
Independent Character Development For Students Through Boarding School System In Man Insan Cendikia

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Abstract

This research aims to determine the implementation of activities, related factors and what effective models can be applied in forming the independent character of students in the boarding school education system in Madrasah Aliyah Negeri Insan Cendikia, Central Bengkulu. The research method used by researchers is to describe the data obtained in the form of documents or qualitative writings. In this study, researchers became a key factor in obtaining data qualitative so that the data obtained can be accounted for methodologically in order to obtain data. Researchers make students, teachers and boarding supervisors a source of data. The results showed that an effective model in character building in Madrasah Aliyah Negeri Insan Cendikia Bengkulu Tengah is an integration model correlational, connecting the knowledge, understanding and practice of the values of character obtained with social reality during society

Keywords: Independent Character Development, Boarding School System, MAN IC Bengkulu Tengah

Pembentukan Karakter Mandiri Siswa Melalui Sistem Boarding School Di Man Insan Cendikia Bengkulu Tengah

Abstrak

Penelitian ini bertujuan untuk mengetahui pelaksanaan kegiatan, faktor-faktor yang terkait dan model efektif apa yang dapat diterapkan dalam rangka pembentukan karakter mandiri siswa pada sistem pendidikan boarding school di Madrasah Aliyah Negeri Insan Cendikia Bengkulu Tengah. Metode penelitian yang peneliti gunakan adalah dengan cara mendeskripsikan data yang telah diperoleh baik yang berupa dokumen atau tulisan-tulisan yang bersifat kualitatif, pada penelitian ini peneliti menjadi faktor kunci dalam memperoleh data secara kualitatif, sehingga data yang diperoleh dapat dipertanggungjawabkan secara metodologis, agar diperoleh data yang kuat maka peneliti menjadikan siswa, Guru dan Pembina Asrama sebagai sumber data. Hasil penelitian menunjukkan bahwa model yang efektif dalam pembentukan karakter di Madrasah Aliyah Negeri Insan Cendikia Bengkulu Tengah adalah model integrasi korelasional, yaitu menghubungkan pengetahuan, pemahaman dan pengamalan nilai-nilai karakter yang diperoleh dengan realitas sosial ditengah-tengah masyarakat.

Kata kunci: Pembentukan Karakter Mandiri, Sistem Boarding School, MAN IC Bengkulu Tengah

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A. Introduction

Character education is a core issue that is important to pay attention to in the world of education, there are several educational institutions into character education as a guarantee of quality, such as honesty character, discipline character, responsibility character, and including independent character. Then recently, the issue of this character has become widespread over the definition of character in the world of education, such as the character of the nation which includes love for the homeland, mutual cooperation and so on.

Strengthening the variety of cards is then used as one of the instruments of success of education in Indonesia, this is contained in various policies of laws and regulations, including in this case becoming the goal of national education. The purpose of national education according to the constitution stipulated in the 1945 Constitution is contained in Article 31, paragraph 3 mentions, "The government seeks and organizes a national education system, which increases faith and piety and noble akhlak in order to educate the life of the nation, which is regulated by law." Furthermore, it is also contained in Article 31, paragraph 5 mentions, "The government advances science and technology by supporting high religious values and national unity for the advancement of civilization and the welfare of mankind."¹

Meanwhile, according to the National Education Law Number 20 of 2003, Article 3 states; the objective of national education is to develop the ability, form the character and civilization of a dignified nation to educate the life of the nation. Aiming to develop the potential of learners become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Answer."²

This aim is also accommodated from the educational goals set by UNESCO, which states that "the purpose of education is an effort to improve the quality of a

¹ Etistika Yuni Wijaya, Dwi Agus Sudjimat, and Amat Nyoto, "Transformasi Pendidikan Abad 21 Sebagai Tuntutan", *Jurnal Pendidikan*, 1.1 (2016), 263-78 <<http://repository.unikama.ac.id/840/32/263-278> Transformasi Pendidikan Abad 21 Sebagai Tuntutan Pengembangan Sumber Daya Manusia di Era Global .pdf. diakses pada; hari/tgl; sabtu, 3 November 2018. jam; 00:26, wib.>.

² Moh Sakir, 'Pendidikan Islam Dalam Sistem Pendidikan Nasional', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 12.1 (2016), 103 <<https://doi.org/10.21154/cendekia.v12i1.370>>.

nation through four pillars of education both for the present and the future, namely: (1) learning to know, (2) learning to do (3) learning to be, and (4) learning to live together". The pillars of education combine the goals of IQ, EQ and SQ.

Based on the purpose of education from various sources, it has the same goal, namely the awakening of a strong character of learners both outwardly and internally, or with other languages, the awakening of a healthy character both his soul and body.

Eighteen values in character education must be built and developed in the realm of national education objectives; the Ministry of Education regulated its are religion, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love of the homeland, appreciate achievement, friendly or communicative, peace-loving, love of reading, environmental care, social care, and responsibility. One of the institutions that foster such character in the National education system is the School, which is also applied in schools under the authority of the Ministry of Religious Affairs, namely Madrasah.³

As one of the educational institutions that historically is an educational institution characterized by Islam, Madrasah comes from a long history in the National education system. In Arabic, the word Madrasah is a form of place adversary (*zharaf Makan*) from the root of the word *darasa*. Madrasah is defined as a place of learning for students or a place to give lessons. The word Madrasah is also found in Hebrew or Aramy, from the same root *darasa* ⁴, meaning reading and learning or a seat to study. Of the two languages, the word madrasah has the same meaning: a place of learning. If translated into Indonesian, the word *Madrasah* has the meaning of School. At first, the word school itself is not derived from Indonesian but from a foreign language, namely *School* or *scola*.⁵

In the next development, there is various madrasah education, ranging from regular Madrasahs and schools in general to Madrasahs that adapt the Pesantren education system to enliven its students. One form is to establish madrasah Aliyah

³ Suyadi, *Character Education Learning Strategies*, First (Bandung: PT. Rosdakarya, 2013).

⁴ Sunhaji, *Madrasah Management*, Pertama (Yogyakarta: Grafindo Litera Media, 2006), p. 74.

⁵ Sunhaji.

Negeri Insan Cendikia (MAN IC). The main purpose of the establishment of MAN IC in the 1990s was to maintain the educational values of Pesantren by integrating IMAN AND TAQWA and SCIENCE AND TECHNOLOGY with the Boarding system, and this model is expected to be an example for all madrasahs in "modernizing" their students. Based on the curriculum, madrasah types can be divided into three types: madrasah diniyah, madrasah SKB 3 Minister, and madrasah pesantren. Madrasah Diniyah is a form of madrasa that only teaches religious sciences, namely, a religious education institution provided for students studying in public schools⁶. After the decree of the three ministers, madrasah subjects are equated with level public schools. So the lessons in Madrasah Ibtidaiyah are the same as the standard of general knowledge in elementary School. The general lesson at the Tsanawiyah Madrasah is the same as the standard of general knowledge in junior high School⁷. The general lesson in Madrasah Aliyah is the same as the standard of general knowledge in High School⁸.

Discussions on character building in educational institutions in boarding system and non-boarding have been carried out, ranging from institutional development, curriculum, coaching models and strategies, as well as competence and quality assurance of learning objectives. At the very least, this discussion offers a variety of coaching concepts and designs for students who are in boarding system-based educational institutions. At least this article has found some research results related to this matter, but it has not been found that specifically discusses independent character building in MAN IC Bengkulu City which is studied qualitatively. Muhammad Ali Ramdhani⁹, was used causal effectual analysis by reviewed rational relationships, which analyze the causal relationship between the educational environment in character education and the main source of literature review, has found that the Educational environment has a great influence in

⁶ Sulthon Masyhud and Moh. Khusnurdilo, *Pondok Pesantren Management*, Kedua (Jakarta: Diva Pustaka, 2005).

⁷ Rini Setyaningsih, 'Continuity of Pesantren and Madrasah in Indonesia', *Journal Ta'dib*, Vol. 11, No. 1, June (2016).

⁸ Makmuri Sukarno, 'Developing Madrasah Aliyah Negeri Insan Cendekia to Answer the Challenges of Modernization, Democratization and Globalization', *Indonesian Population Journal*, Vol. 9, No. 2 (2014).

⁹ Muhammad Ali Ramdhani, 'Educational Environment in Education Implementation Character', *The Journal of Education Of Garut University of Education*, Volume 08, No 01 (2014).

karakter Education, he emphasized with the title Educational Environment in the Implementation of Character Education.

The importance of this character education, according to Muhammad Kristiawan because it has an important role in advancing human civilization. The mental revolution and character education aim to make learners intelligent and noble. If this goal is achieved, human civilization will tend to be more advanced than before. On the contrary, if both or one of these goals is set aside, civilization will be destroyed. For Indonesia, to make students smart and moral, it takes a mental revolution effort that is integrated with comprehensive character education. The mental revolution and character education are two related and interrelated aspects. It provides a relative solution to build Smart and noble Indonesian human resources.¹⁰

One of the results of character education which is strengthened in the form of a curriculum at the elementary school level based on the results of Sri Judiani's research, can be seen from the achievements of students who are increasing day by day. In fact, according to him, there are many science competitions at the international level that have been won. Indonesian students became all-around champions at the International Conference of Young Scientists around the world, which was attended by hundreds of high school students from 19 countries in Bali on April 12-17, 2010.

Although there are still found students who have no manners, like to fight, drink liquor, like narcotics, and like speeding riding motorcycles on the highway. However, this has slowly begun to decrease, so the Government, starting the 2010 school year, has trialled the implementation of character education in 125 schools spread across 16 districts/cities from 16 provinces. The implementation of character education in schools is not a separate subject, nor is it a standard of additional competence (SK) and basic competence (KD). However, it can be

¹⁰ Muhammad Kristiawan, 'Study the Mental Revolution and Character Education in Shaping Indonesia's Smart and Noble Human Resources', *Journal Ta'dib*, Vol 18.No 1 (2015).

integrated into existing subjects, self-development, school culture, and local content.¹¹

Nur Ainiyah, in a journal entitled *Character Formation Through Islamic Religious Education*, was focused on discussing the role of Islamic education in schools in forming the character of learners. Islamic Religious Education (PAI) is one of the main pillars of character education. Character education will grow well if it starts from the ingrained soul of religiousness in children; therefore, PAI material in School becomes one supporting character education. Through PAI, the students are taught aqidah as their religious basis, taught the Quran and hadith as a guide to life, taught fiqh as a sign of law in worship, teaching the history of Islam as a life, and teaching morals as a guideline for human behaviour whether in the category of good or bad. Therefore, the main purpose of PAI Learning is the formation of personality in students that is reflected in their behavior and mindset in everyday life. In addition, the success of PAI learning in School is also determined by the application of appropriate learning methods.¹²

M. Syaifuddien Zuhriy, explained that as part of the community, pesantren with its main elements, namely Kiai, santri, mosque, hut, and the yellow book, has become a sub-culture in itself¹³. Therefore, despite modernization and globalization, pesantren still survives. In addition, many stakeholders state that pesantren is an educational institution that can act as a model of character education in Indonesia. Two questions that will be answered in this paper are how pesantren applies the strategies and patterns of character education to form subcultures and how the subculture forms. This study focused his attention on Pesantren Langitan Tuban and Pesantren Ihyaul Ulum Gilang using qualitative research. The results of the research found that; firstly, pesantren as a subculture has three core components, namely independent kiai leadership not co-opted by the Government, then, the reference books of study come from classical books and

¹¹ Sri Judiani, 'Implementation of Character Education in Elementary Schools Through Strengthening Curriculum Implementation', *Journal of Education and Culture*, Vol. 6.Special Edition (2010).

¹² Nur Ainiyah, 'Character Formation Through Islamic Religious Education', *Jurnal Al-Ulum*, Vol. 13. No. 1 (2013).

¹³ M. Syaifuddien Zuhriy, 'Pesantren Culture and Character Education at Pondok Pesantren Salaf', *Wali Songo Journal*, Vol. 9.No. 2 (2011).

lastly have certain value systems developed from his studies of classical books or better known as yellow books;

Secondly, the factors that support the success of character education in Pondok Pesantren Ihyaul Ulum Gilang Babat and Pondok Pesantren Langitan Widang Tuban are at least three main things, namely first kiai' transparency, then, the intensity of continuous interaction carried out both between santri, santri with administrators and caregivers with all santri. Finally, there are rules and regulations in the form of Santri Regulations used to protect the cottage policy, policies based on the elaboration of kiai kerso dalem (will), and pesantren's vision and mission.¹⁴ According from this background, then this Article may be important to discuss how to form independent characters through the boarding school system at MAN IC Bengkulu Tengah.

B. Research Methods

The qualitative method was used in this study. This method is also often referred to as naturalistic research and ethnographic research, because the collected and analysis are qualitative¹⁵. In this study, the researcher became an instrument, and must be able to ask, analyze, and construct the object under study to be clearer and more meaningful. The source of the data is head of MAN IC Bengkulu City, 2 boarding supervisors, and 2 students. The documentation was used as data collection to up the information about the program of activities, the material taught and also the profiles of the Coaches and students. Furthermore, interviews are also used to reveal the role of each Coach, as well as a coaching model that is carried out in order to form the independent character of students, then also used observations to see the facts that actually happened and the compatibility between what was found in the document data and the interview.

¹⁴ Saifudin Asrori and Ahmad Syauqi, 'Kontribusi Pendidikan Islam Dalam Reproduksi Identitas Sosial Muslim Indonesia', *Mimbar Agama Budaya*, 19.November 2011 (2020), 13–22 <<https://doi.org/10.15408/mimbar.v0i0.17947>>.

¹⁵ Sugiyono, 'Metode Penelitian Kuantitatif & Kualitatif', *Journal of Experimental Psychology: General*, 2010.

The data obtained are then analyzed using several steps, namely Data Reduction, Data Presentation and Conclusion¹⁶.

C. Results and Discussion

Based on the results of the research that has been carried out, several things have been found related to the development of students' independent character starting from the vision and mission of MAN IC Bengkulu Tengah, preparation of activity schedules, preparation of activity programs, requirements to become a dormitory coach, and including in this case also related to the coaching models carried out.

According to the manager/teacher of MAN IC Bengkulu Tengah dormitory, this boarding school system is used to intensify coaching carried out on students. The coaching is done in the form of formal education and non-formal and informal education. The forms of activities carried out are value cultivation, skill coaching, language coaching and mentoring the learning process. The implementation of the construction activities is carried out based on the program design that has been established. The process of planning this activity involves all parties in Madrasah, ranging from the head of Madrasah to staff.

Judging from the scheduling of activities, the activities carried out at MAN IC Bengkulu Tengah are divided into two times, namely formal learning that starts from 06:30 with preliminary activities before the learning process then continues with formal learning activities 07.00 to 15.00. After that followed by dormitory coaching activities that start from 15:30 (after Ashar) and end at 22.00 Wib for rest until 04.00 Wib. The series of activities actually reflects the intensification of coaching carried out by MAN IC.

To be able to become a dormitory supervisor at MAN IC Bengkulu, the Ministry of Religious Affairs of the Republic of Indonesia has made a selection with several provisions, the requirements that must be owned are S.1 or Ma'had Aly scholars, alumni of Islamic boarding schools and at least memorized the Quran 1 Juz. The reason why it must come from pesantren is based on the experience and

¹⁶ Muri Yusuf, *METODE PENELITIAN: Kuantitatif, Kualitatif, Dan Penelitian Gabungan*, 1st edn (Jakarta: Kencana, 2014).

ability to manage students who come from various tribes, races, and groups. Data in the field also found that the students did not make the location far from the crowd as an obstacle from the activity process, instead the location away from the crowd made them more able to focus on participating in the activities that had been set by the Institution. Then the coaching model that has been applied consists of three coaching models, namely; Strengthening Islamic Understanding, Developing Islamic insights, and connecting social reality with the values that have been instilled.

Implementation of MAN Insan Cendikia Bengkulu Tengah Student Activities

The use of the term boarding school adopts the understanding commonly used in boarding schools, namely boarding schools, in the English dictionary called Boarding School, this reflects that in the School there is a dormitory¹⁷ that is used as a student bed in which there are various forms of coaching activities.

About the model of student coaching in order to form the character of independence, man IC conducts a pattern of coaching through the habituation process, this is done by organizing the routine activities of students independently and responsibly. Next is the supervision and tightening of santri activities through the order that the dormitory caretaker has set. The process of preparing personal needs and completeness of learning is carried out by students independently. When it comes to common needs, then students make picket schedules that are done alternately.

The model of example is also used in the process of forming an independent character for central Bengkulu MAN IC students, dormitory caregivers do this by providing examples of behaviours and activities that are not dependent on students. The caretakers of the Dormitory do not make the student an object, but rather as a subject. This is so that there is no excessive seniority and juniority in the dormitory environment. This is important because the behaviour of caregivers

¹⁷ Joyce. M. Hawkens, *Oxford-Erlangga English Dictionary of Indonesia*, Pertama (Jakarta: PT. Gelora Aksara, 2005), p. 76.

determines the extent of their quality and what they talk about in front of students.¹⁸

In addition, the self-character coaching carried out at MAN IC Bengkulu Tengah is also in the form of emotional independence; this is one of the efforts emphasized by the dormitory caregivers to strengthen the students' emotions to escape from dependence on parents, family and social life before entering the Dormitory. Referring to Kusumawardhani and Hartati¹⁹, he mentioned that there are three forms of independence, one of which is Emotional *Autonomy*.

The form of coaching in the framework of the formation of the independent character of students in MAN IC Bengkulu Tengah is also carried out with the model of value independence coaching, meaning that students are given space to express understanding and practice the values obtained before entering the Dormitory. However, it is also limited to values that apply universally to the values embraced by MAN IC. This is important to be given space because values are substances not easy to change; it requires a long process; therefore, the dormitory caregiver does not necessarily imprison students in the values they have just experienced in the boarding life system. This, according to Sri Wahyuni²⁰ is because independence in value cannot be taught as knowledge and skills in general. Therefore the main emphasis is the process of understanding, imagination and aeration and habituation.

In substance, various activities always use models and approaches of integration and interconnection with Islamic educational values. This is what Amin Abdullah referred to by Fajar Sulthoni Aziz²¹ With an effort to understand the reality of religion itself, by combining between "science" and "religion", whether to follow *single entities, isolated entities, and interconnected entities*. The final

¹⁸ S E Cipta, 'Modernisasi Pesantren At-Taqwa Bekasi: Perubahan Pola Pendidikan Dari Tradisional Menuju Modern (1980-2010)', *Pattingalloang*, 7.2 (2020), 237-49 <<https://ojs.unm.ac.id/pattingalloang/article/view/13293>>.

¹⁹ Arifah Kusumawardhani, Sri Hartati, and Imam Setyawan, 'Hubungan Kemandirian Dengan Adversity Intelligence Pada Remaja Tuna Daksa Di SLB-D YPAC Surakarta', *Proceeding Konferensi Nasional II Ikatan Psikologi Klinis - Himpsi*, 1.Special Edition (2010), 252 - 257.

²⁰ Sri Wahyuni, 'Model Pembinaan Pendidikan Karakter Pada Lingkungan Pondok Pesantren Dalam Membangun Kemandirian Dan Disiplin Santri', *Penelitian Pendidikan*, 2012, 1-18.

²¹ Fajar Sulthoni Aziz and Klurak Baru, 'Implementasi Paradigma Integrasi-Interkoneksi', *Prosiding Seminar Nasional Penelitian, Pendidikan Dan Penerapan MIPA, Fakultas MIPA, Universitas Negeri Yogyakarta*, 14.Special Edition (2011), 345-50.

orientation of this process is to create desired characteristics such as religious character, honesty, tolerance, discipline, hard work, creativity, independence, democratic, sense of curiosity, national spirit, love of the homeland, appreciate achievement, friendly or communicative, peace love, love to read, care for the environment, social care, and responsibility.

Various activities at MAN IC Bengkulu Tengah are also carried out to measure success through gradual evaluation; the evaluation format is made in two forms, namely quantitative and qualitative. The evaluation results can be proven by the value obtained in the formal learning process, while qualitative value is obtained through daily and monthly forms. This model is almost the same as the evaluation model carried out by pesantren, but it is also worth noting that this model is not only for students but must be done for all sub-systems in MAN IC. According to Khuriyah, there is an effective model in the framework of evaluation of the implementation of education in schools with boarding systems such as pesantren, this model is called IBSC.²² This can be used in the pesantren education system, modern or combination, because this model has certain characteristics for Management (managerial), input components, processes, and output, for dormitory managers, and can also be used to evaluate the model in the framework of identification or *diagnostic evaluation*.

Factors That Shape Student Independence at MAN Insan Cendikia Bengkulu Tengah

The existence of the central MAN IC Bengkulu dormitory, which, according to the students, also helped form students' independent character because a location far from the centre of the crowd will be able to increase the focus of students in following various activities in the Dormitory. In addition, limited public transportation access can also support an intense coaching program for students, as it will be difficult to leave the Dormitory. According to the students, the location away from the crowd adds to their enthusiasm to follow various activities that

²² Khuriyah Khuriyah, Zamroni Zamroni, and Sumarno Sumarno, 'Pengembangan Model Evaluasi Pengelolaan Pondok Pesantren', *Jurnal Penelitian Dan Evaluasi Pendidikan*, 20.1 (2016), 56-69 <<https://doi.org/10.21831/pep.v20i1.7529>>.

dormitory caregivers have designed, and this refutes the results of research conducted by Suprayitno, who stated that locations away from the crowd would reduce the level of student motivation.²³

For other students, the existence of friendly and familiar dormitory teachers also helps students feel comfortable and can also increase their spirit in participating in various activities; the dormitory builder at MAN IC comes from a teacher appointed based on the criteria set by the Ministry of Religious Affairs. The absolute requirement is undergraduate S.1 or Ma'had Aly, alumni of boarding school and at least memorize quran 1 Juz. It must come from pesantren because of the experience and ability to manage students who come from various tribes, races, and groups.

The next factor that helps the development and character formation for students at MAN IC Bengkulu Tengah is the learning material factor, as well as the history of the establishment of MAN IC, then the learning made is charged with integration and interconnection that combines the ability of IMTAQ and SCIENCE AND TECHNOLOGY mastery ²⁴. The curriculum structure that is enforced is the 2013 curriculum with SKS and adjustments to the vision and mission of madrasahs. ²⁵ While the interest program is divided into two types, namely Mathematics Of Natural Sciences and Social Sciences.

While the religious program is arranged to support the team of religious spirit, the learning curriculum includes the construction of salimul aqidah, shohihul worship and Akhlakul Karimah²⁶. The two curricula that have been designed are not separate from each other. This means that both curricula quantitatively and qualitatively determine students' success in the learning process at MAN IC Bengkulu Tengah.

²³ Astuti Susi Puji, 'Peningkatan Motivasi Dan Ketuntasan Belajar Dalam Memahami Peran Kimia Pada Kehidupan Dengan Metode Diskusi Partisipatif Di Kelas X Tav SMK Negeri 2 Penajam Paser Utara', *Jurnal Ilmiah Pendidikan Eksakta*, IV.3 September (2019), 393-404.

²⁴ Nurhasanah Harahap and Fahmi Rizal, 'Evaluasi Program Ekstrakurikuler Di Pondok Pesantren Al-Khoir Padang Lawas Sumatera Utara', *INVOTEK: Jurnal Inovasi Vokasional Dan Teknologi*, 20.1 (2020), 45-52 <<https://doi.org/10.24036/invotek.v20i1.658>>.

²⁵ MAN IC Bengkulu Tengah Profile

²⁶ Ahmad Saifuddin, 'Eksistensi Kurikulum Pesantren Dan Kebijakan Pendidikan', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 3.1 (2016), 207 <<https://doi.org/10.15642/pai.2015.3.1.207-234>>.

Some of the above explanations illustrate that various factors also determine the process of building the independent character of students at MAN IC Bengkulu Tengah. The curriculum is oriented towards the character skills of Emotions, Social Character and Character Values instilled in students.

Effective Model to Build Character for Students in boarding school education system

As the goal, man IC is an educational system that BPPT created to integrate students' ability in two main areas, namely the field of Religion and General Science, with other languages integrated Faith and Taqwa and Science and Technology. Concerning that, MAN IC Bengkulu Tengah can use various construction models to achieve these goals.

The boarding school system is a medium for students to form independent characters that become a prerequisite for them to become the nation's next generation. Therefore, it is necessary to build various purpose-oriented coaching approaches in question. They refer to Hurlcok's opinion that an effective model for educating children is a Democratic education model. This means that the dormitory builder must be open to his foster children's demands and desires, and opinions²⁷. This pattern of democratic coaching is characterized by an attitude of an accepting, responsive, child-oriented builder accompanied by controls and restrictions.

Democratic is not giving the widest freedom, but rather providing opportunities for students to follow the rules that have been set but receive input and opinions that are thought to improve the quality of coaching²⁸. MAN IC Bengkulu Tengah needs to implement this democratic coaching model because then it will form an independent character that is responsible for students. The rigid and bonded coaching model would impress that dormitories become prisons

²⁷ Ledyana Dwi and Mei Situngkir, *Career Guidance Based on Appreciative Inquiry for Junior High School, Pertama* (Semarang: Universitas Negeri Semarang, 2021), p. 86.

²⁸ Soleha, 'Sistem Pendidikan Pesantren Dalam Membangun Karakter Berbangsa Dan Bernegara', *EDUGAMA: Jurnal Kependidikan Dan Sosial Keagamaan*, 03.01 (2017), 1-19.

for students, so it will be able to have an impact on rebellion and restraint against established rules.

In detail, the model that needs to be applied to man IC Bengkulu Tengah can also adopt the model of santri character coaching in boarding schools. Hasibuan et.al said²⁹. There are three models of coaching applied to boarding schools: Strengthening Islamic Understanding, Developing Islamic insights, and sustainability connecting social reality with the values that have been instilled. Based on the study results, it at least offers a coaching model with a correlational integration approach. This means that students' coaching and character formation at MAN IC needs to focus on two main things that are done separately on the technicalities but in substance integrated between morning school learning and learning in dormitories to form independent character students. The correlational in question is the process of connecting what has been learned, understood and practised by students not only has an impact on themselves internally but can also have a social impact on society. Thus MAN IC Bengkulu Tengah should be able to design a social correlative program aimed at achieving these goals

D. Conclusion

Based on the analysis that has been presented, it can be concluded that the formation of independent character for MAN IC Bengkulu students is being carried out in the form of coaching conducted on subjects in the morning and dormitories from afternoon tonight. The boarding school system primarily aims for this. Some of the factors that help realise students' independent character are location factors, builder factors and learning factors. An effective model for the formation of student self-character is a correlational integration model, meaning that coaching is expected to have an impact on the student and can have an impact on his sense of social.

²⁹ Modern Baharuddin and others, 'Hubungan Penguasaan Ilmu Tajwid Dengan Kemampuan Menghafal Al-Qur'an Santri Putri Pondok Pesantren Modern Baharuddin Kecamatan Batang Angkola Kabupaten Tapanuli Selatan Provinsi Sumatera Utara', *Jurnal Comserva*, 1.10 (2022), 733-47 <<https://doi.org/10.36418/comserva.v1i10.137>>.

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