by Allah SWT, learning to love one another, religious obedience, caring for and respecting parents, teachers, and the community solely for the sake of Allah. Through these attitudes, learners will develop positive thinking and become individuals of quality (Ishomuddin, 2020; Sari, 2020).

The presence of boarding facilities within educational institutions is capable of addressing the spiritual needs of students because teachers can provide total monitoring and guidance. Previous research data indicates that the boarding school education system can enhance the quality of students' characters. Some accompanying reasons include the integration of general and religious curricula and the guidance provided by teachers concerning all activities conducted by students (As-Tsauri & Erihadiana, 2022; Najihaturrohmah & Juhji, 2017; Reskiawan & Agustang, 2021; Yusup & Suresman, 2019). This can be manifested through Islamic activities, one of which involves studying the Quran, a guide for human life. There are many spiritual values embedded within these activities (Khotimah, 2021; Khotimah et al., 2022).

Based on the aforementioned exposition, the researcher is interested in conducting further research on the implementation forms of spiritual programs through the concept of Boarding Education in a high school in South Sumatera.

2. Metode

The type of research conducted is qualitative with a descriptive approach, systematically presenting factual and accurate facts and characteristics of the research object in line with the research subject's perspective (Creswell, 2015). Data collection techniques involve observation, interviews, and documentation (Moleong, 2013). Observational data is

derived from the daily activities within the Boarding Education program, interview data is obtained from teachers, students, and various involved parties participating in the program, while documentary data includes administrative records and evidence of the program's proceedings.

The choice of research locus is based on the uniqueness of this school, which mandates that all its students reside in a concept of nine small houses within a boarding facility. Data sources are drawn from teachers, students, and other sources capable of providing comprehensive data for this research. Data analysis techniques encompass data collection, data reduction, data display, and conclusion drawing (Miles & Huberman, 1994).

3. Hasil dan Pembahasan

Hasil dapat disajikan dalam bentuk grafik, tabel, atau deskriptif. Pemuatan tabel dan gambar seharusnya hanya berisi informasi esensial hasil riset. Analisis dan interpretasi hasil ini diperlukan sebelum dibahas.

The research data indicates that all students at SMAN in South Sumatra are required to participate in a three-year boarding education program. There are 7 dormitory buildings, each consisting of 3 floors. The first and second floors comprise rooms furnished as living quarters for students, equipped with various provided facilities. Within each dormitory building, there are staff members, including both teaching and non-teaching personnel. The presence of these staff members significantly contributes to educating and shaping the character of students during their residency in accordance with the existing dormitory system policies.

Moreover, their presence serves to create a safe and comfortable boarding environment, ensuring well-monitored and managed dormitory life, thereby maintaining discipline among the students. All these aspects are outlined in the school's official policy, aimed at fostering students' personal independence and enhancing their focus in achieving learning objectives both physically and spiritually.

The implemented concept involves segregating students by gender and dividing the dormitories into nine small houses, each with a unique name. Additionally, there are 4 to 5 supervising teachers, referred to as house coordinators. These house coordinators act as surrogate parents in the dormitories, playing a significant role in nurturing student discipline to ensure the smooth and effective operation of the dormitory program.

The distinction between house coordinators and staff lies in the former's focus on activities within the small houses, while the latter's responsibilities extend beyond these specific areas. However, synergy between the two remains crucial for achieving the program's goals. Several Boarding Education programs at SMAN in South Sumatera include

3.1. Khotmil Quran

The *Khotmil Quran* is a tradition of reciting the Quran from Surah Al-Fatihah to Surah An-Nas following the teaching of the *'Uthmani Mushaf* (Al- et al., 2017; Alhamuddin & Adwiyah, 2018). This activity is conducted *bi-nadzor*, with all students residing in the nine small houses, namely (1) dolphin; (2) dove; (3) eagle; (4) hornbill; (5) Komodo dragon; (6) lion; (7) manta ray; (8) rhinoceros, and (9) shark. These nine small houses are inhabited by an equal number of male and female students, each accompanied by 5 house coordinators.

The implementation concept of the *Khotmil Quran* activity is autonomously carried out in each small house on the first and third Sundays of the month, from morning until late afternoon. However, every two months, on the final Sunday, a larger *Khotmil Quran* activity is held in the school's auditorium. The technical execution of the *Khotmil Quran* involves specific stages: first, the Quran is recited and heard by the house coordinator or in the presence of family or the wider community (*simaan*); the second stage involves the prayer for completing the Quran (*khatam al-Quran*), and finally, a celebratory communal meal.

There is immense enthusiasm among the students for the *Khotmil Quran* activity, evident in an average attendance of over 80% of the total student population. In other words, the majority of students only return home during school holidays, ensuring good participation in the Sunday activities. The implementation of the *Khotmil Quran* is also highly disciplined, with students reading the Quran attentively and orderly in their respective small houses under the guidance of the house coordinators. If any incidents occur outside established policies, the house coordinators take specific actions.

During the pandemic, the *Khotmil Quran* activity continued with a different approach, utilizing available technological resources. Karya, S.Pd, the head of the dormitory, conveyed that the activity was conducted online as the students were at their respective homes, but with the same target as offline sessions. This was also reiterated by Alan Putra Muda Lc, MH, stating that

students were given two weeks to complete 30 chapters (juz) of the Quran in their respective small houses. Coordination was maintained through current technological means, specifically via WhatsApp groups. The role of house coordinators remained identical to that of parents at home, encompassing nurturing, togetherness, and bonding (Ngewa, 2019). However, the execution was carried out remotely.

The *Khotmil Quran* activity has the potential to bring about behavioral changes in individuals (Habsatun, 2023). The collective initiation and conclusion of the activity, performed individually by each participant in turn until completion, even extended to daily sessions during Ramadhan until the 21st day, allowing students to complete multiple readings of the Quran during the month of Ramadhan (Al- et al., 2017; Alhamuddin & Adwiyah, 2018).

3.2. Tahsin and Tahfidz Quran

Another form of implementing the Boarding Education program at SMAN in South Sumatra, mandatory for all students, is the Tahsin and Tahfidz Quran. Among the nine small houses, students are grouped based on their Quran reading competence assessed during their initial entry selection test. This grouping aims to standardize the teaching methods used and the achievement targets by the end of the semester. It provides convenience for house coordinators in managing classes and facilitates students who are in the same competence level to be in the same class (Khotimah & Suci, 2022; Khotimah, 2021; Khotimah et al., 2022).

Several stages in Quran teaching include: 1) starting from learning to read Surah Al-Fatihah, 2) reading the surahs found in the thirtieth juz (section) of the Quran; 3) memorizing the surahs from the thirtieth juz; 4) reading the entire Quran from the first juz to the thirtieth juz; 5) memorizing specific surahs other than those in the thirtieth juz, and 6) memorizing the entire Quran from the first juz.

The Tahsin Al-Quran stage begins by improving the recitation of Surah Al-Fatihah. Reciting this surah is often considered challenging for students because mastering it requires an average minimum of one month or even more, until they are considered fluent in reciting it correctly with proper tajweed. The ability to read Al-Fatihah is highly emphasized because it is a mandatory surah to be recited in prayers, and if recited incorrectly, it might invalidate the prayer (Gunawan et al., 2020).

The subsequent stage involves reading the surahs in the thirtieth juz, starting from the last surah, Surah Al-Nas. Surah Al-Nas and other short surahs at the end of the thirtieth juz are an initial choice for beginners learning to read the Quran, as they ease the learning process (Saihu, 2020; Syafi'AS, 2019). The next step is for students to begin memorizing the Juz 'Amma from Surah An-Nas to An-Naba'. Memorization does not start from the first juz but from the final thirtieth juz. This approach allows students to have a repertoire of short surahs for prayer recitation. The method for memorizing the Juz 'Amma begins with memorizing only one or two surahs until completing the entire surahs in the Juz 'Amma.

3.3. Islamic Habituation

One example of Islamic practice at SMAN in South Sumatra is the mandatory participation of students in congregational prayers. Specifically, for the Maghrib and Isya prayers, they are performed at the grand mosque, Salahuddin Al-Ayyubi, directly led by male teachers in the dormitories. Continuous monitoring is carried out by house coordinators and their team to support and ensure the smooth execution of these activities.

Several senior students, designated by house coordinators, assist in ensuring the smooth running of these activities. Their responsibilities include keeping attendance records and compiling the attendance of students at the end of each month. If the number of absences exceeds the limit, students receive warnings and penalties, such as collective memorization of short Quranic verses.

A seven-minute lecture, commonly known as Kultum, is usually conducted after the Maghrib prayer, delivered by students in rotation, providing all students with an opportunity and challenge in this activity. The topics discussed during these lectures are diverse, covering matters of creed, ethics, jurisprudence, and even addressing day-to-day issues faced by the students. The majority of students display significant enthusiasm, actively engaging with the discussions.

The activity of Quranic recitation (tadarus al-Quran) occurs after the Isya prayer, either individually or in small group settings (Liqo'). This activity typically lasts for about 20-30 minutes. During Ramadan, this duration is extended, sometimes reaching until midnight. Hidayat has stated that continuity is more essential than the duration spent in reading the Quran (Hidayat, 2017).

These routines continue during school days. Students are encouraged to perform the Duha prayer during the first break time. Non-Muslim students are given time to practice their religious rituals in their respective places of worship on Sundays or specific days. SMAN in South Sumatra highly values religious tolerance among different faiths, which serves as an excellent lesson for the students. The spiritual values they aim to instill include fostering individual awareness, teamwork, and social skills in the daily lives of every student (Jayadi, 2022).

The sustainability of dormitory activities is fully supported by the school, including facilities such as the cafeteria, discussion rooms, and a student clinic to facilitate operational activities. Additionally, structured development programs like morning assemblies, room cleaning, morning exercises, and morning room checks (conducted at 8:00 am) ensure order and tidiness in the students' rooms. Meal times are regulated to ensure healthy eating habits. A curfew is imposed to ensure students are in their rooms by 9:30 pm after a two-hour study session and a 15-minute night assembly. The study night sessions allow students to discuss learning difficulties or complete homework given by subject teachers.

On Saturday evenings, following the Isha prayer, students under the guidance of House Coordinators engage in creative and enjoyable activities as a weekend refreshment. These activities could range from movie nights, cultural shows, to making grilled corn and Madura-style satay, organized by each house's members.

These series of habitual activities shape an environment fostering discipline among the entire academic community. High discipline levels across various aspects form a maximized spiritual aspect for individuals (Al-Azwi & Rohmah, 1970; Saputri et al., 2022; Waslah & Afifudin, 2021; Wiratih & Setyawan, 2014).

4. Simpulan

The implementation of spiritual education at SMAN in South Sumatra through the Boarding Education program is carried out through three activities: (1) Khotmil Quran; (2) Tahsin and Tahfidz Quran, and (3) Islamic habits such as congregational prayer and disciplined behavior in executing every activity within the dormitory, as a manifestation of character education for the students.

These three activities will achieve their objectives if fully supported by the institution's policies implemented in the form of conducive dormitory conditions, adequate facilities, and comprehensive monitoring by the educational institution. The role of stakeholders is also crucial in the success of this program, both materially and non-materially.

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