

Islamic Boarding School Education Model (IB-SEM) to Create Leadership Integrity; Using NVivo 12 Analysis

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ABSTRACT

The purpose of this research is to create the character of a leader with integrity. Many problems are related to the honesty of the leader. This research method uses qualitative Design-Based Research (DBR), the qualitative data obtained is then processed using the NVivo 12 Plus application. The participants consisted of twenty-one participants, who came from two different Islamic boarding schools. The participants' character consists of the principal, vice principal, kyai, *mudaris*, *musyrif*, and Islamic students. The results of the study show that there is a very strong impact on the formation of leader character and integrity through coaching in Islamic boarding schools. Educational guidance is carried out through 24-hour supervision every day while the students are in boarding school. The conclusion is that based on the results of the study, the coaching carried out at this Islamic boarding school must be a model for fostering Islamic students or students in Indonesia, especially students in Islamic boarding schools. integrated Islamic boarding school environment.

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1. INTRODUCTION

The purpose of education is to humanize humans so that humans can live decently and independently (Komariah, Sudarsyah, 2018; Gaffar, 2021). Another purpose of education is to achieve an honorable life by having good morals, based on the purpose of education, the Republic of Indonesia through the constitutional promise in the 1945 Constitution Article 31, paragraph 1 states that every citizen has the right to education. Continued in paragraph 2, it reads, every citizen is obliged to attend basic education, and the government is obliged to pay for it. It is not enough to stop there, then in paragraphs four and five it is stated that the aim of the government is to organize national education to increase faith, piety, and noble character in the context of the intellectual life of the nation. It is so important for all of these educational goals, then we all invest by setting aside 2.5% of our income, then collect it in the Regional Revenue and Expenditure Budget (APBD), and collect it in the State Revenue and Expenditure Budget (APBN) so that from the APBN 20% or equivalent to 550 trillion Rupiah more

invested for the implementation of education (kemdikbud, 2021). The highest goal of providing education according to the Constitution is to create a noble character, a reflection of noble character is great integrity.

However, based on data available on the website of the Corruption Eradication Commission (KPK, 2022) from 2004 to 2018 there has been a significant increase in cases. The data can be seen in Figure 1 below.

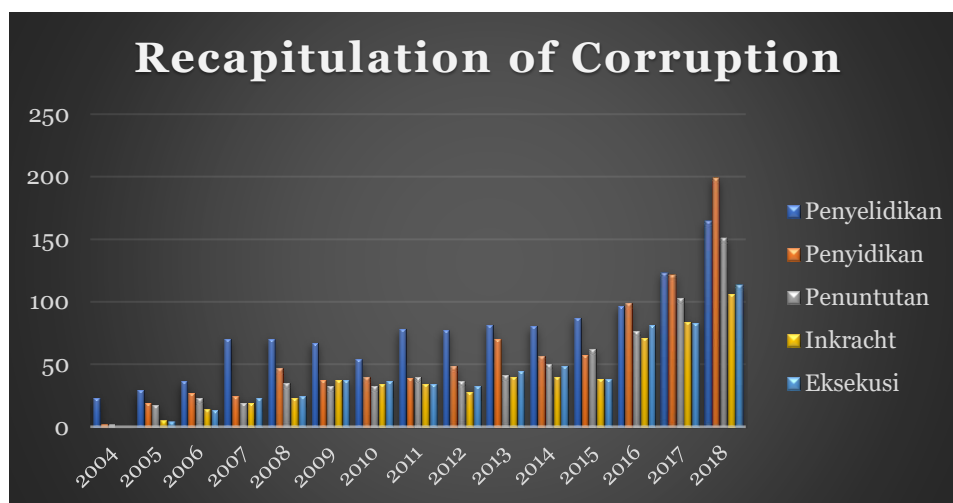


Figure 1. Corruption Crime Recapitulation

Based on Figure 1 above, it is clear that cases of criminal acts of corruption by leaders, especially leaders from the Regency, Province, and Ministerial levels continue to increase every year. Researchers then conducted more in-depth research related to their educational background. They have a minimum educational background of a bachelor's degree, and some also have a doctoral education background. The crime of corruption is closely related to honesty, so the problem that comes from someone's dishonesty is the uncertainty of the purpose of what has been planned so that it will result in waste and loss (McClain, 1992; Khadka & Bhattarai, 2021). Based on the expectations of the constitution and the facts that occurred, there is a gap. The gap is in the form of education that has not been able to fully realize the promise of the constitution, namely giving birth to graduates who have noble character, the noble character in question is integrity. To produce graduates with integrity, schools must have an educational model.

An educational model that can produce leaders with integrity through coaching that is carried out 24 hours a day. This kind of guidance is only found in Islamic Boarding School education in the form of *Tahfidzul Qur'an* Education which can have a strong impact on character development (Mohamed, 2014; Wahyuni & Syahid, 2019). The coaching model in Islamic boarding schools consists of three integrated environments, namely the school environment, the dormitory environment, and the environment where the Islamic students play (Nakamura & Nishino, 1993; Mattar, 2021). In these three environments, students are always provided with coaching by dividing the time of Islamic students into three times, namely rest time, study time, and worship time. The rest time for Islamic students in Islamic boarding schools is only four to five hours at night, while more time is used for study and worship (Ibrahim, 2021). From this coaching, it is said that the Islamic students do not have to play, unless all the time is used for learning, and this is repeated for three to six years. This will automatically shape the character of the Islamic students.

Character is a basic trait that is embedded in the human heart since birth (Chang & Muñoz, 2006; Cycyota et al., 2011). If the character is given a good education, then the character will be good, and if the character is given a bad education, then the character will be bad (Ciampa & Wolfe, 2021; Lee, 2001). Character is a reflection of one's heart and radiates into action. Therefore, character education is very important given to every student. Character is like a mirror and a lamp, if it is clean, it will be seen clearly and can be useful, but if the mirror is dirty or damaged, then it will not be able to function optimally, it cannot even be used (Kim et al., 2020; Hsiang et al., 2021). Based on the opinion above, character education

needs to be implemented in an educational environment effectively and efficiently. Good character will form a character of leadership.

Leadership in the concept of educational administration is a person who has followers, is able to influence his followers for a common goal or a predetermined organization (Bush, 2014; Komariah, Sudarsyah, 2018). In the context of education, the concept of leadership focuses on improving academic quality (Dosen, 2010, p. 73). The academic quality that must be a priority in learning achievement is the teacher who is the benchmark for learning success. In order to produce quality education, leaders must have the qualities needed (Engkoswara & Komariah, 2010, p. 178). The basic quality that is important for leadership is integrity.

This integrity is a reflection of noble character. Integrity becomes very important for every leader to have (e.g. McClain, 1992; Palanski & Yammarino, 2007; Khadka & Bhattarai, 2021). It will be a big problem if the leadership lacks integrity. McClain (1992, p. 10) stated that "...and integrity in order to weather the current storms of uncertainty". Based on this statement, integrity is the most important thing that must be possessed by a leader, so that the goals of education which are shared goals can be achieved effectively and efficiently. With the integrity possessed by the leader will realize the goals of Indonesian education.

The purpose of this research is to provide appropriate solutions to problems related to the character of leadership integrity. Many studies examine the importance of integrity such as research conducted by (e.g. O'Brien et al., 2016; Morris, 2018; Olson & Walsh, 2019; Guerrero-Dib et al., 2020; Emelogu et al., 2021). However, what makes this research very different from theirs is that it results in how to create a leader with integrity, and they don't have that, and this is what the novelty of research will be. through 24-hour *Tahfidzul Qur'an* coaching, can create a leader character with integrity. Despite the fact that education continues to grow rapidly, especially education in Indonesia.

Education in Indonesia is currently undergoing many changes for the better. however, there are serious problems that must be given special attention, in order to get a solution to overcome the existing problems. These problems can be seen from the mapping of the number of corruption crimes committed by a leader which continues to increase every year (KPK, 2022). This shows that there are still weaknesses in the education system, namely the lack of optimal character education given to each student.

Based on the problems that occurred above, the solution that must be done is to provide innovations to the education system in Indonesia. One of the series of the education system is to provide guidance to students or Islamic students. The guidance is carried out 24 hours a day as long as the Islamic student is in the Islamic boarding school. The contents of the coaching carried out are in accordance with the educational curriculum which consists of two curricula, namely, the national curriculum and the Islamic boarding curriculum. Coaching is carried out by integrating three environments, namely the school environment (LS), dormitory environment (LA), and the Islamic boarding school environment (LP).

The purpose of this coaching is to create the character of the Islamic student through providing various forms of training, so that although at first it starts from a sense of compulsion, but with habituation will become accustomed, so that when it reaches the stage of getting used to it will become something unusual if not done. The coaching is done starting from Islamic students waking up until going back to sleep. Islamic boarding school time is divided into three times for all students, namely; study time, worship time, and sleep time. Islamic students wake up starting at 03.30 AM to carry out *Qiyamullail* in congregation, then Islamic students continue to *Tahfidzul Qur'an* activities until the time for the morning prayer arrives. Then, Islamic students return to the dormitory for breakfast and go to school until 12:30 PM. Next, Islamic students return to the dormitory until 15:00 PM, next, Islamic students go to class until 17:30 PM. Furthermore, Islamic students return to the dormitory to bathe, eat and pray in congregation in the evening, and return to class until 21:30 PM. After that, students take a break from 22.00 PM to 03.00 AM. This coaching is carried out every day continuously. So, it is not impossible from here that leadership with integrity will be born in the future, and bring happiness, peace, prosperity, and justice as a whole to the whole society.

According to the statement above, the researcher will submit a statement as a hypothesis, is "The Islamic boarding school education model through coaching can create leadership integrity".

The model of Islamic boarding school education through the training carried out can be seen in the framework below.

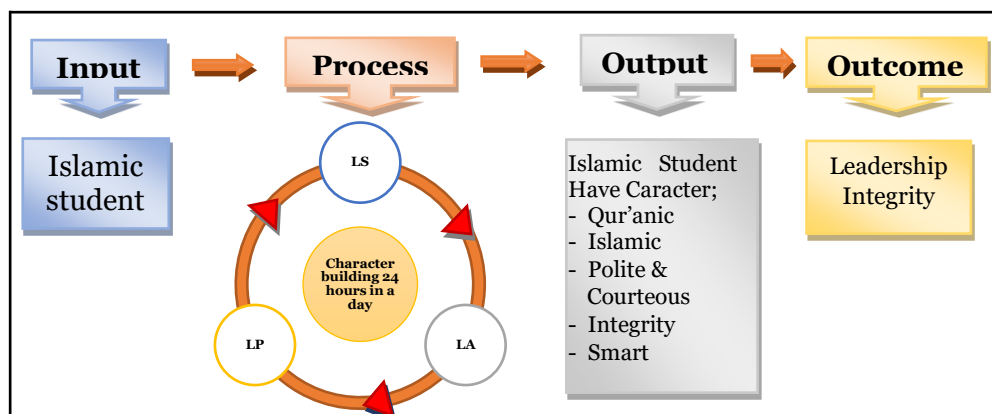


Figure 2. Framework model of character building in Islamic boarding schools

Based on the framework above, it shows the character education model that is applied to Islamic boarding schools, so that it can create leaders with integrity. With the birth of a leader with integrity, the problem of corruption can now be optimally resolved. This educational model starts from the input, namely Islamic students, then the coaching process applied to Islamic boarding schools consists of three integrated environments, namely the School Environment, Dormitory Environment, and Islamic Boarding School Environment. Coaching in the three environments is carried out 24 hours a day. So that it will give birth to students who have good character, which consists of having *Qur'anic*, Islamic, polite and courteous, integrity, and smart characters. In the end, they will become leaders, and it is certain that they will become leaders with integrity.

2. METHODS

2.1. Research Design

This study uses an approach with qualitative methods, "qualitative methods are considered the most appropriate to reveal phenomena that occur in depth in the field of educational research compared to quantitative" (Creswell, 2018, p. 245). The implementation of this qualitative research includes very important efforts, such as asking questions directly, and being able to get responses or answers from participants directly, and the most important thing is that researchers can find out the condition of the participants, whether the participants are calm, comfortable, honest, or not. lying when answering questions, it can be seen from the gestures shown by the participants. Finally, the opportunity for inaccurate data submitted by participants can be immediately overcome by asking different questions but with the same meaning. Thus, research on the Islamic boarding school education model through a coaching system in creating a leadership character with integrity is able to produce quality research. Because, "qualitative research is research that emphasizes the quality or the most important thing from the nature of an object" (Satori & Komariah, 2009, p. 22).

2.2. Participants

This research was conducted at two Islamic boarding schools at the senior high school (SMA) level, namely the Daarut Tauhiid Islamic Boarding School in Bandung, and the Daarul Qur'an in Bandung. With a total of 15 participants, consisting of two principals, six vice principals, and seven students. This sampling used purposive sampling. Purposive sampling is the determination of samples based on research considerations on samples that are accurate and suitable, and relevant to represent a

population (Creswell & Clark, 2018; Sugiyono, 2019). Based on the statement of the sampling technique, the researcher believes that the data obtained can produce quality data.

2.3. Instruments

The instrument in this study is the human instrument, meaning that in qualitative research the main instrument is the researcher himself (Satori & Komariah, 2009; Creswell, 2015). From this statement, it is explained that in qualitative research, the main instrument is the researcher himself using in-depth interview techniques and assisted by supporting instruments such as writing instruments, documents, and voice recording devices.

2.4. Data Source

The type of data source in this study is primary data obtained by direct observation, in-depth interviews with each participant, and related documents from Islamic boarding school. The research was conducted from March 2020 to November 2021. Based on the time of the study, this research has been carried out for 21 months, based on that time the researcher believes the data obtained is in-depth data in terms of quality.

2.5. Data Collection technique

This data collection technique uses observation, interviews, and documentation techniques, the technique can be explained as follows below:

2.5.1. Observation

Observations are made to ensure that the research needs are in the place where the research will be carried out, or where the research is relevant to the research title. Researchers made observations related to coaching carried out by Islamic boarding schools, related to *mudaris*, and Islamic students.

2.5.2. Interview

The interview technique used is in-depth interview. Before the interview was conducted, the researcher prepared questions that were considered able to raise a problem that occurred. Next, the researcher made an appointment, to determine the place and time to conduct the interview. Before the interview began, the researcher gave the question sheet to the participants so that the questions could be read, so that the questions to be asked could be answered immediately. At the same time, the researchers tried their best to make participants feel safe, calm so that participants could provide data honestly, like people who are confiding in people they trust. And finally, the researcher asked the research question. Examples of research questions can be seen below:

1. What kind of coaching is carried out in Islamic boarding schools until could to create the character of leadership integrity?
2. Can coaching Islamic students in Islamic boarding schools create the character of leadership integrity?

Before conducting this research question, validity was carried out, by member checking, and validated by the Professor as an expert in this research.

2.5.3. Documentation

The documentation carried out is by recording during the interview, photographs during the interview, and school documents related to the research question, or relevant to the research data.

2.6. Data Analysis Technique

To analyze qualitative data through the following stages; First, the data that has been obtained is collected in one document. Second, it is interpreted without adding and subtracting the data obtained, so that the authenticity of the data is maintained. Third, the data that has been interpreted is read very carefully, and confirmed to the data from the observations, as well as documentation to see the suitability, in order to obtain the strength or truth of the data submitted by the participants. Fourth, the qualitative data was processed using the NVivo 12 Plus software. Finally, the results of the processed data are interpreted into narrative texts.

2.7. Test Validity

In qualitative research, 'validity is more important than reliability in determining whether the calculations produced by researchers and participants are accurate, reliable and credible' Lincoln & Guba (Creswell & Clark, 2018, p. 329). Qualitative validity derives from the researcher's analytical procedures, based on information gathered during meetings with participants, and from external reviewers.

3. FINDINGS AND DISCUSSION

3.1. Finding

The results of this study answered that the emergent hypothesis was put forward regarding the coaching carried out in creating leadership with integrity. Before the researcher describes the research results, the researcher will first display the coding data used in the research results, the coding data used can be seen in table one below.

Table 1. list of code (s)

Position	Code's
Principle of Daarut Tauhiid	K1
Principle of Daarul Qur'an	K2
Deputy principal of curriculum Daarut Tauhiid	W1
Deputy Principal of Student Affairs Daarut Tauhiid	W2
Deputy principal of parenting Daarut Tauhiid	W3
deputy principal for facilities and infrastructure of Daarut Tauhiid	W4
Deputy principal of curriculum Daarul Qur'an	W5
Deputy Principal of Student Affairs Daarul Qur'an	W6
Mudaris <i>Tahfidzul Qur'an</i> 01 of Daarut Tauhiid	M1
Mudaris <i>Tahfidzul Qur'an</i> 02 of Daarut Tauhiid	M2
Mudaris <i>Tahfidzul Qur'an</i> 03 of Daarut Tauhiid	M3
Mudaris <i>Tahfidzul Qur'an</i> 04 of Daarut Tauhiid	M4
Mudaris <i>Tahfidzul Qur'an</i> 05 of Daarul Qur'an	M5
Mudaris <i>Tahfidzul Qur'an</i> 06 of Daarul Qur'an	M6
Mudaris Arabic language 07 of Daarut Tauhiid	M7

Based on the table, it will make it easier for us to jointly understand the results of research that have been analyzed using the NVivo 12 Plus software below.

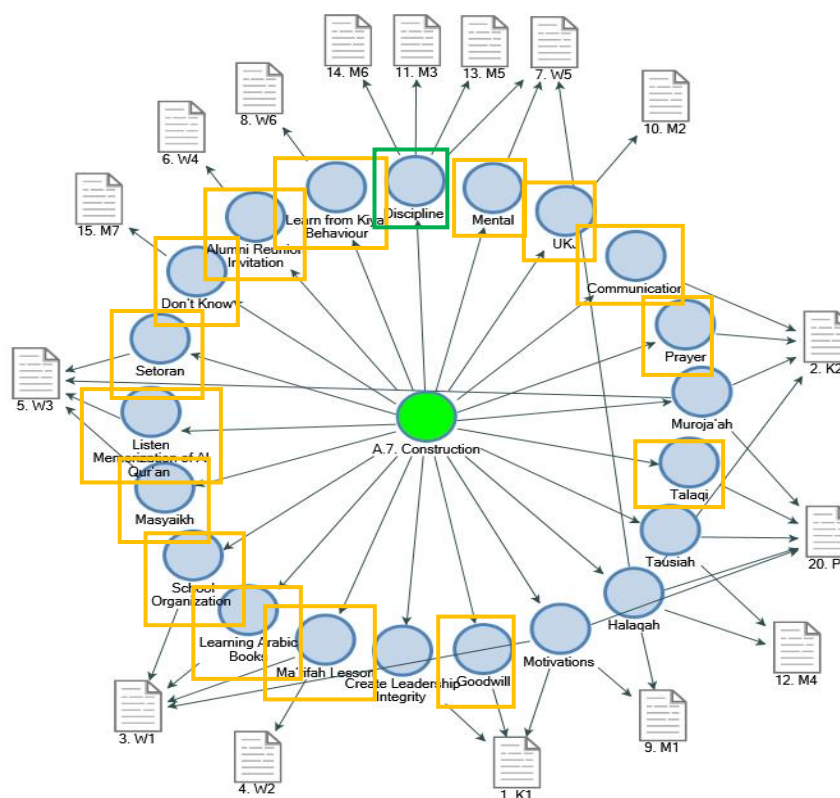


Figure 3. Results of research data analysis

Based on the three pictures above, it shows that the least answers (Yellow Box) are in the answers to Straightening Intentions (by K1), Ma'rifatullah Study (by W2), Learning the Yellow Book (by W1), Student Council Activities (by W1), Masyaikh (by W3), Listening to Memories (by W3), Deposit (by W3), Force Association (by W4), Seeing Mudaris Habits (by W6), Mental (by W5), UKJ (by M2), Communication (by K2), Pray to Allah (by K2), and Talaqi (by K2). Meanwhile, the most common answers were Discipline (by M3, M5, M6, and W5). The results of the study were obtained based on the research questions below.

Extract 1.

- Researcher* : *What kind of coaching is applied by Islamic boarding school to students so that they can form the character of leadership integrity?*
- K1* : *"The guidance given to Islamic students first before starting learning is by straightening their intentions, because with straight and correct intentions, it will make it easier for Islamic students to reach their dreams".*
- W2* : *"Continuous guidance is carried out in fostering character formation by providing ma'rifatullah studies by clerics usually, ma'rifatullah studies are routinely given once a week, sometimes foundation owners come directly to Islamic boarding schools to provide religious guidances".*
- W1* : *"Continuous guidance is given to Islamic students with a learning process, such as teaching or studying books. Then in addition to class learning activities Islamic students also have coaching through student council activities, in this activity Islamic students get a lot of coaching, including coaching integrity, leadership, and so on".*
- W3* : *"The regular guidance given every day is given by the Masyaikh or the ulama in this Islamic boarding school. Other guidance such as in the field of Tahfidzul Qur'an which can strongly shape the character of students is through listening*

- to Islamic students' memorization which is deposited with the *mudaris* or *masyaikh*".
- W4 : "Coaching is carried out by facilitating all ex-students or graduated students to gather at the Islamic boarding school once a year, this is done to provide knowledge related to the latest developments, especially related to education after becoming alumni, then alumni provide motivation to Islamic students who are still studying at the Islamic boarding school to remain enthusiastic in learning".
- W6 : "In general, Islamic students see and follow the habits of their *Mudaris*, if the behavior of the *Mudaris* reflects a good character, Islamic Students will automatically be affected by the habits of the *Mudaris*".
- W5 : "Islamic students are accustomed to appear as imams in mosques or become class leaders, become student council presidents, this will indirectly shape the mentality of students to become dreamers, so that when an Islamic student returns to society, then at least he will be ready to become a prayer priest, lecture in mosque".
- M2 : "Islamic students always have a sense of responsibility and integrity, in *Tahfidzul Qur'an* education, Islamic students are fostered to always maintain their memorization, and to see the Islamic student's commitment to the command to maintain *Tahfidzul Qur'an*, a *Juz* promotion test (UKJ) is carried out every time the student switch levels. For example, if you have finished memorizing *juz* five, then to move up to *juz* six, a *juz* promotion test will be carried out, the test material is taken from the first chapter to the fifth *juz*".
- K2 : "Establishing good communication with the students is very important, so as to form the students to be able to communicate properly and appropriately. Besides communication, Islamic students are accustomed to always praying to Allah SWT to ask for ease and strength in carrying out education, especially this prayer becomes a weapon for students to follow *Tahfidzul Qur'an*, and Islamic students are also always encouraged to always ask their parents. -Each of them prays for them to get the pleasure of Allah SWT. The last coaching is the *talaqi* method, meaning that in *Tahfidzul Qur'an* Islamic education the student before memorizing the *Qur'an*, the *mudaris* or *kiyai* reads first the letter to be memorized, then the Islamic student repeats the reading that has been read by the *mudaris* or *kyai* until correct. Indirectly, this *talaqi* forms the character of Islamic students to always obey the *mudaris* or *kiyai*".
- M3, M5, M6, W5 : "The guidance that is instilled in Islamic students from the first time they come to Islamic boarding schools is discipline. Discipline in time, discipline in learning, discipline in all activities. Once the importance of this discipline, Islamic students are always supervised or controlled 24 hours a day, so that Islamic students always do what has been ordered and leave what is prohibited by Islamic boarding school regulations. So that when the Islamic student has graduated, the Islamic student will be accustomed to a disciplined life".

The extract above shows that in Islamic boarding school education the character building is carried out not only with one type of formation, but also with various forms of coaching that are carried out continuously, and controlled for 24 hours. So that the coaching will become a culture for students, when it becomes a culture then it will automatically become a character that is closely attached to every Islamic student. This kind of coaching can only be done at Islamic boarding school educational institutions. With coaching like this based on research results, it can create a character leadership integrity.

3.2. Discussion

In this section, the researcher will discuss three things that are very important in shaping the character of a leader with integrity, namely coaching, habituation, and environmental integration. Researchers consider these three dimensions to be very closely related to one another, so they cannot be separated or eliminated, this statement is supported by previous research such as (Yan & Kember, 2003; Chang & Muñoz, 2006; Wiggan & Watson, 2016). The results of the study show that the three points conveyed starting from coaching.

The guidance on this Islamic boarding school is based on research starting with the guidance of *Tahfidzul Qur'an*. *Tahfidzul Qur'an* education is an education that must exist in every Islamic boarding school educational institution, because the Qur'an is a guide to life in the world and the hereafter for every Muslim (Sobirin, 2018; Tutuk Ningsih, 2019). The Qur'an is not only to be read, but must be memorized, know its meaning, and practice the contents of the content of the Qur'an (Islamic Ministry RI, 2008; Wahyuni & Syahid, 2019). Furthermore, in addition to fostering *Tahfidzul Qur'an*, Islamic students are also guided by the *ma'rifatullah* study which is directly led by the kyai. Then Islamic students are also given coaching in the form of learning that comes from books. This coaching will not have an impact effectively and efficiently if it is not carried out continuously or habitually (Ningsih, 2019; Wasilah, 2019).

Habituation is where an action is carried out continuously over a long period of time. Islamic student boarding schools are accustomed to boarding school regulations for a minimum of three years and a maximum of seven years. Actions that are used for a long time will form a strong character attached to every Islamic student (e.g. Umj, 1970; Bensaïd & Machouche, 2017; Tafsir, 2018). Habituation of Islamic students in Islamic boarding schools is identical to habituation with *Tahfidzul Qur'an* so that it has an impact on Islamic student discipline, because based on the research above it shows that Islamic students who have good *Tahfidzul Qur'an* abilities automatically must have a very good level of discipline. Another impact of habituation in *Tahfidzul Qur'an* education is to create a leader character and character of integrity. This guidance and habituation will be effective if it is carried out in every aspect of Islamic student life (Norhan & Sanjaya, 2016; Aqad et al., 2019).

The Islamic boarding school educational institution studied by the research is an education that is a boarding school type, meaning that Islamic students live in an Islamic boarding school environment. This Islamic boarding school has three environments, namely, the school environment, which is where Islamic students study general education and Islamic boarding school education (Raihani, 2012; Latif & Hafid, 2021). Then, the dormitory environment, in this environment Islamic students get knowledge from the mudaris related to religious knowledge in particular, such as *Tahfidzul Qur'an*, books, and *ma'rifatullah* studies. The last is the dormitory environment, in this environment Islamic students carry out independent learning activities, study with friends, learn while playing and so on (e.g. Syafe'i, 2017; Kitapci & Çelik Başok, 2021; Latif & Hafid, 2021). All forms of this discussion will be effective and efficient if the three environments can be integrated, so that all Islamic students' lives while at Islamic boarding schools can be in line with the national curriculum and Islamic boarding school curriculum in Islamic boarding schools, and in the end Islamic students have more study time. Finally, Islamic boarding school education through coaching can create leadership integrity.

4. CONCLUSION

Based on research results sourced from data, facts, media, and sources related to integrity. shows, integrity is needed, especially in terms of leadership. Many studies also state that it is very important for a leader to have integrity, but researchers have not found research related specifically to how to create integrity in a leader. Based on the results of this study, it shows that there is a strong change in the creation of leaders with integrity through the coaching system carried out at the Daarut Tauhiid and Daarul Qur'an Islamic boarding schools in Bandung. The formation of the character of a leader with integrity is carried out through the development of *Tahfidzul Qur'an* education. Coaching is carried

out 24 hours a day as long as the students are in the Islamic boarding school environment. Other coaching is also done by habituation, and the existing education in the Islamic boarding school is integrated into the three student environments, namely the classroom environment, the dormitory environment, and the Islamic boarding school environment so that coaching can be carried out in any environment where the Islamic students are located.

Based on this statement, the researchers provide recommendations. To overcome the gap that has occurred so far, which is related to leadership with integrity, the researchers recommend that this Islamic boarding school coaching system can be a model in shaping the character of Islamic students and students who are in Islamic boarding schools or in public schools. By making this Islamic boarding school education system a national education model, character building through coaching can be carried out effectively and efficiently, eventually giving birth to leadership with integrity in the future.

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