EXPLORING ISLAMIC EDUCATION LEARNING BASED ON BOARDING SCHOOL IN BUILDING STUDENTS ETHIC AT ISLAMIC JUNIOR SCHOOL AL-ISLAH, MAROS

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Abstract: This research is qualitative research with pedagogic, sociological, and theological approaches. The research location was at the IT Al-Ishlah Maros Middle School, as informants in this study the chairman of the foundation, school principal, teachers, hostel supervisors, students, and parents of students. Based on the findings of the study, Islamic Boarding School-based learning at SMP IT Al-Ishlah is divided into two formal and informal. Then the role of PAI learning is fostering student morals, among these roles are fostering morals in loving the environment, making students have disciplined morals, getting used to behaving politely, increasing religious understanding, getting used to independent behavior, and making students with honest character.

Keywords: PAI Learning, Islamic Boarding Schools, Student Morals

INTRODUCTION

Education in Islam is an obligation that must be carried out by every human being, which aims to achieve happiness in the world and the hereafter because these two things can only be achieved with knowledge. On the other hand, education aims to grow and develop every potential that is naturally possessed by humans, both physically and spiritually in humans. Education is also an effort made by humans to fulfill their basic right, namely knowledge, along with the development of knowledge possessed by humans who are increasingly advanced in this modern era, education has a very large role to play in meeting educational standards by human needs because without good education it is impossible for humans to achieve their desire to live in a prosperous, happy, advanced and civilized life in accordance with their concept of life.

The state is then present to provide guarantees to every citizen to get a proper education under the mandate of Law Number 20 of 2003 concerning the National Education system, in article 5 regulates the rights and obligations of citizens in obtaining education which states that:

1. Every citizen has the same right to obtain a quality education.
2. Citizens who have physical, emotional, mental, intellectual, and/or social disabilities have the right to obtain special education.

3. Citizens in remote or underdeveloped areas as well as indigenous peoples are entitled to special education services.
4. Citizens who have the potential for intelligence and special talents are entitled to special education.
5. Every citizen has the right to the opportunity to improve lifelong education.

Then in general national education aims to develop potential and form identity following dignified national civilization which aims to educate the nation's life, as well as optimize the abilities of students so that one day they become human beings who have great religious spirituality, noble character, are physically and spiritually healthy, competitive, highly dedicated, quality intelligence, independent and responsible. To actualize the goals of national education, the government then prepares optimal educational facilities for all levels of education, both formal and non-formal, then accompanied by an adequate curriculum so that people can enjoy the nuances of proper education. One of the goals of national education is to direct students to have great religious spirituality as a religious country, so then religious education, especially Islam, is very urgent in advancing a nation and state. Therefore, the purpose of Islamic religious education in schools, both formal and non-formal, aims to develop and improve the quality of faith and piety to Allah SWT through the provision and guidance of insight, appreciation, application, and practice of students about Islam religious values so that one day they become a Muslim who continues

to grow in terms of faith, obedience, piety to Allah SWT. More than that, Islamic religious education has the main objective, namely the formation of the character of a Muslim, namely a character whose entire behavior is always imbued with the values of Islamic teachings.

The development of the world of education in this modern era has led to various creative management of educational institutions, both government and private so that the nuances of education remain in line with the times. students within a certain time so that they can get lessons outside of formal hours.

Boarding School is a pesantren concept whose system is more modern, combining regular learning and learning with an Islamic nuance, while Islamic boarding schools are educational institutions that specialize more in lessons that lead to Islamic religious knowledge, while the demand and desire of the community, in general, want their children to understand religious knowledge but also have general knowledge in living life in this world, it is on this basis that the management of educational institutions establishes a boarding school system which then integrates traditional and modern education systems so that national education goals can be realized.

The presence of the Boarding School following the current circumstances and conditions of youth, promiscuity, drugs, fights, game addiction, and various negative things that infect the younger generation in today's modern era. So then it is necessary to hold a process of mentoring and directed

guidance aiming at the formation of positive student traits and characters. Boarding School certainly answers this problem which is also in line with the hopes of every parent who wants their children to be successful in this world and the hereafter

Based on the phenomenon that the researcher explained above, the researcher is interested in conducting research at educational institutions in Maros Regency that implement the Boarding School system.

LITERATURE REVIEW

The journal entitled "Learning Enhancement Strategy Through Boarding School Management (Case Study at SMP 'Aisyiyah Boarding School Malang)" was written by Achmat Mubarok, Yudharta University, Pasuruan. The contents of the journal are an improvement in the quality of the learning process through the Boarding School management system which is then focused on strategies for developing the quality of learning, as well as what are the supporting and inhibiting factors in the implementation process at SMP Aisyiyah Boarding School Malang, then in education management activities to support implementation and also progress in the educational process, starting from planning, then organizing, implementing, and evaluating which aims to support implementation in learning.

The similarities with the researchers above are what is the role of the Boarding School in learning, while the difference with the researchers in this journal is that they focus more on boarding school management, while the

researchers place more emphasis on the role of Boarding Schools in improving Islamic learning outcomes to shape student character.

Concept Study
 A. Islamic Religious Education
   1.   The definition of Islamic religious education

has various meanings according to the origin of the word education itself. The existence of this difference arises because of the many terms in the Al-Qur'an and Al-Hadith which explain the word (kalimah) of education or teaching which is the main source of reference for Islamic education. In the First International Conference on Islamic Education in Mecca in 1977, there were at least four (4) terms used to describe the meaning of education, for example, tarbiyah, ta'dib, ta'lim, and riyadhah. The following is an explanation of the 4 sentences;

a. Al-Tarbiyah

Many definitions of Tarbiyah are found in Arabic literature which linguistically means education or teaching. However, in terms of terms, it can be seen from several definitions of tarbiyah put forward by experts, including:

Al-Maragi in his commentary book al-Maraghy, juz V. mentions the meaning of Tarbiyah namely

"accompanied by affection, gentleness, wise concern and delight; not boring"

Whereas Al-Qurtubi defines tarbiyah by identifying ar-rabb which means the owner, the master, the most repairing, the

most controlling, the most transforming, and the most fulfilling (al-Qurthuby, the: 15).

Meanwhile, according to Abdurrahman Al-Nahlawi, linguistically Tarbiyah comes from three (3) root words, namely:

a) First Raba – Yarbu, which means to increase or grow. This is in line with the word of Allah SWT in the Al-Qur'an, Surah Al-Rum, verse 39.

b) Second, comes from Rabiya-Yarba, which means to be the basis, and

c) Third, rabba-yarubbu, which means repairing, controlling affairs, demanding, guarding, and maintaining. This understanding can be seen in the Qur'an, Surah Al-Isra, verse 24

From some of the understandings of these experts, the word tarbiyah has a narrower meaning than education and teaching which focuses on the dimensions of teachers and students which includes the essential knowledge of intelligence alone but also gives the meaning that tarbiyah contains elements of the owner of knowledge that is supremely governing. maintain, and keep human life running smoothly.

a. Al-Ta'dib

Understanding the word Ta'dib linguistically is the masdar form of the word addaba, which means recognition and recognition that is gradually instilled in humans about the proper places of everything in the order of creation in such a

way as to lead to the recognition and recognition of Power and The majesty of God in the order of being and existence.

قَالَ عَبْدُالله﷽ رَضِىَ الله عَنْهُ﷽ قَالَ رَسُولُ الله ﷺ إِنَّ الله أَدَّبَنِى وَأَحْسَنَ أَدَبِى

Means :

> "Abdullah said: Rasulullah ﷺ longed: indeed Allah has educated me and has improved my education"

Therefore, the Naquib covered that the use of the term Ta'dib was more proportional than the term Tarbiyah to refer to the term Islamic Education

a. Al-Ta'lim

The word ta'lim is often found in the Qur'an and Sunnah. Among them is the word ta'lim used by Allah to describe the names found in the universe for the Prophet Adam as. (QS. al-Baqarah (2): 31) teaches people about the Qur'an and bayan (QS. ar-Rahman (55: 2), 110), prohibits the interpretation of dreams (QS. Yusuf (12): prohibits how to make armor to protect the body from harm (QS. al-Anbiya '(21): 80), prohibits magic (QS. al-Kahf (18): 65), prohibits the Bible, Torah, and The Bible (QS. al-Maidah (5): 101), prohibits something that is not yet known to humans (QS. al-Baqarah (2): 239), prohibits revelations from Allah (QS. at-Tahrim (65): 5).

Therefore, the word ta'lim in several verses of the Qur'an proves a teaching system, which is to express something in the form of science, wisdom, contents of the scriptures, inspiration, things that humans have not yet

understood, ancient knowledge, names, and formulas. formulas related to the universe, and so knowing that is forbidden as well as magic. Noble knowledge both taught through the ta'lim method through Allah SWT, angels, and prophets

a. Riyadh

The word riyadhah comes from the word ar-Riyadh which means practice. The goal is a spiritual practice to cleanse the soul by extinguishing the desires of the body (body). The method used is by carrying out spiritual cleansing of anything other than Allah, then fulfilling his spirituality with worship, good deeds, memories, and commendable morals. Devoting oneself completely to Allah SWT is the key to the success of riyadhah, which is voluntarily accepting whatever is bestowed by Allah SWT. Ibn Araby defines riyadhoh as moral development, namely a system of purifying the spirit from things that are not worthy of the spirit itself. Besides using the word riyadhoh, Sufism scholars also use the word mujahid. However, the word mujahid for some scholars such as Imam al-Qusyairi is part of the maqamat.

1. Legal Basis of Islamic Religious Education

a. Juridical basis

The legal umbrella for the implementation of religious education originates from legislation that can become the legal basis for formally organizing religious education in schools. The main basis, is the basic philosophy of the Pancasila State, the first precept; Belief in the one and only God.

b. constitutional Basis,

namely the 45th Constitution Chapter XI article 29 paragraphs 1 and 2 which reads:

a) The state is based on Belief in the One and Only God;

b) The state guarantees the freedom of each citizen to embrace their religion and worship according to their religion and belief.

c) Basis of implementation.

As stated in RI Law Number 20 of 2003 concerning SISDIKNAS Article 30 Number 3 religious education can be held in formal, non-formal, and informal education channels. And contained in article 12 No. 1/a every student in each education unit has the right to receive religious education by the religion he adheres to and is taught by educators

a. Basic Religion

The basis of the religion in question is the basis that originates from the guidance of Islamic religious teachings which are based on the Al-Quran and Hadith. It is on this basis that Muslims are obliged to carry out Islamic religious education. This is in line with the word of Allah in Q.S At-Taubah/9: 122 as follows:

وَمَاكَانَ المُؤْمِنُونَ لِيَنْفِرُوا كَآفَةً فَلَوْلَانَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوافِيْ الدِّيْنِ وَلِيُنْذِرُوا قَومَهُمْ إِذَارَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Means:

"It is not proper for the believer to go all (to the battlefield). Why not go from each class among them some people to deepen their knowledge of religion and to warn his people

when they have returned to him so that they can take care of themselves." (Q.S At-Taubah/9: 122)

1. The Purpose of Islamic Religious Education

Ali al-Jumbulati, in his writings, divided the goals of Islamic education into two basic things, namely:

1) Religious Purpose

One of the goals of Islamic religious education is to give birth to a devout Muslim in carrying out his obligations to his Lord with true religious knowledge by the instructions of Allah SWT. The purpose of religious education is to bring a servant to his Lord through the instructions in the holy book which explain the existence of rights and obligations, circumcision, and what is Fardhu for a person who is already a mulatto. Of course, this goal gives a more directed meaning, namely guiding the straight path so that every individual Muslim is able to carry it out with full sincerity throughout his life and his relationship with human society goes according to human nature.

1) Worldly goals

The aim of Islamic education for worldliness is directed at pragmatic work, or for preparing children to live life in this world with the hope of a better future. According to Arifin, the aim of Islamic education is to direct encouragement toward human ability to exploit and utilize the potential that exists within himself, society and the surrounding natural resources for the benefit of living in this world and in the hereafter. The basics that Islamic education

wants to achieve are transcendental to the hereafter by placing ideas that lead to elements of worldly values as facilities.

1. The scope of Islamic Religious Education

    1) The relationship between humans and their creator, namely Allah SWT

    2) Human relations with fellow human beings.

    3) Human relations with himself.

    4) Human relations with other creatures and the environment

A. Boarding School

1. Definition of Boarding School

    The definition of boarding school comes from the English word consisting of two words namely boarding and school, boarding means boarding school and school means school, this is absorbed into Indonesian to give birth to boarding schools. Dormitories are lodging houses for students, teachers, staff, and so on, while boarding houses are living together in a building or house.

2. The history of the birth of Boarding Schools in Indonesia

    The emergence of the Boarding School concept in Indonesia around the 1990s was based on this in the community, anxiety began to emerge because some people thought that the condition of the younger generation at that time was divided into 2 groups. The first group considered it too extreme to study religion in Islamic boarding schools and the second group considered it too worldly for education in public schools. So we need a concept that must be a mediator between the two conditions. It is on this basis that the

Boarding School concept was born which brings together the educational patterns of Islamic boarding schools and also public schools. This boarding school has become the answer related to the pattern of education in Indonesia which is not comprehensive and holistic.

With the presence of the Boarding School concept as a whole, the essence of education will be achieved, namely, to become superior human beings in every field of life, which is based on devotion to God Almighty, habelum minnaAllah wahbelum minannas go hand in hand.

1. Purpose and benefits of Boarding School

If we look at the objectives of the Boarding School system, it is almost the same as the goals of Islamic boarding schools, because one of the underlying causes for the birth of the Boarding School is the renewal of the Islamic boarding school system. There are 2 main objectives of the pesantren being founded: first, the pesantren was founded to answer the response to the situation and social conditions of the community which are currently facing the collapse of the moral foundations. Second, Islamic boarding schools were established to broaden information related to Islamic teachings universally throughout the archipelago with the character of pluralism, both from the elements of belief, culture, religion, and social society.

A. Akhlaq

Morals in language come from Arabic which is the plural form of the word "khuluqun" which means character, temperament, behavior, or character. Derived from the word

khalaqa which means to create. In line with the word Khaliq (creator), creature (created), and Khalq (creation).

The similarity of the origin of these words shows that morality is fulfilled by the understanding of the creation of similarities between the desires of Khaliq (God) and the actions of creatures (humans). Or in another sense, every person's actions towards other people and likewise in their environment can contain moral values if the action is in accordance with the will of Khaliq (God). Based on the etymological understanding above, morality is not only a rule that regulates the behavior of relations between human beings but also a norm that regulates the relationship between humans and God and likewise towards the universe even so that harmony and order can be created. Based on the three definitions cited above, it can be understood that morality is a trait that is imprinted in the soul of every human being, so that he will be born automatically when needed, without requiring prior thought or consideration, and does not require outside assistance.

Morals are actions or human behavior that are embedded in the soul of every human being to measure good or bad human actions based on the words of Allah SWT or the hadith of the Prophet Muhammad ﷺ. Meanwhile, according to experts, including Imam Al-Ghazali said: Morals are actions that are embedded in the soul that gives birth to various behaviors easily and easily, without requiring further thought and consideration.

RESEARCH METHOD

This study uses qualitative research methods with a field research approach (field research) to get an overview and understanding related to an event, social conditions, morals, religion, and one's thoughts to get an explanation that leads to a conclusion.

There are several research approaches used in this study including 1) Pedagogic with the aim of this study to describe the Boarding School system in the practice of Islamic Religious Education learning. 2). Sociology to describe the existence of secondary education institutions that use the Boarding School system with the status of a private school that is not a state status, namely about the process of Islamic education in fostering student morals. 3) theological uses normative theology, the normative theological approach is religious in terms of its basic and original teachings from God, referring to the Qur'an which concerns Islamic religious education in moral development. 4) psychological researchers use a psychological approach to find out the perceptions, opinions, or responses of students, parents, teachers, and education staff

Data collection techniques in this study used three approaches, namely observation guidelines, documentation, and interviews as sources of informants the researchers were the heads of foundations, school principals, teachers in the field of Islamic education studies, hostel supervisors, and student representatives.

RESULTS AND DISCUSSION

A. Boarding School-based PAI learning at SMP IT Al-Ishlah

The application of the Boarding School-based PAI learning model at SMP IT Al-Ishlah is divided into two parts, namely:

1. Formal Learning

This learning is carried out in classrooms within the student dormitory complex, conducted in the morning starting at 10.00 am to 15.00 hours with subjects adjusting the Ministry of Religion curriculum with additional general lessons including Science, Mathematics, English, Indonesian, SKI, tahfidz, Arabic, adab, fiqh, hadith, aqidah

2. Informal Learning

Informal learning or commonly called dormitory activities are activities that are carried out after the Asr prayer until students return to the dormitory to rest and continue with the dawn prayer. Informal learning programs are curricula regulated by foundations that include an Islamic religious nuance curriculum and a self-development curriculum. This is in line with what has been expressed by one of the Ustadz Sahril hostel supervisors who revealed that:

> "The activities of the younger students in the dormitory are divided into two, namely self-development activities in the form of sports, self-defense which is called PERBEDAS (Al-ishlah Self-Defense Association), Muhadharah (lecturing practice), Arabic (Mufradat), and religious learning such as studies Hadith, Fiqh studies, Islamic history studies, Tahfidz, adab studies, dhikr. All these activities must be followed by every student.

Informal activities are divided into several sections, including in the morning with tahfidz material (Murajaah) followed by Tahfidz (depositing memorization). In the afternoon of sports, Arabic mufradat, PERBEDAS (Al-Ishlah Martial Arts Association), clean Sunday. Activities at night include tahfidz, listening to Muhadah, lail prayers, memorizing mufradat, and listening to muraja'ah hadith studies.

B. The role of boarding school-based PAI learning in fostering student morals at IT Al-Ishlah Middle School

the role of Boarding School-Based PAI learning in Fostering Student Morals at Al-Ishlah IT Middle School. Among these roles are:

1. Fostering morals in loving the environment

One of the roles of PAI-based learning in Pondok Pesantren is fostering morals to love the environment through understanding the concept of morals towards the environment through the study of hadiths and verses of the Qur'an which explain the glory of humans when caring for the environment, as well as the threat of Rasulullah, SAW to humans who destroy nature, even several hadiths must be memorized regarding morals towards nature or the environment among the hadiths that are memorized:

قال رسول الله صلى الله عليه وسلم ما من مسلم يغرس غرسا أو يزرع زرعا فيأكل منه طير أو انسان أو بهيمة إلا كان به له صدقة

Means:

Rasulullah SAW said, no one from among Muslims grows plants or plants (sows) seeds, then birds or livestock eat (fruit) of the plant, except for him getting the reward of alms (HR. Bukhari, Muslim, and Tirmidhi, from Anas)

In its application, the coach directs all students to take care of the plants in the dormitory environment and always maintains the cleanliness of the dormitory, rooms, and school environment and dedicates one day to volunteer work cleaning the environment

This was expressed by a student named Kholis Saleh Hamsa class IX.A3. He said:

"We are always reminded by the hostel supervisors to always maintain cleanliness, be it clothes, dormitories, and the school environment. Every time the coaches will always go around monitoring our cleanliness, so every Sunday we work to clean up the environment."

2. Making students have a disciplined character

The role of PAI learning through discipline morals that researchers found among disciplines at bedtime so that they get used to waking up to perform the Lail prayer before the dawn prayer, as well as the discipline of storing things according to their place, discipline in terms of depositing Al-Qur'an memorization according to a predetermined time, discipline to obey the rules that have been mutually agreed upon between the foundation, supervisors, and students in carrying out the learning process with the Islamic boarding school system.

3. Get used to behaving politely

The politeness morals implemented through the Boarding School system are a combination of politeness based on religious reflections and politeness based on cultural elements. whether there are people inside or not, the habit of visiting friends who are sick in different rooms, speaking politely to teachers, coaches, and older people, as well as to dormitory friends. While from cultural elements such as feeling the word "IYE" when asked, saying the word "TABE (Tabe means excuse me in Makassar)" when passing in front of an older person or someone who is sitting, and not using the word "YOU" when talking to other people. This politeness value becomes a habit for students in the Islamic boarding school program.

From the researcher's interview with one of the coaches, Ustadz Sahril. He said:

> "One of the things that concern us as coaches in the hostel is politeness because it is very difficult to get used to students, especially new students because they bring habits that they have been doing in their family and community environment."

4. Increase understanding

As a school with an Islamic nuance by adopting a boarding school or boarding school system, a religious character is a superior program and a major part of the school's vision and mission, so religious activities are given the most priority. Among these activities is the collective remembrance which is carried out by all students every day before the evening prayer, which is usually done for 20 minutes before the evening call to prayer is echoed of course

with the hope that they can draw closer to Allah by mentioning Allah's names so that the actions and actions of students always reflect religious values, next is memorizing the verses of the Koran which are also required to be done every day after the morning prayer until 9.30 am, similar to remembrance, memorizing the Koran is also a stronghold for students to behave well because people who memorize the Qur'an will protect themselves from bad behavior so that their memorization is not lost, guard against saying impolite words and other bad words, and not lie.

5. Get used to independent behavior

The researcher also found several behaviors that reflect independent morals, including students washing their clothes and dishes, folding and arranging their clothes, only getting directions from the hostel supervisor, how to wash clothes properly, drying clothes so they don't get confused with their friends' clothes, storing clothes in the place that has been provided, making their beds, tidying up school equipment, getting used to getting up at dawn, getting used to preparing daily equipment, getting used to following dormitory rules independently.

In an interview that the researcher conducted with a class VII.A3 student named Alif Mansur, he said:

> "Alhamdulillah, since I lived in the dormitory I have been able to wash my clothes, dry my own he's, makes my bed, school equipment, and so on. alone"

1. Instilling the values of honesty

The last thing the researchers found through observation was the character of honesty, the character of honesty is the most severe behavior and requires a long process to become a new habit for students, especially new students who live in dormitories. Because bad morals, especially lying, which are habits in everyday life, are carried over into dormitory life, it's no wonder that many new students complain about losing things and wearing things that don't belong to them. This bad habit must be changed with the new habit of living in a hostel with the values of honesty, so the main thing that must be done by the supervisor of the hostel is to get used to asking permission if you want to use something that doesn't belong to you, even if it's just a spoon. Motivating with arguments about honesty and reminds of God's threat to people who like to lie, this is done when studying hadith or adab books. Honest behavior also begins to be instilled in the learning process in class, so that they do not cheat when doing assignments given by the teacher.

The results of this researcher's observations were corroborated by the supervisor of the Ustadz Sahril hostel who said:

> "During my time as a coach, the most difficult thing for us to face related to student morals is honesty, some student items are missing. The most common is wearing things that don't belong to them, especially sandals and toiletries, so we do all we can as coaches and senior brothers to instill an honest attitude, starting from studying hadith, studying etiquette, punishment if someone is caught using a friend's stuff without permission, what If someone steals his

friend's things, the punishment will be even more severe."

C. The morals of students at SMP IT Al-Ishlah through the boarding school system

As in the previous researcher's presentation through observation and interviews that the researcher explained above, several things become a reference for researchers to determine student morals with the Boarding School system at SMP IT Al-Ishlah. Among these morals are:

a. Care for the environment

The PAI learning program with the Boarding School system will form environmental awareness, including:

1) Love cleanliness even without having to be ordered again
2) Do not harm animals by torturing them

b. Morals in discipline

The PAI learning program with the Boarding School system also fosters student discipline, including:

1) Get up at dawn without having to be woken again
2) Prepare your clothes and school equipment
3) Keep things in their place
4) Sleep at a set time
5) Obey the rules that have been made
6) Deposit memorization on time
7) Do not leave the hostel without permission

c. Religious morals (Religious)

Among the morals related to religion or worship from the PAI learning program with the Boarding School system include:

1) Dhikr every day
2) Read the Koran every day
3) Pray before and after eating and studying
4) Pray in a congregation on time
5) Know the hadiths related to worship and morals and immediately practice them

d. Polite Morals

The morality of decency is reflected in 2 things related to the Islamic religion and customs in society ('Urf) including:

1) Say hello every time you meet someone
2) Greeting guests with polite language
3) Say hello every time you enter the room
4) Using the word "WE" when talking to anyone
5) Using the word "IYE" when asked or ordered
6) Using the word "TABE" we pass in front of someone who is sitting or an older person.

e. Honesty morals

1) Don't wear things that don't belong to you
2) Do not take other people's things (stealing)
3) Do not hide items that are prohibited from entering the hostel
4) Admit if you have done something wrong or dare to take responsibility
5) Do not cheat during tests or exams

f. Independent morals

The spirit of independence reflected in the Boarding School program includes:

1) Prepare your school equipment
2) Wash your clothes
3) Make your beds

CONCLUSION

Based on the results of research on Boarding School-Based Islamic Religious Education Learning in Fostering Student Morals at SMP IT Al-Islah Maros, it can be concluded that:

1. Boarding School-based PAI learning that has been implemented at Al-Islah IT Middle School is applying the PAI learning model with the Boarding School system (dormitory) and the Ministry of Religion's standard PAI curriculum taught in class

2. The Role of Boarding School-Based PAI Learning in Fostering Student Morals at SMP IT Al-Ishlah is quite maximal. This can be seen from the several roles of PAI learning in shaping student morals including Morals towards the environment, Honesty, Discipline, Religion, Politeness

3. Student Morals at SMP IT Al-Ishlah Maros. The Boarding School-based PAI learning process implemented at IT Al-Ishlah Middle School forms student morals. Among these morals are love for cleanliness, love for animals and animals, discipline for waking up for other prayers, discipline for

preparing clothes and school equipment, discipline for always sleeping on time, discipline for always depositing the memorization of the Qur'an, getting used to remembrance every day, getting used to praying before and after studying, the behavior of congregational prayers on time, polite behavior in greeting, speaking polite behavior, getting used to saying greetings, ethical behavior (using the word "iye"), ethical behavior (using the word "Tabe"), honest behavior by getting used to not using things that do not belong to them, honest behavior not to bring items that are not allowed to be brought into the hostel, honest behavior to admit mistakes or dare to take responsibility for the mistakes they do, Honest behavior not to cheat saa t repetition, independence with the habit of preparing school equipment, the other independent is getting used to washing your own clothes.

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