

Planning the islamic education environment at the Islamic Boarding School SMK IT Cyber Global Orenz Leuwiliang

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ABSTRACT

One type of education in Indonesia that deepens on the knowledge of the Islamic religion while also taking part in daily activities within the school environment and for students or students living in dormitories is the Islamic Boarding School. The educational environment in a dormitory or boarding school greatly determines the success of the Islamic education goals that are to be achieved in Islamic boarding schools. For this reason, the Islamic education environment must be planned correctly and appropriately. This research aims to determine the planning of the Islamic education environment of Islamic Boarding School at Senior Vocational high school of IT Cyber Global Orenz located in Leuwiliang, West Java. This research is the descriptive qualitative research. The data collection techniques are observation, interviews and documentation. The results of this research show that the educational environment of Islamic Boarding School at senior vocational highschool of IT Cyber Global Orenz already has environmental characteristics that are in accordance with Islamic education, namely Islamic characteristics, starting from the library environment, places of worship and good learning environments at school. or in the dormitory.

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Introduction

The environment influences an individual. A good environment will bring about positive effects, and vice versa. The environment encompasses everything outside and inside an individual, including both biotic and abiotic factors. The influence of the environment brings about changes in every human being. The environment impacts the outcomes of education.

According to Hasbullah (Yulia Rizki et al., 2021), to achieve educational success, it must involve at least five crucial factors. Namely: the goal factor, educator factor, learner factor, educational tool factor, and environmental factor. From this statement, it emphasizes that the environmental factor plays an important role in achieving educational goals.

A positive educational environment is one that provides the means and encouragement for the continuity of religious education. An Islamic boarding school-based school environment is one of the educational environments that promotes the continuity of Islamic religious education. The learning process in boarding schools has standards for nurturing students related to the learning of Islamic religious knowledge, and the subjects in schools are in accordance with the school's curriculum. The educational environment in Islamic boarding schools delves into the knowledge of Islam concurrently with the learning process in schools (Hadisi, L., 2023).

The educational environment should support the success of education. That's why educational environment planning is needed as a guide to implement the plans that have been set in the school's vision and mission. Especially to achieve the overall educational goals (Nashihin, H., 2023)

Methodology

This research employs a descriptive qualitative method in the form of field studies. The data collection techniques used are observation, interviews, and documentation. Observation is conducted by directly observing the research object to obtain detailed information about the environment surrounding the research object. Interviews are conducted by asking structured questions to respondents to gather information about the design of the school environment under study. Meanwhile, documentation is carried out by collecting data from documents, archives, or records related to the research topic. The data processing techniques used in this research include description, reduction, and drawing conclusions (Anam, S., 2023).

Description is conducted by describing and analyzing data based on the findings that emerge during the research. Reduction is done by selecting relevant data and discarding unnecessary data to make data analysis more focused and effective. The final stage of drawing conclusions is carried out by connecting the emerging findings with relevant theories to gain a deeper understanding of the phenomenon under study. It is hoped that by using the qualitative method and appropriate data collection and processing techniques, this research can make a significant contribution to the development of knowledge and understanding of the Islamic educational environment .

Results and Discussion

1.1 Understanding Planning, Environment, and the Islamic Educational Environment

a. Definition of Planning

According to the KBBI (National Dictionary of the Indonesian Language), the meaning of the word 'perencanaan' is the process, method, or act of planning. In other words, perencanaan is the action of designing something. Some other definitions according to several experts include:

- 1) Athoillah Anton (2017) states that planning is an activity related to efforts to create a program that includes everything to be implemented, establishing goals, policies, leadership guidelines, procedures, and methods to achieve those goals
- 2) Mayasari Nanny (2022) defines planning as the initial step in determining the goals to be achieved in accordance with the curriculum.
- 3) Harjanto (2010) states that planning is the initial determinant of activities to be undertaken.
- 4) Sastraatmaja, MHA. (2022) states that planning is the key to establishing quality standardization.

From the various descriptions above, it can be concluded that planning plays a crucial role as the initial step to proceed to the next phase, serving as the foundation to determine programs, goals, policies, leadership guidelines, procedures, and methods, which are key to establishing the quality standards desired in accordance with the curriculum.

In Surah Al-Hashr, verse 18, Allah SWT commands all of us to engage in planning.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

That means: "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do."

The phrase "wa al-tandzur nafsun maa qaddamat lighth" translates to "and let every soul look to what it has put forth for tomorrow." This verse commands reflection and preparation for the future. From a management perspective, preparing for the future through structured and clear concepts is referred to as planning.

Furthermore, the command to fear Allah is reiterated twice within those sentences. This emphasizes to us the importance of making plans for tomorrow with full consciousness of Allah. Especially in education, stakeholders should prepare designs for the steps to be taken to achieve educational goals while holding firmly to the fear of Allah, as the education provided will be held accountable on the Day of Judgment.

b. Definition of Education

According to Rashid Ridlo (Rosyadi, 2022), the word 'pendidikan' in Arabic is also called 'at-Ta'lim', which implies that education is a process of transmitting various knowledge to the individual soul without any specific limitations or regulations. Meanwhile, according to Naquib Al-Attas (1980), Education is a process of instilling something into human beings, meaning that education is a process of instilling something into the human soul. From these two opinions, there is a similarity, which is the process. So, education is a process of transferring knowledge, a process of instilling knowledge into the human soul without specific limitations or regulations.

In Law Number 20 of 2003, it is stated that Education is a conscious and planned effort to create a learning atmosphere and learning process so that learners actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills required by themselves, society, nation, and state.

From the description above, it can be concluded that Education must be consciously planned so that the process of transmitting knowledge functions well, marked by the development of potential in various aspects including spiritual, emotional, intellectual, and moral aspects, which can later be applied to society, nation, and state.

c. Definition of the Islamic Educational Environment

Referring to the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), the word 'lingkungan' means an area (region, etc.) that includes it. Based on its classification, the environment is divided into: biotic natural environment, abiotic natural environment, artificial environment, and social environment. According to Sartain as cited by Purwanto (1996:29), the environment consists of: external environment (lingkungan alam or luar), internal environment (lingkungan dalam), and social environment or community (lingkungan sosial).

Sama'un Bakry (Sutarto, 2019) states that the environment refers to everything surrounding the place where a child adapts, including the natural environment, such as air, land, mountains, rivers, lakes, oceans, and so on. Surya (in Hidayat & Abdillah, 2019, p. 113) explains that the environment encompasses everything that stimulates individuals, leading them to participate and influence their development. The educational environment is everything that exists and occurs around the educational process, consisting of humans, animals, plants, and inanimate objects (Widati, 2018).

Nur Haris Ependi (2022) states that the educational environment is the area or place where someone is trained and taught to develop themselves to become better than before, both in terms of thinking, attitude, and skills. Broadly speaking, the educational environment can be grouped into: external environment (external environment), and internal environment (Widati, 2018).

The external environment is the environment outside the control of educational institutions but has an influence on the performance of the educational institution. There are 5 external environments, namely: suppliers, customers, funders, competitors, and government. The internal environment is the organizational environment within the educational institution,

which is the strength of the educational institution. The internal environment is controlled by management. This internal environment includes: academic and administrative staff, educational facilities and infrastructure.

In the Islamic education system, the educational environment must be created as it should be according to the characteristics of Islamic education (Sutarto, 2019). According to Abudin Nata (2010), the Islamic educational environment is an environment in which there are Islamic characteristics that allow for the proper implementation of Islamic education. He considers the Islamic educational environment to include homes, mosques, libraries, madrasas, and universities.

From the explanations above, discussions about the Islamic educational environment should be analyzed and examined using the paradigm of Islamic education. The Islamic environment holds significant influence on the development of religious knowledge among students. With a quality Islamic educational environment, it is hoped that the goals of Islamic education can be achieved.

1.2 Definition of Planning for the Islamic Educational Environment

Educational planning is the initial stage of the educational management process that serves as a guide for the implementation, control, and supervision of educational activities. Quoting from Sanjaya, educational planning is a process of deep thinking, analyzing, formulating, and weighing as well as deciding on matters that can be used to achieve predetermined goals, or it can also be said that educational planning is activities to be carried out in the future to achieve goals in the field of education.

In management, the concept of managing Islamic educational institutions involves planning, directing, organizing, leading, coordinating, and evaluating organizational activities by integrating Islamic values derived from Islamic teachings (Qur'an/Hadith) with educational management theories adopted from general management theories in an adaptive and selective manner, to achieve Islamic educational goals effectively and efficiently (Widiani & Jiyanto, 2020).

Planning is the first step in the management of educational institutions. Planning for the Islamic educational environment involves the stages of designing the educational environment that will be implemented in the future, in accordance with the characteristics of Islamic education.

1.3 Islamic Boarding School

Islamic Boarding School consists of three words: Islamic, boarding, and school. Islamic means Islam. Boarding means dormitory. School means school. An Islamic boarding school is an Islamic school system that is residential, where students, teachers, and program administrators live in dormitories (Sarwadi, 2023). Maksudin defines boarding school as a school with dormitories, where students live and study entirely in the school environment. Similarly, Rifa (2017) states that a boarding school is a residential school, where students do not live at home with their families but reside in dormitories with their peers under the guidance of dormitory supervisors

According to Fadhlani (2016), some characteristics of boarding schools are: 1) Isolating students from heterogeneous environments that tend to have negative influences. 2) Providing students with comprehensive services and facilities. 3) Promising education that balances physical, spiritual, intellectual, and spiritual needs. The hope is to produce resilient generations in worldly affairs and ready with an Islamic mindset.

Islamic boarding schools are one of the modern Islamic schools that have dormitories and complete facilities to support the progress of Islamic education. Referring to the Guidelines for Operational Permits of Islamic Boarding Schools (2014) from the Directorate General of Islamic Education, several elements are stipulated for a pesantren (Islamic boarding school), including: the presence of a Kiyai or leader of the pesantren, students who reside or live in the pesantren environment, boarding houses or dormitories for students and other inhabitants of

the pesantren, a mosque as the center of religious activities in the pesantren, and the study of Islamic scriptures or Dirosah Islamiyah education (Marmoah et al., 2021).

The operational standards of pesantren will serve as guidelines for the establishment of boarding schools that adopt the pesantren model. Islamic Boarding Schools implement a school system that provides both general knowledge and Islamic religious knowledge (Priyanto, 2020). Academic quality and skills are prioritized in Boarding Schools, alongside the quality of religious understanding instilled in students. The goal of boarding schools is to achieve a balance between general knowledge and religious knowledge. It is hoped that the teaching of Islamic religious education will become stronger and capable of shaping a holistic personality for every student (Istiqomah Rahmawati et al., 2021).

1.4 Research Findings

SMK IT Cyber Global Orenz is located at Jl. Hegarsari No. 165, Desa Cibeber II, Kecamatan Leuwiliang, Kab. Bogor, West Java. This school was established in 2020. It is formatted as a flagship school with an Islamic boarding school system. Why choose an Islamic Boarding School? Because a boarding school can intensify religious guidance and flagship programs. So, it's not just about the learning process that takes place in the morning until noon at school, but also about designing various activities, both in the afternoon and in the evening (Bali & Hajriyah, 2020).

Here are some flagship programs offered by the school:

- ✓ Vocational Concentrations: Visual Communication Design (DKV) and Agricultural Processing Agribusiness (APHP)
 - ✓ Tahfidz Program (Quran Memorization)
 - ✓ Islamic Classical Texts Study (Kajian Kitab Kuning)
 - ✓ Offline and Online Business Training
 - ✓ Product Creation Training
 - ✓ Trading and Investment Training in the Stock Market
 - ✓ Entrepreneurship Training
 - ✓ Digital Marketing Training
 - ✓ Content Creation
 - ✓ Language Education
- a. Building Design/Site Plan
- The environmental planning strategy in terms of physical aspects prioritizes urgency or immediate needs for the present time. Some buildings that are not urgent can be postponed for construction (Surya & Kholik, 2020). Other urgent buildings will be prioritized for immediate construction. Of course, financial factors play a significant role in all of this. With strong financial support and the phased design stages of the buildings, this site plan can easily be realized gradually and quickly as expected.

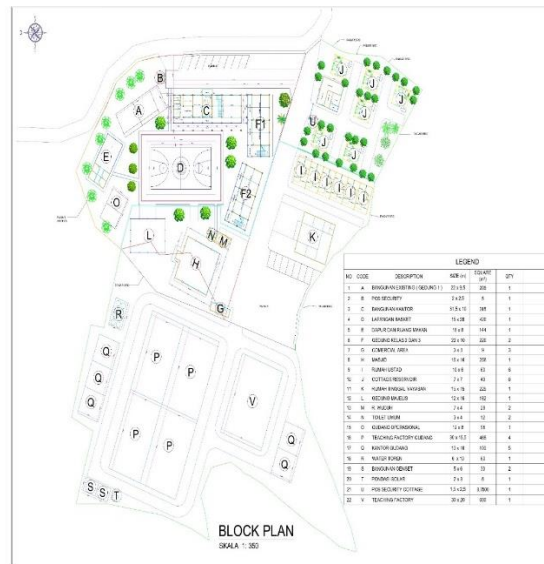


Figure 1. The design of the SMK IT Global Orenz building

The design of the SMK IT Global Cyber School building can be seen in the above site plan (Zahra Isnaini et al., 2020). The building design above has partially been realized, and several others will be constructed gradually, such as the futsal field, swimming pool, and others. The existing facilities include:

- ✓ Mosque, Classrooms
- ✓ Student Dormitories
- ✓ Visual Communication Design Laboratory
- ✓ Auditorium
- ✓ Sports field
- ✓ Library
- ✓ Student Council Room
- ✓ School Cooperative
- ✓ Kitchen
- ✓ Dining Hall
- ✓ Administration Room
- ✓ Teacher's Room
- ✓ Meeting Room
- ✓ Guest House
- ✓ Cafeteria
- ✓ Laundry
- ✓ Laboratories
- ✓ Wifi Facilities
- ✓ Practical Rooms
- ✓ Agropreneur Area
- ✓ Clean Bathrooms

The physical facilities are designed as comfortably as possible and tailored to space needs as mentioned in the previous discussion (Ridha, 2019). Considerations to be noted in the construction of these physical facilities, as mentioned by the source, include:

- 1) Buildings should support teaching and learning activities while prioritizing the comfort of each room.
- 2) Buildings should consider air circulation, sunlight, and water circulation.
- 3) Buildings should pay attention to aesthetic elements both outside and inside the rooms by providing different interiors in terms of shape, color, and materials.

- 4) Building arrangement and aesthetics should adhere to the principles of Islamic architecture.
 - 5) Pay attention to the shape and size of the rooms as well as the completeness that supports the effectiveness and productivity of education.
 - 6) Adapt to the surrounding environment.
- b. Kegiatan Harian

Lingkungan yang bersifat non fisik meliputi lingkungan keseharian berupa social environment yang bisa membentuk pola hidup, kebiasaan, dan kepribadian individu (Nashihin, 2019). Sekolah SMK IT Global Orenz memiliki jadwal harian yang padat dan sangat memperhatikan kegiatan yang bersifat keagamaan. Berikut gambaran umum jadwal keseharian para peserta didik:

- 1) At 03:30, activities begin with Tahajjud prayers followed by Fajr prayers in congregation.
- 2) At 05:00, Quran recitation/Quran memorization sessions are held every Monday to Thursday. On Fridays, the session is replaced with reading Surah Al-Kahf, and on Saturdays, it is replaced with the study of the book Safinatun Najah. Meanwhile, on Sundays, it is replaced with stretching or morning exercise.
- 3) From 06:00 to 07:00, preparations for bathing, morning breakfast, and room cleaning duties according to the schedule.
- 4) From 07:30 to 13:00, learning activities at school.
- 5) After school hours end at 13:00, students continue with religious activities by studying different religious texts each day. The following texts are studied from Monday to Friday: Ta'lim Mutaallim, Hadith Arba'in, Tafsir Jalalain, Islamic Education (PAI), Aqidatul Amam. On Saturdays and Sundays, there are extracurricular activities and life skills/boarding activities.
- 6) From 14:00 to 16:00, review sessions and learning Tajweed until the Asr prayer in congregation.
- 7) In the late afternoon until before Maghrib, time is allocated for cleaning duties around the dormitory area and bathing. This is followed by Maghrib prayers in congregation and dinner. Then, Isha prayers are performed in congregation.
- 8) Evening activities after Isha prayers include further religious studies such as Nahwu, Sharaf, Quran recitation, Tahlil, Maulid, and review of grave matters (Muroja'ah qubro).
- 9) Evening activities end at 21:30 with a nightly briefing followed by rest/sleep.

With a busy and quality religious schedule, it is hoped that the students will have a comprehensive understanding of Islamic religious knowledge that will be beneficial for their future lives. In addition to religious knowledge, students are also provided with self-defense activities to equip them with skills for self-protection against physical crimes (Widiani & Jiyanto, 2020). Alongside self-defense, activities such as archery, futsal, and other extracurriculars are also available to hone physical skills. Furthermore, students are equipped with life skills, aiming for them to master skills in various fields that will be useful in their future careers (Priyanto, 2020).

Conclusion

Based on the overview provided above regarding the physical and non-physical environment present at the boarding school SMK IT Global Orenz Leuwiliang, it demonstrates that the environment already encompasses an Islamic education environment (Mansir, 2021). The daily schedule, flagship programs, and extracurricular activities cover activities that shape individuals with a strong Islamic religious perspective, as well as life skills that prepare students for entering productive fields and the workforce. Moreover, students are equipped with self-defense skills and other capabilities (Idris & Mokodenseho, 2021).

Guidance, monitoring, evaluation, and sanctions are carried out daily. Religious guidance begins early in the morning with Tahajjud prayers, congregational prayers five times a day, studying of Islamic texts, Hadith Arbain, review sessions, Tahsin, Tahfidz, and other religious

activities. Comprehensive monitoring is conducted daily to oversee boarding activities. With the daily schedule outlined above, SMK IT Global Orenz boarding school already possesses an environment characterized by Islamic principles, shaping students to master Islamic religious knowledge.

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