Improving the Quality of Education in Islamic Boarding School-Based Schools

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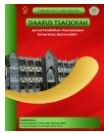Email: syafii@uqgresik.ac.id

Informasi Artikel	Abstract
                     Keywords: Quality of Education Schools Islamic Boarding Schools	*BP Ma'arif NU Assa'adah Junior High School is one of the schools that organizes the Islamic Boarding School-Based (SBP) program. In 2009, the Education Office appointed BP Ma'arif NU Assa'adah Junior High School to organize the SBP program, citing the school's readiness and its status as an Islamic boarding school. The focus of this research is the implementation of pesantren-based school education at BP Ma'arif NU Assa'adah Bungah Gresik Junior High School and efforts to improve the quality of pesantren-based school education at BP Ma'arif NU Assa'adah Bungah Gresik Junior High School. This research is qualitative in nature and employs a case study approach. The data collection techniques used in this study are participant observation, unstructured in-depth interviews, and documentation. The study's results demonstrate the development of several aspects of the SBP program at BP Ma'arif NU Assa'adah Junior High School, including curriculum development, facility and infrastructure improvements, human resource (HR) enhancements for both teachers and educators, education personnel, and students, and the enhancement of religious (spiritual) activities. Meanwhile, the focus of efforts to enhance the quality of education through SBP is on developing the curriculum, enhancing the quality of students, and improving the quality of teachers. The theoretical implications show that the Islamic Boarding School-Based Program will be considered good if it is able to integrate the school education system with the Islamic boarding school education system well, which will ultimately create educational outputs with character.*

INTRODUCTION

The era of globalization is marked by competition in quality, which requires all parties in various fields and sectors of development to constantly improve their competence. This underscores the significance of ongoing efforts to enhance both the quantitative and qualitative quality of education, enabling it to serve as a tool for shaping the nation's character. (Fathurrohman, 2015a, pp. 1–2)

Quality" is currently an ideal idea and a vision for many people and institutions. Indeed, maintaining and emerging victorious in a progressively competitive world within a progressively logical society necessitates quality. To understand quality, society has many different perceptions. Proposing the concept of quality evokes an image of everything that is good and perfect. Therefore, achieving this quality must be both challenging and expensive. This image is accurate, despite its lack of precision. (Syafi'i & Maulidiyah, 2023)

All well-organized educational components will support the quality of education. Some of these components include inputs, processes, and outputs, all of which require full support from those who play important roles in educational institutions. However, it is important to note that up until now, we have assessed the quality of education based on learning achievements, outputs

from excellent schools, and other factors. Students' internalization of religious values should supplement it. (Fathurrohman, 2015b, pp. 5–6)

Currently, an interesting phenomenon is emerging in the modern era of education: Indonesia is home to at least three established educational institutions: schools, madrasas, and Islamic boarding schools. Islamic boarding schools, despite their uniqueness, have successfully produced a generation of capable, moral, ethical, and independent individuals, earning recognition from the Indonesian people. Formal educational institutions have packaged and developed the Pesantren pattern and culture. During the development process, the three institutions formed a collaboration that synergizes with each other. Currently, the developing institutions often combine Islamic boarding schools and madrasas, a common and reasonable practice in society.

The next development could see the integration of Islamic boarding schools with general school institutions.(Taulabi, 2013, p. 12) Formal schools are examples of educational institutions that focus on academic intelligence factors even though they do not necessarily ignore spiritual or religious matters. However, the education system in formal schools places significant emphasis on students' intellectual intelligence achievements, which ultimately translate into various academic metrics. (Suhardi, 2012, p. 317)

Pesantren-Based Schools, which specialize in religious studies (tafaqquh fi al-din), aim to become public schools with Islamic characteristics. Their goal is to direct, guide, foster, and produce educational outputs that can develop intellectual (cognitive), attitude (affective), and life skills (motor) from an Islamic perspective. (Aknan, 2016)

Pesantren-Based Schools essentially aim to utilize and empower all school-owned resources through various processes and approaches, with the goal of achieving goals effectively and efficiently, while also reflecting the unique culture of Pesantren within the school environment. Islamic Boarding School-Based Schools (SBP) have introduced a new formulation that aims to address the rising moral standards of students. Through strategic organizational steps, SBP aims to produce graduates who are dependable in both general and religious sciences, and possess high moral standards as individuals. (Aknan, 2016)
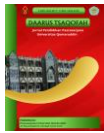
We expect this pesantren-based school to achieve these goals. Public schools that integrate with the pesantren education system will certainly be considered able to improve the quality of students, both in intellectuality, social life, and personal character. Gradually, the perception of low student morale in public schools will gradually diminish.

Pesantren plays various roles, including maintaining a high level of integrity with the surrounding community and serving as a moral reference for the general public. If the Islamic boarding school in Kyai can maintain its independence from outside intervention, these functions will remain intact and effective. (Moh. Khusnuridlo, 2006a, pp. 13–14)

As Islamic boarding schools reach their full potential, the community expects them to meet their needs effectively. Particularly, the "santri" community thrives in today's globalized world. and can be the best alternative in developing the character of the nation, which is experiencing this identity crisis. (Moh. Khusnuridlo, 2006b, pp. 21–22)

Schools and pesantrens each have their own unique curriculum and advantages. To accommodate this dichotomy, the Islamic Boarding School-Based School (SBP) model was born. SBP seeks to integrate the advantages of the school education system with the implementation of education in Islamic boarding schools. This step aims to help schools adopt and integrate the positive culture that children develop into a curriculum that encompasses various aspects of the school's educational process, specifically the learning process and management.

According to data from the Ministry of Education and Culture, the number of SBP members nationwide increased from 25 in 2008 to 302 by the end of 2015. The Pesantren, responsible for managing educational institutions, have undergone changes in response to community needs and

the impact of globalization. Islamic boarding schools are dynamic because they are able to adapt to the development of science and technology. SBP is a superior educational model that combines the implementation of the school system, which emphasizes the development of science and skills, with the implementation of the pesantren system, which emphasizes the development of religious attitudes and practices, thereby enhancing morality and fostering independence in life. (Musfah & dkk, 2017, pp. 2–3)

BP Ma'arif NU Assa'adah Bungah Gresik Junior High School has been implementing the SBP program since two years ago. Incidentally, this school also stands under the auspices of the oldest Islamic boarding school in Gresik Regency, namely the Qomaruddin Islamic Boarding School. Therefore, the integration between the school education system and the pesantren education system will undoubtedly be seamless. Its teaching staff comprises individuals with a pesantren background.

Based on this, the researcher is eager to carry out a study at BP Ma'arif NU Assa'adah Junior High School. The aim is to examine how the integration of the general education system and the primary education system shapes the educational structure there, with the hope of enhancing the school's educational quality.

METHOD

This study employs a qualitative research method, utilizing a case study approach, to explore real-life, contemporary limited systems (cases) or various limited systems (various cases). This is achieved through detailed and in-depth data collection, which involves various sources of information, including observations, interviews, documents, and various reports. Additionally, case descriptions are reported. The study employs observation, interview, and documentation methods. The researcher employs participant observation techniques, as it allows them to immerse themselves in the daily lives of the individuals or environments they are observing or using as a source of research data. In the interview stage, the researcher conducted interviews with the principal of SMP BP Ma'arif NU Assa'adah Bungah Gresik, Waka of Students, Waka of Curriculum, Waka of Public Relations, Waka Sarpras, BK Teachers and students of SMP BP Ma'arif NU Assa'adah Bungah Gresik. Regarding the documentation, the researcher reviewed documents pertaining to the establishment and execution of pesantren-based educational programs at BP Ma'arif NU Assa'adah Bungah Gresik Junior High School.

DISCUSSION AND RESULTS

Pesantren-Based Schools

In Indonesia, schools, acting as education providers, must view the national education system as an extension of the educational process, serving as a tool and goal to achieve the ideals of national education. The national education system offers guidance on the direction and management of national education.

The characteristics of the national education system are rooted in national culture based on Pancasila, which is a unity developed in an effort to achieve national goals, including school and out-of-school education paths. The performance of the education system may still contain many weak agendas in terms of the expected vision and mission. However, it is the duty and responsibility of policymakers to ensure consistency between the vision and mission and the educational goals and targets, as demonstrated by the operationalization of education implementation, particularly in school settings. (Sagala, 2017, pp. 13–14)

In order to achieve the goals and ideals of national education mentioned above, educational institutions or schools must meet eight national education standards (SNP) that must
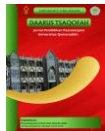
be improved in a planned and periodic manner, consisting of: 1). Content standards. 2). Process standards 3). Graduate competency standards. 4). Standards of education personnel. 5). Standards of facilities and infrastructure. 6). Management standard. 7). Financing standards. 8). Assessment standards. (Undang-undang, 2012, p. 20)

The term "pesantren" originates from the term "santri," where "pe" precedes it and the suffix "an" transforms it into "pesantren," signifying the residence of the students. (Dhofier, 2015a, p. 41) In this setting, students attend Islamic religious lessons. Similarly, Ziemek stated in Hariadi that the etymology of pesantren is pe-santri-an, which means "santri place". (Hariadi, 2015a, p. 9)
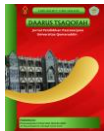
In addition, some people consider the origin of the word pesantren to be a combination of the word "sant" (good humans) and the syllable "tra" (like to help), meaning "a place where good human education occurs." Santri or students receive lessons from pesantren leaders (kiai) and by teachers (ulama or ustadz). The lessons cover various fields of Islamic knowledge. In today's world, the pesantren stands as the oldest Islamic educational institution, serving as a crucial defense for Muslims, a hub for da'wah, and a catalyst for the growth of the Muslim community in Indonesia. (Hariadi, 2015b, pp. 9–10)

In Islamic educational institutions known as Islamic boarding schools, there are key components that contribute to their unique identity. (Hariadi, 2015c, p. 17) Dhofier said that cottages, mosques, santri, classical book recitation, and kiai are the five basic elements of the pesantren tradition. This implies that a recitation institution will transform into a pesantren once it has evolved to include these five essential features. (Dhofier, 2015b, p. 79)

In the field, Hariadi observed that an Islamic educational institution must fulfill certain basic elements to qualify as an Islamic boarding school. The primary components of an Islamic boarding school are: (1) Kiai, (2) Mosque, (3) Santri, (4) Pondok, and (5) Teaching of Islamic religious sciences. We deliberately refer to the last element by using a more general name, rather than the term "classical books", as the practice of Islamic religious science teaching has evolved over time. Based on the books used as references, we observe two methods: first, using classical books, also known as "yellow books," and secondly, using Arabic books that are not considered classics. Islamic boarding schools that are salafiyyah (old) typically implement the first pattern, while those that are khalafiyyah (new/modern) typically implement the second pattern. (Hariadi, 2015c, p. 17)

Therefore, pesantren and schools have their own forms of curriculum and advantages. To accommodate this dichotomy, the Islamic Boarding School-Based School (SBP) model was born. SBP seeks to integrate the advantages of the school education system with the implementation of education in Islamic boarding schools. This step is intended so that the positive culture that develops in children can be adopted by schools and integrated into the form of a curriculum with various aspects of the educational process in schools, namely in the learning process and school management.

Therefore, pesantren and schools have their own forms of curriculum and advantages. The Islamic Boarding School-Based School (SBP) model emerged to address this dichotomy. SBP seeks to integrate the advantages of the school education system with the implementation of education in Islamic boarding schools. This step aims to help schools adopt and integrate the

positive culture that children develop into a curriculum that encompasses various aspects of the school's educational process, specifically the learning process and management.

As one of the Islamic education models, SBP employs a curriculum integration model that combines two curriculum models: the pesantren curriculum model and the school curriculum model. This curriculum integration model aims to develop human resources who are both religious and scientific, enabling them to play an integral role in society's social system.

Implementation of Islamic Boarding School-Based Education at BP Ma'arif NU Assa'adah Bungah Gresik Junior High School.

Books on educational theory explain that schools, in addition to households and society, are important factors. Although the three factors are grouped under the environment or include education, there are differences in the technical aspects of the implementation of education between them.

A school is an institution designed for the teaching of students under the supervision of educators (teachers). Schools are organizations. In order to achieve its goals, a good organization should divide its duties and responsibilities equally and properly, taking into account the determined abilities, functions, and authorities. (Aknan, 2016, p. 21)

The school emphasizes formal education. In schools, educational procedures have been arranged in such a way that there are teachers, there are students, there are lesson schedules that are guided by the curriculum and syllabus, there are certain hours of study time, and they are equipped with educational facilities as well as other equipment and regulations. The community environment emphasizes education on non-formal education, while the household environment is more oriented towards informal education.
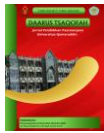
The school emphasizes formal education. Schools arrange educational procedures in a manner that includes teachers, students, lesson schedules guided by the curriculum and syllabus, specific study hours, and the provision of educational facilities, equipment, and regulations. The community environment emphasizes non-formal education, while the household environment is more oriented toward informal education.

Schools play a crucial role in shaping children's personalities, fostering the development of age- and intellectual-appropriate human beings who are skilled and responsible, thereby preparing the next generation to sustain their group or nation's existence and the culture that supports them. Schools carry out important social functions in specific combinations that must always be carried out. As the creators of social reality, schools not only work with students but also strive to provide quality performance for their teachers. (Syafi'i & Maulidiyah, 2023)

The school's main task and function is to continue, maintain, and develop community culture by forming students' personalities through the provision of knowledge and instilling values that support it.

The following actions are required to carry out the school's primary duties and functions:

1. Prepare plans and implementation of school programs supported by the available and possible budget.
2. The task involves coordinating and harmonizing school resources with school programs.
3. Carry out effective and efficient school management.

4. Carry out supervision and guidance.
5. Evaluate the achievement of targets.
6. Prepare school reports.
7. The responsibility lies in the regular execution of educational programs. (Aknan, 2015, pp. 75–76)

Schools require management for their implementation. School management involves leading and guiding the school's work as an organization to achieve its set educational goals. Therefore, the principles of school management that can be held are to obtain the most effective results through professional people referring to the vision and mission of the school by carrying out the management process, namely carrying out the main functions of the school program displayed by a manager or school leader as the person in charge of the school institution, teachers as the person in charge of learning services to students, and education personnel as the person in charge of educational technical services in schools who implement management functions, namely planning school activity programs, organizing school main tasks, actuating all systems in schools, and monitoring school performance. (Alda Eka Setiawati & Nilna Fadlillah, 2023)

In this modern era, a new idea has emerged that integrates school education with pesantren education. Schools and Islamic boarding schools each have their own unique curriculum and benefits. To accommodate this dichotomy, the Islamic Boarding School-Based School (SBP) model was born. SBP seeks to integrate the advantages of the school education system with the implementation of education in Islamic boarding schools. This step aims to help schools adopt and integrate the positive culture that children develop into a curriculum that encompasses various aspects of the school's educational process, specifically the learning process and management.

As one of the Islamic education models, SBP employs a curriculum integration model that combines two curriculum models: the pesantren curriculum model and the school curriculum model. This curriculum integration model aims to develop human resources who are both religious and scientific, enabling them to play an integral role in society's social system. SBP is a social fact that emerges from human awareness, the outcomes of thought processes, and discussions among various institutions, such as the Ministry of Religion, the Ministry of Education and Culture, the Centre for Educational Development (CERDEV), UIN Syarif Hidayatullah Jakarta, Islamic Boarding Schools, and Schools.

According to data from the Ministry of Education and Culture, the number of SBP members nationwide increased from 25 in 2008 to 302 by the end of 2015. The Pesantren, responsible for managing educational institutions, have undergone changes in response to community needs and the impact of globalization. Islamic boarding schools are dynamic because they are able to adapt to the development of science and technology. SBP is a superior educational model that combines the implementation of the school system, which emphasizes the development of science and skills, with the implementation of the pesantren system, which emphasizes the development of religious attitudes and practices, thereby enhancing morality and fostering independence in life. (Musfah & dkk, 2017, pp. 2–3)

The development of pesantren culture in school management closely mirrors the spirit of character formation among students and aligns with the character education policy of the national education system at this time. We seek integration so that every manager of
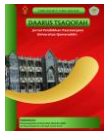
educational services in the Islamic boarding school environment embodies the character and culture of the pesantren in every management action. Not only does this serve as a mirror or role model for students, but it also instills the spirit or soul of the pesantren culture into every school management act.

In 2009, the Ministry of Education appointed BP Ma'arif NU Assa'adah Junior High School in Gresik Regency to organize the SBP program, citing the school's readiness and its affiliation with the Islamic boarding school. (Kepala Sekolah, n.d.) Therefore, the education office appoints schools to participate in this program, not the schools themselves. However, only junior high schools (SMP) operating under the auspices of Islamic boarding schools are eligible for this program.

Furthermore, the principal explained, "We deliberated the appointment together with the leadership and several teachers, and with permission and support from the Qomaruddin Islamic Boarding School Foundation, we finally accepted the program." Following this, a delegation from the ministry visited the school to confirm its readiness for the SBP program. Then, the ministry invited school representatives, including school leaders and foundation representatives, to Jakarta to participate in a workshop on the implementation of the SBP program. (Kepala Sekolah, n.d.)

The SBP program has been in operation for only five years. If the school decides to continue the SBP program, it will become an independent program. During the 5-year period, the school received financial support from the government to meet the needs of the implementation of the program. Finally, the program continues to be implemented at BP Ma'arif NU Assa'adah Junior High School to this day. (Kepala Sekolah, n.d.)

As time passed, the school once again received financial support from the government in 2018. The program is still receiving support from the government. The funds are allocated to develop several aspects that previously did not run well or have not been realized. (Kepala Sekolah, n.d.)

In the implementation of the SBP program, of course, there are several aspects that must be developed in relation to the integration process between school educational institutions and Islamic boarding school educational institutions, including: 1. Curriculum development. 2. Improvement of facilities and infrastructure. 3. Enhancement of human resources (HR), encompassing teachers or educators, education staff, and students. 4. Development of religious (spiritual) activities.

Efforts to improve the quality of school education based on the Islamic Boarding School of BP Ma'arif NU Assa'adah Bungah Gresik.

If someone says a school is of good quality in the context of education, it could mean that the graduates, the teachers, the buildings, and so on are all of high quality. To mark whether something is of quality or not, someone gives symbols with certain designations, for example, excellent schools, exemplary schools, pilot schools, and so on.

Generally, quality improvement refers to the comprehensive efforts of a system to guarantee that the produced product or service consistently aligns with the planned or promised outcomes. To put it another way, we can interpret quality improvement as the process of

consistently and sustainably determining and fulfilling management quality standards, ensuring satisfaction for consumers, producers, and other interested parties. (Thoha, 2013, pp. 75–84)

Three factors contribute to the low quality of education: the use of an educational production function approach in national education policies, inconsistent analysis inputs, and a centralistic approach to education implementation. The participation of the community, especially parents of students, in the implementation of education is very minimal. (Fathurrohman, 2015b, pp. 119–128)

To achieve the above goals, every educational institution must have the ability to plan, execute, and control a process that ensures the achievement of the quality of its graduates. Therefore, it is crucial to prioritize the development of a culture of education quality, the allocation of duties and responsibilities, adherence to the national education quality reference, the mapping of national education quality, and the establishment of an education quality information network. (Thoha, 2013, pp. 75–84)

Thus, the scope of improving the quality of education consists of;

1. The school must adhere to academic standards, ensure its quality level aligns with its objectives, maintain an up-to-date curriculum, and strive to achieve its curriculum goals.
2. The quality of learning is determined by various factors such as the quality and motivation of teachers, the attractiveness and relevance of subjects, the effectiveness of learning methods, school management, student responses, the development of student knowledge, and the competencies required for the required level.
3. The academic, administrative, and educational infrastructure service units provide teachers and students with high-quality service support.
4. The achievement level of students, the outcomes of formal assessments, the contentment of students with their academic progress, and the success of graduates in achieving their results and awards are all significant factors.
5. Research and other educational activities that are pertinent to the subjects taught are of high quality.
6. Stakeholder satisfaction level. (Thoha, 2013, pp. 75–84)

Schools, as modern educational institutions, exist to assist families and communities in meeting their educational needs. In this context, we expect schools to provide educational services that families and communities alone cannot provide. Various parties perceive and understand the school's function and the competence of its graduates in different ways as it develops.

The core role of schools is to provide learning services, as the quality of graduates greatly determines the achievement of each educational institution's goals. We can achieve the quality of graduates by ensuring the input components and processes involved in all services are of high quality (input-process-output). Therefore, in order to ensure the quality of graduates as expected, it is necessary to carry out quality assurance on various aspects that are seen as determinants of quality graduate products. Higher education, the workplace, and society at large all demonstrate the quality of these graduates.

BP Ma'arif NU Assa'adah, the organizer of the Islamic Boarding School-Based School (SBP) program, aims to enhance the quality of education at SMP by focusing on various aspects of the program's implementation. The program management strategy can be taken, including with the following steps: (Fathurrohman, 2015c, pp. 119–128)
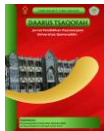
1. We empower school committees to enhance the quality of learning in schools.
2. We are empowering educators and education personnel, including teaching staff (teachers), school principals, guidance and counseling officers (BP), and office staff.
3. The school principals, teachers, and school committee members receive systematic training and assistance to enhance the quality of learning.
4. Ensure systematic and consistent supervision and monitoring of the implementation of learning activities in schools to identify various obstacles and problems and promptly provide necessary solutions or problem solving.
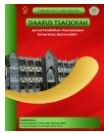
We oversee activities that directly assist each school in enhancing the quality of learning and renovating or building educational facilities and infrastructure, forming a dedicated team to manage these tasks while simultaneously offering support and supervision.

In the realm of curriculum development, the principal clarified that the primary focus is on subject development. The number of hours of religious subjects framed in the Islamic Religious Education (PAI) subject, which used to be only 2 face-to-face hours (JTM), is now increased, as is the number of JTM obtained at Madrasah Tsanawiyah. Guru Tahfizd 1 also echoed this sentiment.

The curriculum integration process primarily focuses on aligning the number of hours of religious subjects with those at Madrasah Tsanawiyah (MTs). Therefore, even though we are in junior high school, the SBP program allows us to apply the same portion of religious subjects as those taught in MTs. We use the same religious book here, which is published by the Qomaruddin Islamic Boarding School Foundation. The MTs in the YPPQ environment also use the same book. The development of these subjects includes:

1. Islamic Religious Education, previously a unit known as PAI, is now comprehensive. Therefore, there are distinct subjects such as Fiqh, moral beliefs, Islamic cultural history, and Al-Qur'an hadith.
2. Application of Arabic subjects.
3. The application of Ubudiyah subjects, which contain material on memorization of daily prayers and prayers in worship, as well as procedures for carrying out worship, among other things, is being implemented.
4. The application of NU-an subjects, because this school is also under the auspices of the Ma'arif NU Education Institute (LP. Ma'arif NU). Gresik Branch. (Kepala Sekolah, n.d.)
5. We use the BMKK mulok subject (Yellow Book Reading Guidance) to instruct students on nahwu-shorof. All classes implement the subject simultaneously at the 7th hour before the noble prayer. We select teachers with a pesantren background. Sheikh Muhammad Ma'sum bin Ali uses the Book of Amtsilatut Tashrifiyyah.
6. The self-development subject of reading and writing the Qur'an is currently being implemented. The Self-Development Subject of Reading and Writing the Qur'an still emphasizes reading because the students in this school are average graduates from public elementary schools who may not read the Qur'an. Many students need to improve their Qur'an reading skills. For the time being, the focus remains solely on reading the Qur'an. Once students demonstrate good and correct reading skills, they can further enhance their Qur'anic writing skills. The self-development subject is being implemented.

Reading and writing. We combine the Qur'an from grades 7 and 8 into one. Then categorize them according to their respective abilities based on the results of previous tests. Therefore, the

teacher will be able to determine what material to assign based on the student's ability. (Guru Tahfizd 1, n.d.)

Since two years ago, Tahfidz students have been developed at BP Ma'arif NU Assa'adah Junior High School. At the onset of its implementation, Tahfidz students were still enrolled in regular classes. However, during specific hours, students receive special subjects related to Tahfidz. Well, starting this year, Alhamdulillah, this school has been able to pioneer an independent tahfidz class for one class, no longer joining regular classes like the previous year. This is due to the high number of interested students this year, approximately 23. We hope that the independent Tahfidz class will continue to exist in the future. (Guru Tahfizd 2, n.d.)

The existence of entrepreneurial activities, which also serve as subjects, enhances students' skills. The existing skill activities involve teaching students how to make songkok. This year, we will initiate the development of tambourine-making skills, commencing from the second semester. (Guru Tahfizd 2, n.d.)

Facilities and infrastructure for religious activities and skills are also fulfilled to support these activities. As diverse activities evolve, we require sufficient educational facilities and infrastructure to facilitate their execution. In the library, books or religious reference books are added as support for this SBP program. (Kepala Sekolah, n.d.)
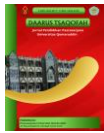
This SBP program includes activities aimed at enhancing the quality of teachers, such as workshops and Subject Teacher Deliberations (MGMP) activities. (Kepala Sekolah, n.d.) In addition, to meet the needs of human resources (HR) for educators and supervisors of activities, particularly in the religious field, it is necessary to recruit educators and supervisors who also possess a pastoral background and master religious materials. (Guru Tahfizd 1, n.d.)

Additionally, the implementation of SBP places a strong emphasis on improving the competence of students. At BP Ma'arif NU Assa'adah Junior High School, the level of student competence has significantly improved. This SBP aims to develop students' character.

Students develop certain habits that they incorporate into their daily behavior, both at school and at home. The habits that students develop include shaking hands with teachers before entering the classroom, participating in dluha prayer activities and congregational prayers, and showing respect for teachers by behaving politely both inside and outside of school. Of course, the development of numerous religious subjects in schools supports these habits. The increasing achievements of the students at BP Ma'arif NU Assa'adah Junior High School are a clear indication of this development. As expressed by the principal,

"In terms of achievements, for example, in the past we could only rank outside the top 10 in the National Science Olympiad (OSN), whose subjects were integrated with religion; now we are able to at least enter the top 10." Then, with the habit mentioned above, in the past, students who often went out without permission by climbing the wall fence to get out—now there are almost no more. There are still late students who do it. Currently, there are no students wearing bracelets or rings. (Kepala Sekolah, n.d.)

In more detail, Teacher Tahfizd 2 explained that several spiritual activities are held at SMP BP Ma'arif NU Assa'adah, including: 1. Reading prayers and asmaul husna in apples before entering class. 2. Congregational prayer in the school field. 3. Congregational prayer takes place at the foundation prayer room, followed by tadarus al-Qur'an. The school provides each student with one sheet of the Qur'an to read during the tadarus. (Guru Tahfizd 2, n.d.)

The Darusan Roving (Darling) activity, which takes place at the students' homes once a month, is another activity that takes place outside of school hours. The background of BP Ma'arif NU Assa'adah Junior High School holding a mobile Tadarus activity is First, BP Ma'arif NU Assa'adah Junior High School hopes that the mobile Tadarus activity will demonstrate its implementation, enabling the community to understand which school programs can enhance students' religious activities. Second, the school implements this program to cultivate students' active participation in the community. Thirdly, the school has committed to a program that aims to equip every graduate of SMP BP Ma'arif NU Assa'adah with the ability to read the Qur'an accurately and correctly. Fourthly, the mobile darusan serves as a platform for learning and talent distribution, enabling students to participate as MCs (Master of Ceremony), Qiro'ah, and Albanjari readers, all of which contribute to the event's content.

The students continue to practice the habits outlined above in their respective homes. This is due to their familiarity with the practice from their school days. Generally, students' spiritual development is improving, but there are still some students who require additional guidance.

To supplement daily supervision of students at home, the school also provides a liaison book to their parents. The book includes a report from the student's parents detailing their involvement in prayer and Qur'anic recitations. The homeroom teacher receives the liaison book at the end of each month. The purpose of this is to regularly monitor students, both at school and at home. (Kepala Sekolah, n.d.)

To publicize the enhancement of education quality through the SBP program, SMP BP Ma'arif NU Assa'adah utilized social media platforms like Instagram, Facebook, and YouTube to introduce the program to the public. The school also developed a website and blog to introduce itself to the public. Additionally, the school engages in school marketing by leveraging alumni networks that span multiple schools and regions. (Guru SMP BP Ma'arif NU Assa'adah, n.d.)

CONCLUSION

The Islamic Boarding School-Based Program (SBP) is a program held in collaboration between the Ministry of Religious Affairs, the Ministry of Education and Culture, the Centre for Educational Development (CERDEV), UIN Syarif Hidayatullah Jakarta, and Islamic Boarding Schools and Schools. In 2009, the Education Office appointed BP Ma'arif NU Assa'adah Junior High School in Gresik Regency to organize the SBP program, citing the school's readiness and its affiliation with the Islamic boarding school. The SBP program has been in operation for only five years. If the school decides to continue the SBP program, it will operate as an independent program. In the implementation of the SBP program, there are several aspects that have been developed, including: 1. Curriculum development. 2. Improvement of facilities and infrastructure. 2. Enhancement of human resources (HR), encompassing teachers or educators, education staff, and students. 3. Development of religious (spiritual) activities.

At BP Ma'arif NU Assa'adah Junior High School, efforts are being made to enhance the quality of education through the implementation of SBP. 1. The curriculum is being developed to provide the same number of face-to-face hours for religious subjects as Madrasah Tsanawiyah. 2. Developing the quality of students through the habituation of religious activities and the development of students' skills, with the aim of creating students with strong character traits. 3.
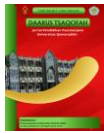
Improving the quality of educators with various workshops and subject teacher deliberation forums (MGMP).

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