



An Overview of the Strength of Implementing Democratic Values in an Islamic Boarding School Atmosphere

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Abstract

This study aims to explore and describe the power of implementing democratic values in the atmosphere of the Darul Istiqomah Islamic boarding school in Padangsidempuan City. This study uses case study research with qualitative characteristics. The process of collecting data in this study through observation, in-depth interviews, and documentation studies. The results of the study show: An overview of the strength of implementing democratic values in the atmosphere of the Darul Istiqomah Islamic boarding school in Padangsidempuan City, Learning design activities, Learning process activities, Socializing activities and activities in the dormitory, Monthly activities and students' days, Civics Learning Activities, Ta'awun activities, Learning activities on fiqh and Ahklak materials, Activities giving sanctions or punishments, Flag ceremony activities and PHBN, Social and cooperation activities, Pencak Silat extracurricular activities and others.

Keywords: Implementation, Democratic Values, Islamic Boarding School.

Abstrak

Penelitian ini bertujuan untuk menggali dan mendeskripsikan kekuatan penerapan nilai-nilai demokrasi dalam suasana pondok pesantren Darul Istiqomah di Kota Padangsidempuan. Penelitian ini menggunakan penelitian studi kasus dengan karakteristik kualitatif. Proses pengumpulan data dalam penelitian ini dengan cara observasi, wawancara mendalam, dan studi dokumentasi. Hasil penelitian menunjukkan: Gambaran kekuatan implementasi nilai-nilai demokrasi dalam suasana pondok pesantren Darul Istiqomah Kota Padangsidempuan, Kegiatan Rancangan Pembelajaran, Kegiatan Proses Pembelajaran, Kegiatan Sosialisasi dan Kegiatan di Asrama, Kegiatan Bulanan dan Hari Santri, Kegiatan Pembelajaran PKn, Kegiatan Ta'awun, Kegiatan Pembelajaran Materi Fiqh dan Ahklak, Kegiatan Pemberian Sanksi atau Hukuman, Kegiatan Upacara Bendera dan PHBN, kegiatan sosial gotong royong, ekstrakurikuler pencak silat dan lain-lain..

Keywords: Implementasi, Nilai Demokrasi, Pesantren.

INTRODUCTION

Islamic Boarding Schools are religious, educational institutions that cannot be separated from the life of the Indonesian people, who are considered a religious nation. The role of Islamic boarding schools is to foster moral values, love for the motherland, and spirit.¹ The Islamic Boarding School Law passed on October 16, 2019, encouraged Islamic boarding schools to advance various aspects such as the economy, education, social affairs, religion, and others in Indonesia. The Islamic Boarding School Law has positively and negatively affected the developing Islamic boarding schools as *local geniuses* in Indonesia. The advantage is being able to bring *pesantren* in a clearer direction. The drawback is that there is too deep intervention in *pesantren* households.²

Islamic boarding schools are community-based educational institutions whose concepts provide treasures to the nation's culture. Islamic boarding school education provides optimal and effective time in implementing religious and moral values.³ In addition to being a religious institution, the capacity of *pesantren* has historically been able to create a religious, social order with a basic and deep understanding of Islam. In essence, educational values are now so complex, from values, *aqidah*, monotheism, morality, and science in the current modernization era have been fulfilled in Islamic boarding schools.⁴

Can see a more in-depth description of *pesantren* education: first, spiritual values, namely the Five Souls as a light that radiates a soul of sincerity, a spirit of simplicity, independence (standing on one's own feet), a spirit of democratic *ukhuwah Islamiyah* (Islamic Brotherhood) among students and a free spirit.⁵ Second, Islam and Indonesianness, namely the value of divinity, the value of unity, and the value of social justice. Third, the integration of social values and culture based on the local *pesantren* culture, namely the value of equality in the

¹ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*, vol. 17 (Bandung: Mizan, 1995); Martin Bruinessen, 'Kitab Kuning: Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library', *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2 (1 January 1990): 226–69, <https://doi.org/10.1163/22134379-90003218>.

² Mujahid Ansori, 'Pengembangan Kurikulum Madrasah Di Pesantren', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50, <https://doi.org/10.31538/munaddhomah.v1i1.32>; Yusuf Hanafi et al., 'The New Identity of Indonesian Islamic Boarding Schools in the "New Normal": The Education Leadership Response to COVID-19', *Heliyon* 7, no. 3 (1 March 2021): e06549, <https://doi.org/10.1016/j.heliyon.2021.e06549>.

³ Hasan Baharun, 'Total Moral Quality: A New Approach for Character Education in Pesantren', *Ulumuna* 21, no. 1 (30 June 2017): 57–80, <https://doi.org/10.20414/ujs.v21i1.1167>; Ahmad Fauzi, 'Konstruksi Model Pendidikan Pesantren: Diskursus Fundamentalisme Dan Liberalisme Dalam Islam', *Al-Tabrir: Jurnal Pemikiran Islam* 18, no. 1 (11 June 2018): 85–110, <https://doi.org/10.21154/altahrir.v18i1.1161>.

⁴ Cecep Sobar Rochmat, Angelica Silfana Prisca Yoranita, and Haqiyah Afifi Putri, 'Islamic Boarding School Educational Values in Efforts to Realize Student Life Skills at University of Darussalam Gontor', *International Journal of Educational Qualitative Quantitative Research* 1, no. 2 (31 October 2022): 6–15, <https://doi.org/10.58418/ijeqqr.v1i2.18>; Muhammad Anggung Manumanoso Prasetyo and Muhammad Ilham, 'Leadership in Learning Organization of Islamic Boarding School After Covid-19 Pandemic', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (22 August 2022): 163–80, <https://doi.org/10.31538/tijie.v3i2.175>.

⁵ Ender Evta Yuda Prayogi et al., 'Management of Madrasa-Based Education Quality Improvement at the Tahfidz Qur'an Islamic Boarding School in Metro City', *Journal of Positive School Psychology*, 3 March 2022, 7483–96; Irwan Fathurrochman, Dina Hajja Ristianti, and Mohamad Aziz Shah bin Mohamed Arif, 'Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia', *Jurnal Pendidikan Islam* 8, no. 2 (2019): 239–58, <https://doi.org/10.14421/jpi.2019.82.239-258>.

culture of service, equality in the culture of regeneration, equality in the culture of democracy, and upholding discipline.⁶

Islamic boarding schools provide two levels of education: Madrasah Tsanawiyah Darul Istiqomah and Madrasa Aliyah Darul Istiqomah. Islamic boarding schools provide free tuition fees for all levels. Furthermore, students are only charged a dormitory fee of Rp. 30,000 per month, while there are no fees for orphans. Islamic boarding schools have several problems regarding tolerance, responsibility, and cooperation. The problem found in terms of tolerance is that the organization of students in Islamic boarding schools has been temporarily deactivated because there is a conflict between students caused by the abuse of authority as head of the organization.

Furthermore, from the point of view of the responsibilities of the *santri* (*Students in Islamic boarding school*) and female students, they did not participate in the routine agenda at the Islamic boarding school, such as *tahfidz*, *tabliq* activities, then depositing verses to memorize. Another problem in Islamic boarding schools is that the collaboration between students and female students could be better. This means that students and female students still prioritize individuality compared to cooperation when educators give group assignments.

Several studies conducted by Nurfarida,⁷ Siswanto & Islamy,⁸ Another researcher from Claire-Marie Hefner,⁹ Lalu Mohammad Abid Zainul Puad,¹⁰ and Muhaemin Latif¹¹ agree that the power of education in Islamic boarding schools aims to fortify the students from the poison that plagues Indonesian youth, namely moral decadence, poor skills, and rich prestige. Therefore, the Roudlotussholihin Islamic boarding school seeks to produce students who are good at reciting the Koran, have a high work ethic, and achieve. In addition to its establishment and development process, this Islamic boarding school certainly has strengths, weaknesses, opportunities, and threats. Other research is supported by Pam Nilan,¹² that education in Islamic boarding schools revolutionizes and reforms teaching and learning

⁶ Tantut Susanto et al., 'School Health Promotion: A Cross-Sectional Study on Clean and Healthy Living Program Behavior (CHLB) among Islamic Boarding Schools in Indonesia', *International Journal of Nursing Sciences* 3, no. 3 (1 September 2016): 291–98, <https://doi.org/10.1016/j.ijnss.2016.08.007>; Achmad Farid and Martin Lamb, 'English for Da'wah? L2 Motivation in Indonesian Pesantren Schools', *System* 94 (1 November 2020): 102310, <https://doi.org/10.1016/j.system.2020.102310>.

⁷ Rida Nurfarida et al., 'Karakteristik Pondok Pesantren Al-Ihsan Dalam Tinjauan Analisis SWOT', *Jurnal Pendidikan Dan Kewirausahaan* 10, no. 1 (2022): 162–77.

⁸ Siswanto Siswanto, 'The Exploration of Pesantren-Based Entrepreneurship Development Strategy Through Teleology Approach', *El Harakah* 20, no. 2 (2018): 191, <https://doi.org/10.18860/el.v20i2.5253>; Iwan Siswanto and Erma Yulita, 'Eksistensi Pesantren Dengan Budaya Patronase (Hubungan Kiai Dan Santri)', *Mitra Ash-Shibyan: Jurnal Pendidikan Dan Konseling* 2, no. 1 (2018): 87–107, <https://doi.org/10.46963/mash.v2i1.27>.

⁹ Claire-Marie Hefner, 'Models of Achievement: Muslim Girls and Religious Authority in a Modernist Islamic Boarding School in Indonesia', *Asian Studies Review* 40, no. 4 (1 October 2016): 564–82, <https://doi.org/10.1080/10357823.2016.1229266>.

¹⁰ Lalu Mohammad Abid Zainul Puad and Karen Ashton, 'Teachers' Views on Classroom-Based Assessment: An Exploratory Study at an Islamic Boarding School in Indonesia', *Asia Pacific Journal of Education* 41, no. 2 (3 April 2021): 253–65, <https://doi.org/10.1080/02188791.2020.1761775>.

¹¹ Muhaemin Latif and Erwin Hafid, 'Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia', ed. Luis Tinoca, *Cogent Education* 8, no. 1 (1 January 2021): 1968736, <https://doi.org/10.1080/2331186X.2021.1968736>.

¹² Pam Nilan, 'The "Spirit of Education" in Indonesian Pesantren', *British Journal of Sociology of Education* 30, no. 2 (1 March 2009): 219–32, <https://doi.org/10.1080/01425690802700321>.

activities in Islamic Education by bringing noble Islamic values into real life, reformulating learning materials in Islamic education, and transforming and internalizing Islamic Education.

METHOD

This study uses case study research with qualitative characteristics. The process of collecting data in this study by means of observation, in-depth interviews, and documentation studies. In this research, the analysis used is descriptive analysis, namely that the data collected is then compiled, explained, and then analyzed. There are three activities in data analysis, namely.¹³ Data reduction, the data obtained from the field is summarized, then the main data is selected, and the focus is on the important things, so as to provide a clearer picture of the observations in the field. so on from research results. A variety of data will be used according to the needs of the presentation. Drawing conclusions, the initial conclusions put forward are still temporary and will change if strong evidence is found to support the next stage of data collection.¹⁴ However, if the conclusions in the early stages are supported by valid data, the conclusions are said to be credible.

RESULTS AND DISCUSSION

An Overview of the Strength of Implementing Democratic Values in an Islamic Boarding School Atmosphere.

Learning design

Learning design at Islamic boarding schools that Learning tools consist of annual programs (Prota), semester programs (Promes), syllabus development, and learning implementation plans (RPP). Furthermore, the learning design for democratic values appears in the core competencies (KI) and basic competencies (KD). Democratic values in learning are reflected and shown in the readiness of educators to guide and convey subject matter for students' understanding, discussion groups assignments, and presentations, using these learning methods students have activeness, participation, teamwork in groups, and the confidence to express an opinion. In addition, students have sufficient achievements in academic and non-academic fields.¹⁵

The use of various learning methods such as lectures, discussions, questions and answers, assignments, and demonstrations, can instill democratic values in students. Examples of the use of the lecture method enable students to learn to respect others, the discussion method allows students to learn to work together in study groups to dare to appear in front, learn to dare to ask questions or express opinions, the method of giving assignments can train students to think critically and so on. Based on the results of interviews with the leadership of Islamic boarding schools.

¹³ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2012).

¹⁴ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (SAGE, 1994).

¹⁵ Saipul Hamdi, Paul J. Carnegie, and Bianca J. Smith, 'The Recovery of a Non-Violent Identity for an Islamist Pesantren in an Age of Terror', *Australian Journal of International Affairs* 69, no. 6 (2 November 2015): 692–710, <https://doi.org/10.1080/10357718.2015.1058339>.

"Educators are emphasized in making annual programs (Prota), semester programs (Promes), syllabus development, and learning implementation plans (RPP). So that learning can be well systematized and learning outcomes can be achieved according to the vision and mission of the Islamic boarding school. Learning plans made by educators indirectly refer to and rely on democratic values that will be developed. The learning design will be carried out in the implementation of the teaching and learning process in class."

Learning process

The learning process carried out in Islamic boarding schools has been democratic. Furthermore, the values that exist in Islamic boarding school learning are similarities between rights and obligations, tolerance and freedom, and responsibility and cooperation. Educators have a vision and mission to form young people who are intelligent and have noble characters so that they can be useful for families, communities, nations, and countries. As well as increasing quality of human resources in Islamic boarding schools proves that this educational institution is capable of competing in the 5.0 era with other educational institutions.¹⁶

In addition to educating the students, Islamic boarding schools also form a good personality for their students. The growing democratic values are expected of educators not only through more creative learning activities but also through good examples from the behavior of the educators themselves.¹⁷ Democratic values in the learning process in the classroom cannot be separated from the role of the educator. Islamic boarding school education is very dependent on the ability of educators, to create a warm atmosphere in Islamic boarding schools so that it becomes a comfortable place for students to learn as much as possible.¹⁸ Educators in the teaching and learning process must be fun and not boring, using a variety of teaching methods, teaching methods that are often used are the lecture method, question and answer method, discussion, assignment method, and demonstration of a way to maximize the teaching and learning process.¹⁹

Educators for example have carried out and practiced democratic values because they did not discriminate between students who were smart and those who did not understand, never scolded students who could not answer, always emphasized students to ask questions they did not understand, and always encouraged students to be brave. appear in front by raising a finger before asking or giving an opinion.

¹⁶ Mahrus As'ad, 'Implementing Life Skill Education in an Environment-Based Pesantren', *Jurnal Pendidikan Islam* 8, no. 1 (30 June 2022): 15–24, <https://doi.org/10.15575/jpi.v8i1.18253>; Abdul Aziz et al., 'Learning Arabic Pegon for Non-Javanese Santri at Pesantren', *Jurnal Pendidikan Islam* 8, no. 2 (31 December 2022): 113–26, <https://doi.org/10.15575/jpi.v8i2.19581>.

¹⁷ Aulia Diana Devi and Subiyantoro Subiyantoro, 'Implementation of Democratic Leadership Style and Transformational Head of Madrasah in Improving The Quality', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 1 (29 March 2021): 14–26, <https://doi.org/10.31538/ndh.v6i1.1162>; Robert W. Hefner, 'Islamic Radicalism in a Democratizing Indonesia', in *Routledge Handbook of Political Islam* (Routledge, 2011).

¹⁸ Maemonah Maemonah et al., 'Contestation of Islamic Educational Institutions in Indonesia: Content Analysis on Social Media', *Cogent Education* 10, no. 1 (31 December 2023): 2164019, <https://doi.org/10.1080/2331186X.2022.2164019>.

¹⁹ Raihani, 'Report on Multicultural Education in Pesantren', *Compare: A Journal of Comparative and International Education* 42, no. 4 (1 July 2012): 585–605, <https://doi.org/10.1080/03057925.2012.672255>; Ismail Hussein Amzat, ed., *Supporting Modern Teaching in Islamic Schools: Pedagogical Best Practice for Teachers* (London: Routledge, 2022), <https://doi.org/10.4324/9781003193432>.

The learning carried out by educators has tried to train students to implement democratic values in the teaching and learning process. Educators do not always only explain in providing material but there are opinions or questions from students which is the hope of Educators. The implementation of class discussions and presentations contains the values of freedom, both freedom of expression and freedom of association. The implementation of the question-and-answer method component in lectures varies in increasing student learning activity by learning while playing, providing motivation, and easy questions.²⁰ According to Sawaluddin, the leader of Aliyah.

"Democratic values in the learning process: tolerance, is an attitude that respects and upholds the rights of each individual, both the right to worship according to their respective religions and beliefs, the right to express opinions, the right to establish social relations in the community and the rights another. Teaching and learning activities do not differentiate between one santri and another based on their status, or ethnicity. Teaching and learning activities indirectly already have a tolerance value for students where they can respect other students who are of different groups, races, ethnicities, and parents' economic levels. Cooperation, Educators always encourage students to work together in doing group assignments and working on questions together with their respective groups, students will exchange opinions and share tasks. In the process of teaching and learning carried out by educators for their students, there is good cooperation, from this good collaboration so that results can be obtained that are in line with the expectations of the pesantren."

Awareness of difference

The values of equality among citizens are fundamental and necessary for the development of democracy. The equality in question is the existence of equal opportunities for every citizen to show their potential. For this, hard work is needed so that there is no discrimination against ethnic groups, languages, or regions in order to uphold equality. Education in Islamic boarding schools, students have different family backgrounds. This difference, of course, is not expected to trigger divisions among the santri, meaning that if there are rich students, they will gather with the rich and vice versa, but all students can be friends with anyone regardless of their background. where is his family background? Results of interviews with leaders of Islamic boarding schools. *"All the students in the Islamic boarding school are friends there is no animosity between them whether they are of different ethnicity, class, or otherwise. Educators never discriminate between us who have different ethnicities, races, and classes, but Educators always respect those who are different. The awareness to accept these differences is in line with democratic principles and values."*

Socialization and activities in the hostel.

Social activities and activities at the Darul Istiqomah Islamic boarding school dormitory, caregivers and boarding school administrators familiarize and provide an example to students as social beings and beings who have various characteristics to want to socialize or interact

²⁰ Neriman Aral, 'Visual Perception in Specific Learning Difficulties', *Theory and Practice in Child Development* 1, no. 1 (15 December 2021): 25–40, <https://doi.org/10.46303/tpicd.2021.3>; Muhamad Faisal Ashaari et al., 'An Assessment of Teaching and Learning Methodology in Islamic Studies', *Procedia - Social and Behavioral Sciences*, Universiti Kebangsaan Malaysia Teaching and Learning Congress 2011, Volume I, December 17 – 20 2011, Pulau Pinang MALAYSIA, 59 (17 October 2012): 618–26, <https://doi.org/10.1016/j.sbspro.2012.09.322>.

with fellow students from different regions or the surrounding community who have differences background or character. Caregivers and administrators also do not limit students from associating with anyone with a record of complying with the ethics and norms that apply in Islamic boarding schools.

Santri is emphasized to be able to understand regional diversity and invite students to appreciate differences. Because human nature is arrogant and feels the best than others, it is a natural thing.²¹ But as a human being who has faith and morality, that will never happen. In fact, the higher the knowledge one has, the more one realizes that one is nothing and the stronger the sense of tolerance within oneself. According to the Madrasah leadership, he stated that because of that he termed "*The rice is fuller, the lower it is*". *Educators show that if the degree of a servant rises, then do not behave arrogantly and be a humble servant.*

In monthly activities and *santri* days

Educators at Islamic boarding schools in their monthly activities provide material about tolerance and on the day of the foster students and emphasize the importance of democratic values. Material related to tolerance for students is not carried out in full. Madrasah diniyah inserts tolerance material according to the book being discussed, such as a book about morals. Furthermore, the material was given at PHBN events such as the 1st Muharram Santri Day. PHBN events at Islamic boarding schools are always lively and there are general recitations that discuss *hubbul wathon minal Iman*. Santri is required to take part in the study to maintain the unity and integrity of the country.²² The benefits for students after studying at Islamic boarding schools are to have a sense of tolerance for other people of different religions or beliefs. Based on the results of interviews with the leadership of Islamic boarding schools.

"Tolerance for students at the Islamic boarding school discusses *hubbul wathon min Iman*. All students are required to take part in the study, the aim is to maintain the unity and integrity of the country. For example, in each competition, especially the football competition, the students wrote the slogan NKRI at a fixed price, so the students understood that maintaining national unity cannot be paid for free and must be maintained as best as possible without any divisions. This attitude of tolerance is also a part of multicultural action, where living together in a harmonious atmosphere can only be achieved if every student has an attitude of tolerance."

In Civics Learning

Educators at the Darul Istiqomah Islamic Boarding School are not only fixated on one religious knowledge. But it includes a lot of knowledge and skills that need to be honed by students so that later they can become competent and qualified next generations of the nation. Subjects in Islamic boarding schools are adapted to the national curriculum. There is material

²¹ Arif Khairur Rozaq, Basri Basri, and Indah Indah, 'Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (25 July 2022): 284–94, <https://doi.org/10.31538/ndh.v7i2.2322>; Difa Ilwa Dilia, Rony Rony, and Anis Trianawati, 'Pengaruh Ta'zir Terhadap Akhlak Santri Putri Pondok Pesantren', *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (8 September 2022): 1–12.

²² Muhammad Anas Ma'arif, Muhammad Mujtaba Mitra Zuana, and Akhmad Sirojuddin, 'Improving Islamic Self-Motivation for Professional Development (Study in Islamic Boarding Schools)', in *Supporting Modern Teaching in Islamic Schools* (Routledge, 2022); Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, 'Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education', *Jurnal Pendidikan Islam* 8, no. 1 (6 June 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>.

about citizenship education.²³ Citizenship education emphasizes the unity and unity of the Republic of Indonesia and a sense of tolerance towards the diversity and plurality of this nation.²⁴ Based on the results of interviews with the leadership of Islamic boarding schools.

"In Islamic boarding schools have formal learning. All Islamic boarding school students are related to the application of democratic values through formal learning. The process of teaching and learning through learning Civics will grow a sense of unity, and love for the motherland and this is emphasized in the life of the nation so that mutual respect is established between citizens.

In *Ta'awun* Activities (Mutual help)

Ta'awun is an attitude that must exist in democratic education, *ta'awun* can provide benefits to others such as the establishment of close Islamic *ukhuwah* between fellow human beings. Humans are weak creatures unable to meet their own needs without the help of others. Humans to fulfill their life needs need to cooperate, help each other, provide compensation, and help in various ways. Islam highly values mutual help, and helping has become a must because whatever we do certainly requires help from others. Based on the results of interviews with the leadership of Islamic boarding schools.

"*Ta'awun's* attitude towards the surrounding community is one of the activities that has become the monthly agenda of the Islamic boarding school. The students clean the gutters, the yard of the hut, and the room where they study and also help the kyai clean up the workspace. Furthermore, *ta'awun* activities instill social values for all students and a sense of discipline and responsibility for themselves."

In Learning Activities Material Fiqh and Ahlak

Learning Fiqh and *Ahlak* at the Darul Istiqomah Islamic Boarding School is the process of activities that are able to shape student democracy by giving students the right to convey their ideas or ideas. Fiqh and morals material in active student learning activities. Educators act as guides for students because the Islamic boarding school wants students to have great critical thinking. *Haflah* activities at the boarding household a debate competition, this competition produce generations who think critically and have broad insight.

Forming discussion forums during learning at madrasah diniyah as a form of students' nationalism values in democratic matters. Discussions at Islamic boarding schools are important to be applied by active students and expressing opinions to appear confident, and the role of educators as facilitators and mediators.²⁵ Based on the results of interviews with Ummi Siti Aminah.

²³ Ben K. C. Laksana and Bronwyn E Wood, 'Navigating Religious Diversity: Exploring Young People's Lived Religious Citizenship in Indonesia', *Journal of Youth Studies* 22, no. 6 (3 July 2019): 807–23, <https://doi.org/10.1080/13676261.2018.1545998>; Jia Ying Neoh and Ahmad Saifulloh, 'Democratic Citizenship: The Case of Indonesia and Singapore', *Kappa Delta Pi Record* 56, no. 1 (2 January 2020): 28–34, <https://doi.org/10.1080/00228958.2020.1696091>.

²⁴ Karta Jayadi, Amirullah Abduh, and Muhammad Basri, 'A Meta-Analysis of Multicultural Education Paradigm in Indonesia', *Heliyon* 8, no. 1 (1 January 2022): e08828, <https://doi.org/10.1016/j.heliyon.2022.e08828>; Duna Izfanna and Nik Ahmad Hisyam, 'A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah', *Multicultural Education & Technology Journal* 6, no. 2 (1 January 2012): 77–86, <https://doi.org/10.1108/17504971211236254>.

²⁵ Citra Putri Sari, Husniyatus Salamah Zainiyati, and Rudy Al Hana, 'Building Students' Character through Prophetic Education at Madrasa', *Jurnal Pendidikan Islam* 6, no. 1 (30 June 2020): 27–36,

“There are several according to his papa-para, the things that should be developed in Islamic boarding schools are to give voting rights to students during formal learning, then in the teaching and learning process there is an emphasis on group work, its function is to give them space for discussion and convey the results of their discussions to other friends, then friends whom others listen and give rebuttals to the group. In this way, Islamic boarding schools train students to be confident in expressing their opinions.”

In Punishment Activities

Justice is an attitude in which a person is impartial except for the truth and is able to act fairly to everyone in accordance with the rights he has obtained or a condition of truth morally and impartially because of friendship, racial equality, nationality, or religion (belief). At the Islamic boarding school, sanctions for violations are divided into three categories: category one (**minor violations**), first verbal warning, second verbal warning, and verse memorization according to level, third verbal warning, and apology to all educators. The second category (**Severe Violations**), the first is an oral warning and washing the toilet, the second is an oral warning and a warning letter (SP-1) and calling parents, the third is an oral warning and a letter of agreement (SP-1) and calling parents and other sanctions imposed deem necessary such as suspension to dismissal without honor, category three (**Very Severe**) cannot be forgiven such as drugs, gambling, alcohol, and so on which are considered grave sins.

At Islamic boarding schools, giving *ta'dzir* to students who do not comply with the established Islamic boarding school rules, and punishment apply to anyone who violates and there are no gaps.²⁶ *Santri* mostly breaks the rules because they don't attend *madrrasah diniyah* lessons and commit criminal acts such as stealing friends' belongings and being caught having an appointment outside the hut, being caught carrying a cell phone. Islamic boarding schools provide direction and guidance regarding the rules applied in the Islamic boarding school so that they are always obeyed and implemented properly.

In Flag Ceremony and PHBN Activities

The flag ceremony and PHBN, love for the motherland is a sense of pride, belonging, respect, respect, a sense of serving, maintaining, defending, and protecting their homeland from all threats, and a sense of loyalty that every individual has in the country where he lives. reflected in the behavior of defending their homeland, guarding and protecting their homeland, willing to sacrifice for the interests of their nation and country, and loving the customs or culture that exist in their country by preserving them and preserving nature and the environment.

In Islamic boarding schools which are related to democratic values with the aim of forming the national character of the students, the habit is done on Mondays, namely always

<https://doi.org/10.15575/jpi.v6i1.6380>; Imas Baguna, 'Implementation of Character Education: Impacts on Students and School Components at Madrasah Aliyah Negeri (MAN) Insan Cendekia Gorontalo', *Journal of Asian Multicultural Research for Educational Study* 1, no. 2 (23 November 2020): 26–30, <https://doi.org/10.47616/jamres.v1i2.56>.

²⁶ Julia M. Fleckman et al., 'Educating Parents About Corporal Punishment and Effective Discipline: Pediatricians' Preparedness, Motivation, and Barriers', *Academic Pediatrics* 21, no. 1 (1 January 2021): 149–57, <https://doi.org/10.1016/j.acap.2020.05.028>; Ibnu Habibi and Triyo Supriatno, 'Charity Punishment in Islamic Boarding School to Improving Santri Discipline', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 3 (25 October 2020): 342–54, <https://doi.org/10.31538/nzh.v3i3.767>.

carrying out ceremonies at the Islamic boarding school, in the courtyard of the Islamic boarding school, and followed by all the students. The PHBN ceremony is held to commemorate the services of heroes who have preceded it and as a tribute to their services. Based on the results of interviews with the leadership of the Islamic Boarding School. *"The ceremony is held routinely and during the PHBN commemoration at Islamic boarding schools on Monday and when there is a PHBN commemoration. The ceremony starts at 07.00 and until 09.00, with men wearing white clothes and headscarves. At the PHBN commemoration also in white clothes. And for the commemoration of PHBN, the ceremony is joined by other huts."*

Social and cooperative activities

Social and mutual cooperation activities at the Darul Istiqomah Islamic Boarding School have a routine agenda, namely social service activities for the surrounding community, examples of moves to clean up the environment around the hut which are carried out once a month and when natural disasters occur in the surrounding environment, providing assistance and donations to people who in need, especially the surrounding community every month of Ramadan and the month of Dzulhijah.

Santri social service activities help residents to clean up the environment this activity is carried out once a month and is assisted by the management as the coach. Every Ramadan and Qurban holiday, the pesantren also involves residents. The residents are given assistance and qurban meat so that the students become someone who is light-handed and always help other people's difficulties.²⁷ The process of social activity and mutual cooperation is very self-confident and instilled in all students and a sense of empathy arises between fellow human beings, that in this life we must help each other.²⁸

In Extracurricular Activities

Extracurricular activities are formed with the aim of making students to be a generation that is tough, creative, independent, and able to adapt and be able to protect themselves from any disturbances, such as pencak silat, futsal, football, and so on. The pencak silat activities are carried out at night around the recitation activities with the *kiai*, after which they are carried out in the Islamic boarding school field. Pencak silat is useful for protecting students from crime.

Table. 1
Grouping of Islamic Boarding School Internal Resources in terms of strength.

Aspect	Strength
Learning Design	Learning tools: Annual Program (Prota), Semester Program (Promes), Syllabus Development and Learning Implementation Plan (RPP), Buya and Ummi readiness in-class learning, discussion learning methods, presentations, and using these learning methods students have activeness, participation, cooperation in groups, and confidence to express opinions.

²⁷ Muhammad Alqadri Burga and Muljono Damopolii, 'Reinforcing Religious Moderation through Local Culture-Based Pesantren', *Jurnal Pendidikan Islam* 8, no. 2 (31 December 2022): 145–62, <https://doi.org/10.15575/jpi.v8i2.19879>.

²⁸ Sa'dullah Assa'idi, 'The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri', *Eurasian Journal of Educational Research*, 2021, <https://eric.ed.gov/?id=EJ1300132>.

Learning process	Buya and Ummi often use lecture, discussion, question and answer, assignment, and demonstration methods in teaching. The implementation of this learning method is a form of democratic values in the learning process. During the learning process, democratic values can be demonstrated in several ways, including Tolerance, Cooperation, Freedom of Opinion, Freedom of Groups, Respect for People, Confidence, and Awareness of Differences.
Socializing And Activities In The Dormitory	The Islamic Boarding School also does not limit students from associating with anyone as long as they still adhere to the ethics and norms that apply at Islamic boarding schools, all students are joined in dormitories based on their level without any differences. The goal is for students to understand regional diversity and invite students to appreciate the differences that exist in life, which is not an easy matter. Because human nature is arrogant and feels the best than others, it is a natural thing. But as a human being who has faith and morality, that will never happen
Monthly Activities and Santri Day	Recitation, discussion of aqeedah moral material, the importance of maintaining Islamic ukhuwah between fellow human beings, and also material related to <i>hubbul wathon</i> . As for the provision of material during the commemoration of events on the day of students, 1 Muharam, Maulid Nabi, Haflah or in August it was directly delivered by the <i>kyai</i> who is also the caretaker of the Islamic boarding school related to the issue of tolerance and the importance of unity and unity among fellow human beings, countrymen and people.
Civics Learning Activities	Civics learning a sense of unity, and love for the motherland is highly emphasized, as how to live a good life as a nation, so that there is mutual respect between citizens.
Ta'awun activities	The application of the nature of ta'awun to the surrounding community includes activities that have become the monthly agenda of the Islamic boarding school, in ta'awun activities the students form social values and a sense of discipline and are responsible for themselves.
Fiqh and Moral Material Learning	Giving voting rights to santri to convey their ideas or ideas, the value of santri nationalism in democratic matters and a high level of mutual respect.
Giving Sanctions or Punishment	All students are punished the same if they violate the rules that have been set regardless of their intellectual level, parental position or level of standard of living. It aims to form and give students an understanding of the importance of being fair in forming a democratic national character.
Flag Ceremony Activities and PHBN	This ceremony was intended to appreciate the services of the heroes who fought tooth and nail for Indonesian independence. So as the next generation of the nation must be willing to take the time to solemnly attend the ceremony as proof of love for the motherland
Social And Mutual Cooperation	Santri routinely gives donations and compensation to orphans or to people in need, self-confidence is deeply instilled in all students and a sense of empathy arises between fellow human beings, that in this life we must help each other.
Extracurricular Activities	To preserve the nation's ancestral cultural heritage as well as a fortress to protect oneself from unexpected dangers or threats, apart from that, pencak silat is also an art because usually when there are events at Islamic boarding schools there are always self-defense

performances as entertainment for invited guests.

Based on the data above, only Islamic boarding schools which have been considered non-democratic in fact have high democratic values.²⁹ We can see the evidence from the strengths that include aspects of learning design activities, learning process activities, socializing activities and activities in the dormitory, monthly activities and santri days, Civics learning activities, *ta'awun* activities, *fiqh*, and *ahlak* learning activities, activities giving sanctions or punishments, flag ceremony activities and PHBN, social and mutual cooperation activities, pencak silat extracurricular activities and others. Based on the author's findings supported by Nurfarida's research³⁰, it shows that in terms of strength, Al-Ihsan Islamic boarding school has at least six characteristics that distinguish it from other Islamic boarding schools, namely: integral, moderate, inclusive, holistic, simple and practicing Islam. These six characteristics become the strength of the Al-Ihsan Islamic boarding school when compared to other Islamic boarding schools around it.

Other findings were also supported by Zaini,³¹ which related to the strength of Islamic boarding school education that the existence of Islamic boarding schools in the national education arena is unquestionable because the progress of Islamic boarding schools in educating the nation has produced scientists who are experts in religion and have *ablakul karimah*, their role since before Indonesia's independence. very real by taking part in fighting for the independence of this country, and also in other fields such as da'wah institutions, community empowerment as well as in the field of Education.

Harahap & Syarif³² also conducted different research, that the strength of the Subulussalam Modern Islamic Boarding School Foundation has succeeded in developing a business with a trading business model in the Islamic boarding school environment including the S Mart minimarket, gallon water refill depots by empowering human resources and students and female students.

CONCLUSION

An overview of the power of implementing democratic values in a boarding school atmosphere: Learning design activities, Learning process activities, Socializing activities and activities in the dormitory, Monthly activities and students' days, Civics Learning Activities, Ta'awun activities, Learning activities on *fiqh* (jurisprudence) and *abklak* (character) materials, Activities giving sanctions or punishments, flag ceremony activities and PHBN, social

²⁹ Abdul Karim et al., 'Spiritual Leadership Behaviors in Religious Workplace: The Case of Pesantren', *International Journal of Leadership in Education* 0, no. 0 (27 May 2022): 1–29, <https://doi.org/10.1080/13603124.2022.2076285>.

³⁰ Nurfarida, Rida, et al. "Characteristics of Al-Ihsan Islamic Boarding School in a SWOT Analysis Review." *Journal of Education and Entrepreneurship* 10.1 (2022): 162-177.

³¹ Zaini, Ahmad. "Islamic Boarding School Law No. 18 of 2019: Strengths, Weaknesses, Opportunities, Threats to Islamic Boarding Schools and Religious Education Institutions in Tuban District." *Tadris: Journal of Islamic Education Research and Thought* 15.2 (2021): 64-77.

³² Harahap, Solehuddin, and Dafiari Syarif. "Modern Subulussalam Islamic Boarding School Business Development Model and Strategy in Padang Pariaman." *Jibbi: Journal of Economics, Finance and Islamic Banking* 6.1 (2022): 27-47.

activities, and cooperation, pencak silat extracurricular activities and others. Socialize more broadly the importance of being democratic, especially in the life of students with various characters and personalities. Besides that, to support better education, the facilities and infrastructure at the Darul Istiqomah Islamic Boarding School need to be improved so that they are adequate so that students have plenty of room to channel their potential. The competence of human resources (educators) is important in achieving success in learning and learning. Because of this, the quality and creativity of educators at Darul Istiqomah Islamic boarding schools need to be improved again so that a pleasant learning atmosphere is created for students and learning objectives are achieved.

Research on "Description of the power of implementing democratic values in an Islamic boarding school atmosphere" has research limitations. This research is more focused on strengths, not the whole series of implementing democratic values in an Islamic boarding school atmosphere. Because, if discussed thoroughly, it is feared that this research will not be able to focus on a detailed discussion. Based on the limitations of the research that has been mentioned, the results of this study can open up new opportunities for further research. In terms of data, further research can analyze more deeply related to the description of weaknesses, strengths, and opportunities with more data and more effective literature.

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An overview of the Strength of Implementing Democratic Values in an Islamic Boarding School Atmosphere

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