

THE INFLUENCE OF THE DIVERSITY OF BOARDING STUDENTS ON LEARNING ACHIEVEMENT MADRASAH ALIYAH NEGERI (MAN) MAGELANG CENTRAL JAVA

M. Rizkal Fajri, Mardiana
Universitas Muhammadiyah Lampung
rizkalguru@gmail.com, mardhiyana.naim@gmail.com

Abstract

This study focuses on the boarding program created by the school aims to produce a whole human being who is qualified and Noble, responsive and resilient and able to engage in all aspects of life together in accordance with the goals of National Education. In order for the management of the dormitory to run well and effectively, one important element is to prepare a coaching system in the dormitory. The coaching system concerns the foundation, goals, objectives, areas of coaching, weights and contents of coaching, patterns of approach and methodology as well as the position and function of the coach.

This study is quantitative research. The approach used in this study is a multidisciplinary approach, namely normative theological approach, pedagogical approach and sociological approach. As for the presentation of data for the tabulation of questionnaires, the data in the form of tables were statistically tested. Diligent worship makes them always have a strong spirit of learning. Because their brains are always fresh and clear by reading the Qur'an and praying in congregation or establishing a good relationship with Allah SWT. They are also supported by the beliefs and motivations of the people around them. Because his relationship with his friends in the dormitory is very good, as well as the teachers at school make him calm in carrying out activities including learning.

Keyword: *Diversity, Boarding Students, Learning Achievement*

INTRODUCTION

Schools have a big responsibility and play a vital role in developing children's religiousness or maintaining religious values. Schools are like factories that produce generations of people, educate entire nations and give them a complete life. The influence of schools on children's religious development is very large. Education in schools is a continuation of the education that takes place in the household, and those who play a role in schools are teachers.

In the concept of modern education there has been a shift in education, including family education shifting to education at school. Teachers are professional workers rather than just part-time workers. This implies that

school education is the main foundation for society, so it demands serious and professional handling, especially from teachers.¹

In relation to efforts to develop student diversity, schools, in this case teachers, have a very important role. Moreover, if the school creates a boarding program for students. The religious development of a child/student is greatly influenced by their environment. Students learn to recognize religious values and behave in accordance with the values that exist in the environment. Teachers must be able to create a conducive and religious environment both in the local area (classroom) and in the dormitory.

The boarding program created by the school aims to produce complete human beings who are of good quality and have noble character, are responsive and tough and are able to be involved in all aspects of life together in accordance with national education goals. In order for dormitory management to run well and effectively, one important element is setting up a coaching system in the dormitory. The coaching system concerns the foundation, goals, objectives, areas of coaching, the weight and content of coaching, the pattern of approach and methodology as well as the position and function of the coach.²

Schools that have a boarding program definitely have added value compared to schools that don't have a boarding program. Because schools that have a boarding program automatically have better and more mature training. Where the dormitory is able to shape a child to be independent and have noble character. Especially in taking a stance, being better trained, being able to place oneself in the environment, so that quality human resources are obtained that are able to compete and excel. Usually schools that have dormitories are mostly Islamic boarding schools or Madrasas. For example, Madrasah Aliyah Negeri (MAN) Magelang will be the author's place to conduct research.

The dormitories at MAN Magelang not only function as a place to live but how the dormitory becomes a place of guidance for students. For this reason, students receive personality development, attitude formation and spiritual mental development. Students also receive study guidance, with the hope that boarding students will have excellent learning achievements. So that students are born who have good religious qualities and achieve.

Glock and Stark in their book Imam Suprayogo and Tobroni stated that someone who has good religiousness can be seen from four dimensions which can also be used as objects in research on religiousness: knowledge, belief, practice, and consequences. This is almost in line with what Harjana stated in the same book that the object of one's religious research can be approached from a religious system or structure which consists of four aspects: existential, intellectual, institutional and ethical.³

The existential aspect is incarnated in faith and belief. With faith, humans build a world view, and at the same time it is a source and support for life. The

¹ Muh. Room, *Implementation of Tasawwuf Values in Islamic Education* (Cet. III: Makassar; CV. Berkah Utami, 2010), p. 2.

² *Ibid* p. 3.

³ Centre and Information of Balitbang Depdiknas, *Law No. 20/2003 on National Education System* (Jakarta: Balitbang Depdiknas, 2003), p. 9

intellectual aspect talks about how religious adherents understand God, the holy books, the nature of faith, worship and morality. The institutional aspect concerns the institution and organization of religion, while the ethical aspect expresses faith in God in the form of behavior.

The reality is that students' religious attitudes in the school environment are experiencing a decline, this can be seen in students' attitudes towards teachers, in socializing with friends and in the school environment. There are many attitudes and behaviors that are not in accordance with religious values, such as students not saying hello to teachers, often saying harsh and dirty words to their friends. And in relation to Allah SWT. Students often neglect to pray. This happens because of several things, including very few specific coaches, a lack of role models from teachers and habits that are not paid enough attention. High school students entering adolescence are known as vulnerable ages. Physically, teenagers experience very rapid growth. However, this rapid physical growth has not been balanced equally by psychological development. This is where the importance of fostering student religiousness is, because religiousness is a condition that exists within students which encourages them to behave in accordance with their level of devotion to religion. This religiousness determines what actions he chooses according to the religious experiences he has gained in life.

The problem of moral decadence has been felt to be very global in line with changes in world values. Everywhere in the world we can often see various lifestyles that conflict with ethics and religious values.

Various approaches have been and are being taken to save the future of human civilization from low moral behavior. The importance of building a strong religious faith to give birth to noble morals is not only felt by communities where the majority of the population is Muslim, but has now begun to be implemented in various countries.

Based on a preliminary study at MAN Magelang, researchers saw that in general, the diversity of boarding students at the school could be said to be good. Researchers saw that the religious practices and morals of the boarding students were good. They have tried to implement Islamic teachings in their daily lives. Such as praying five times a day in congregation, reading the Koran, dhikr, prayer, following Islamic studies and other practices.

Worship activities such as prayer, zikrullah, prayers and other practices is a physical and mental activity that can sink a servant into submission. Because the heart and mind are connected only to the Most Perfect. Spiritually, prayer and dhikrullah provide the effect of concentration and relaxation of the heart and mind.⁴

A person who has good religious beliefs will have clear thinking, so that it will be easy to understand and solve various problems including studying and can come up with brilliant ideas with which achievements can be achieved. The author sees that MAN Magelang is one of the schools that has quite good achievements. They have achieved many achievements in various competitions

⁴ Imam Suprayogo and Tobroni, *Methodology of Socio-Religious Research* (Cet. II; Bandung: PT Remaja Rosdakarya, 2003), pp. 21

both in musabaqah tilawatil qur'an (MTQ), Olympics, sports, such as table tennis, volleyball, takraw and in other competition fields. Of course, this achievement cannot be separated from the role of several boarding students through coaching from the school, in this case the dormitory supervisors. Boarding students at MAN Magelang not only excel in the religious field, but several students also have excellent learning achievements at school.

One of the results of research on student diversity is H. Abd. Samad Sanusi with the title Behavioral Conditions of Religious Life of Students at SMA Negeri I Belopa Luwu Regency in 2004. Describes the state of attitudes and behavior of religious life of students who are generally teenagers aged 16 to 18 years, where many assumptions state that in the life of young people, religion is only used as a barrier to inner or outer outlet. Because religion regulates a person's personal affairs too much, so many of their behavior towards religion is indifferent, or in other words indifferent, especially at SMA Negeri 1 Belopa, Luwu Regency, South Sulawesi. Furthermore, Harsul Maddini in his research entitled The Relevance of Islamic Religious Education Learning Outcomes with the Religious Behavior of Students at SMP Negeri IX Palu in 2004. Describes whether or not there is relevance between Islamic Religious Education learning outcomes and students' religious behavior, because from this we will know the extent of their behavior. Religious students reflect on the goals of national education, especially at SMP Negeri IX Palu.

Meanwhile, Abbas Talib has conducted research which focuses on his study of the relationship between the application of Islamic religious education and the religious behavior of students at SMA Negeri 2 Gorontalo in 2004. Describing the extent of the relationship between the application of Islamic religious education and the religious behavior of students, which in principle cannot be separated from the basics and goals of education. Nationally in Indonesia as well as the basis and objectives of Islamic education, as understood, the implementation of Islamic religious education is aimed at forming Muslim people or Islamic religious behavior, especially at SMA Negeri 2 Gorontalo.

In a number of studies on students' religious behavior, as far as the author's research is concerned, no one has specifically conducted an assessment with a focus on the religious behavior of boarding students and its influence on learning achievement. Thus, a comprehensive study of the influence of boarding school students' religious diversity on learning achievement at MAN Magelang has only been carried out through this research.

Based on the picture above, it can be seen that the scope of this research consists of three main problems, namely: First, the diversity of boarding students and its influence on learning achievement at MAN Magelang which includes congregational prayers, reading the Qur'an, students' attitudes towards their friends and students' attitudes towards teachers and the average score of student report cards.

Second, supporting and inhibiting factors for the diversity of boarding students at MAN Magelang, which include supporting factors from the internal side, namely comprehensive understanding and high commitment of the school principal and dormitory supervisors regarding the student religious

development system and support from all school components. Meanwhile, from the external side, there is full support from the students' parents and the community. The inhibiting factors include discipline or rules that must be obeyed by students, security, time and dormitory facilities.

Third, the dormitory supervisor's efforts to increase the diversity of boarding students at MAN Magelang are to create more effective and varied coaching patterns, so that students can easily understand and practice Islamic teachings without pressure or coercion from the dormitory supervisor.

PeThe introduction contains, among other things, the background of the problem, in-depth study of the problem, or the gap between the ideal and the real, is supported by the latest theory and research that is relevant to the problem, has new research value (or benefits) which is innovation, and ends with the research objective.

METHODS

This research is a quantitative study that tries to find out how much influence the religion of boarding students has on learning achievement at MAN Magelang. This research seeks to reveal and describe the diversity of boarding students and its influence on learning achievement at MAN Magelang.⁵ This research is research that does not look for correlations or relationships between one variable and another variable, but this research only looks for whether there is an influence of religion on learning achievement. The approaches used in this research are a multidisciplinary approach, namely a normative theological approach, a pedagogical approach and a sociological approach. The population referred to here is only 1 male dormitory supervisor and only 1 female dormitory supervisor as well as 71 dormitory students consisting of 46 female and 25 male students. Considering that the number of dormitory coaches and boarding students at MAN Magelang is only 2 dormitory coaches and 71 dormitory students, saturated sampling was used for dormitory coaches and students. When viewed in terms of data collection methods or techniques, data collection techniques can be carried out using interviews, questionnaires, observation and documentation.

As for the presentation of data for questionnaire tabulation, the data in tabular form was tested statistically. In this case the author uses a Likert scale, namely category choices to obtain respondents' answers using questions or statements with the responses provided. From this statement, the researcher gave ordinal category values to measure each category indicator, namely always, often, sometimes and never. After the data is collected, the data is then analyzed to answer the problem formulation and test hypotheses using inferential statistical techniques which are often known as inductive statistics or probability statistics, namely statistical techniques used to analyze sample data and the results are applied to the population.⁶

⁵ Suharismi Arikunto, *Research Procedures* (Cet. XII: Jakarta: PT. Rineka Cipta, 2002), p.1.

⁶ Sugiyono, *Educational Research Methods* (Quantitative, Qualitative, and R and D Approaches), (cet. XI: Bandung; Alfabeta, 2010), p.14.

The steps to determine the religiousness of boarding students at MAN Magelang are conclusions from questionnaire data expressed in the form of cumulative percentages, while the steps to determine the effect of boarding students' religiousness on learning achievement at MAN Magelang, here the researcher uses statistical analysis of the t test.

RESULTS AND DISCUSSION

To facilitate understanding and reading, the research results are described first and then followed by discussion. Results subtitles and discussion subtitles are presented separately. This section must be the largest part, minimum 60% of the entire body of the article.

Results

The statements of boarding students at MAN Magelang via a questionnaire regarding their religiousness and its influence on learning achievement are as follows:⁷

Table 1. Frequency distribution of religious recapitulation of boarding students at MAN Magelang

No	Question	Always		Often		Sometimes		No		Once	Amount
1	2	3		4		5		6		7	
		F	%	F	%	f	%	f	%	F	%
1	A	31	44%	14	20%	26	36%	0	0%	71	100%
2	B	29	40%	25	36%	17	24%	0	0%	71	100%
3	C	30	42%	16	23%	24	34%	1	1%	71	100%
4	D	28	39%	16	23%	27	38%	0	0%	71	100%
5	E	6	9%	16	23%	49	68%	0	0%	71	100%
6	F	57	80%	7	10%	7	10%	0	0%	71	100%
7	G	13	19%	34	48%	23	32%	1	1%	71	100%
8	H	40	56%	17	24%	14	20%	0	0%	71	100%
9	I	9	13%	22	31%	40	56%	0	0%	71	100

⁷ MAN Magelang dormitory supervisor, interview, 8-25 March 2021.

										%
Amount	243	342%	167	238	227	318	2	2%	63	100
				%		%			9	%
Average	27	38	18.5	26.4	25.2	35.3	0.22	0.22	71	100
			5	4	2	3				%

Information:

- The hearts of boarding students at MAN Magelang were moved when the call to prayer was uttered in the mosque
- Congregational prayer conditions for boarding students at MAN Magelang
- Students boarding at MAN Magelang who continue to pray in congregation at the mosque even though it is busy
- The condition of boarding students at MAN Magelang who are interested in learning to read the Koran well according to the rules of recitation
- The condition of boarding students at MAN Magelang who are diligent in reading the Koran
- The condition of boarding students at MAN Magelang who like to hang out with their friends at school
- The condition of boarding students at MAN Magelang who visit their friends when they are sick
- The condition of boarding students at MAN Magelang who follow the teacher's lessons in class
- The condition of boarding students at MAN Magelang who greet teachers when they meet on the street or in class

The table illustrates the diversity of boarding students at MAN Magelang. Of the 71 respondents, 38 percent said always, 26.44 percent often, 35.33 percent sometimes and 0.22 percent never. This illustrates that the diversity of boarding students at MAN Magelang is generally in the very good category.

From the results of data analysis using the t test, it can be seen that the calculated t value obtained is 5.51. With degrees of freedom $n_1+n_2 - 2 = 46-25 = 69$, the t table is 1.669. Thus $t_{count} \geq t_{table}$.

The hypothesis tested in this research using statistical analysis of the t test is the diversity of boarding students and its influence on learning achievement at MAN Magelang which is declared accepted if the t count is greater ($\geq$) than the t table, meaning that there is a positive influence of the diversity of boarding students on learning achievement at MAN Magelang.

Looking at the results of the inferential statistical analysis of the t test type above, the final result of the calculated t is 5.51 and the t table is 1.669. So it can be described that the proposed hypothesis is accepted. Thus, there is a positive influence of the diversity of boarding students on learning achievement

at MAN Magelang.

Discussion

Based on the research results that have been analyzed, both in the form of questionnaires for boarding students and the results of interviews conducted with school principals and dormitory supervisors at MAN Magelang, the expected implications of student diversity include: (1) Can maintain student diversity which can currently be said to be good, while improving it to get even better results; (2) Basically, student diversity is one thing that can provide enthusiasm and motivation in the student learning process, by applying these religious values; (3) Students' religiousness must be encouraged along with the values they contain to offset the negative access of modern technology through which religious values can be maintained.

The attitude of boarding students at MAN Magelang towards congregational prayers. If seen from the implementation of worship, then worship consists of three types, there is what is called physical-spiritual worship, namely worship which is a combination of physical and spiritual, such as prayer and fasting. Next there is spiritual and maliah worship, namely worship that combines spirituality and wealth, such as zakat. And the last one is physical, spiritual and spiritual worship, such as the Hajj.

Congregational prayer is a very important service for boarding students at MAN Magelang to pay attention to. So as far as possible, don't miss congregational prayers at the mosque. Because the aim of the dormitory program created by the school is to guide students to maintain the basic worship of Islam. If this doesn't work, of course providing a dormitory program will only waste funds and energy. However, with the direction and guidance of the dormitory supervisor, the students at the MAN Magelang dormitory were very enthusiastic about carrying out congregational prayers at the mosque. With this direction and guidance, students get used to doing something that is beneficial for themselves. Because whatever students do in a positive way is something that will become a habit for them. If children are accustomed to practicing religious teachings so that they become ingrained in them, then they will feel at ease in doing something based on their own awareness.

To instill positive habits in students, it is necessary to provide training that reflects good morals, both in the school, family and community environment. Here, an emphasis is also needed on understanding religious values that produce awareness so that behavior is expected to be in line with understanding such as prayer, good morals and so on. Because without understanding it will not encourage students to be able to implement moral values in everyday life. By being disciplined in praying, of course, in daily life

Today you will be disciplined in doing your work. Because prayer tells you to behave and practice discipline.

Providing an understanding of religious teachings and positive habits in the child's environment is a step to encourage the child to diligently do good deeds. In the field, it is often found that at a young age, a child is known as a child who is diligent in worshiping, has an orderly life, is disciplined in maintaining his

time and appearance, and is obedient to his parents. However, after being separated for a long time and when they met again, it turned out that they could no longer find the qualities that had been attached to them from their childhood. On the contrary, it can be seen that its nature has changed. Never mind the sound of the call to prayer being heard in the mosque, even coming to the mosque to pray is never seen.

Apparently the journey of life has changed all his good qualities. Maybe economic factors, family, the environment where he lives, and perhaps the education he received from adults have been the main causes of his drastic change.

On the other hand, people are often found who have bad traits and are lazy about praying. These bad traits don't seem to change even though thousands of pieces of advice and warnings have been given to them. But when they met again he had changed completely. Where he already has a good nature and is diligent in worship. This change may be due to the positive environment in which he lives which influences him to do positive things too, or the coaching pattern he received from education.

From the results of the researcher's observations at the MAN Magelang dormitory, it was very visible that the dormitory students were actively carrying out congregational prayers at the mosque, both boys and girls. This happens because congregational prayer is one of the processes of forming personal piety launched by the dormitory supervisor. So, according to the dormitory regulations, it is not permissible for boarding students at MAN Magelang to pray in the dormitory without a strong acceptable reason. So the dormitory supervisor always evaluates or asks the dormitory students directly after completing congregational prayers regarding students who do not participate in the congregation.

Likewise, the results of the researcher's interview with the dormitory supervisor, where the supervisor always monitors and directs all boarding students to go to the mosque when prayer time has arrived. Apart from that, students are also provided with a deep understanding of the importance of praying in congregation compared to praying alone. Providing this understanding takes place through discussions and Islamic studies between Maghrib and Isha.

The attitude of boarding students at MAN Magelang in reading the Qur'an. If worship is seen in terms of its form and nature, it can be divided into five categories. First, worship in verbal or verbal form, such as reciting dhikr, praying, praising Allah and reading the Koran. Second, worship in the form of actions that do not have a specified form, such as helping and assisting other people or taking care of corpses. Third, worship in the form of work that has a predetermined form, such as prayer. Fourth, worship which is carried out in the form of restraint, such as fasting. Fifth, worship that is a violation of rights, such as forgiving other people.

Reading the Qur'an is a worship that is highly recommended by Allah and His Messenger, because this worship will be able to refresh the minds of boarding students and calm anxious hearts. Reading the Qur'an is also a good step or

strategy in developing students' affective aspects regarding reading the Qur'an in fluency, recitation or makhroj, so that students' reading of the Qur'an gets better day by day.

The ability to read the Koran for boarding students is very dependent on the process of implementing the learning activities carried out. Boarding students who actively learn will be very different from students

boarders who are inactive or never even participate in tadarrus and recitation activities, both in terms of reading ability and fluency, understanding of the legal rules of recitation and understanding of the meaning of verses in the Qur'an.

The process of learning recitations and tadarrus is also determined by the ability or competency of the teaching staff. The ability referred to here is not only the educator's ability to understand and fluency in reading the Qur'an, but also pedagogical ability, namely the ability of educators to teach the Qur'an both in terms of understanding, as well as in terms of the methodology and learning strategies that must be applied.

The results of the author's observations in the research field show that students at the MAN Magelang boarding house generally have a good attitude in reading the Koran. This can be seen from the enthusiasm of students participating in the recitation and tadarrus program together at the mosque. Apart from that, students are also enthusiastic about reciting the Koran in the dormitory or filling their free time by reading the Koran, such as when waiting for prayer times and after congregational prayers at the mosque.

The success of learning recitations and tadarrus is not only determined by an adequate number of hours, but is also largely determined by the competence of the Qur'an teacher. There are 4 competencies that a teacher must have so that he can carry out his teaching duties professionally, namely professional competence, pedagogical competence, social competence, and personal competence or personality. Professional competence relates to educators' ability and mastery of the material to be taught, pedagogical competence relates to educators' ability and expertise in planning, implementing and evaluating learning. Social competence is related to the abilities and social skills possessed by teachers to build good communication with students, colleagues and parents of students regarding their teaching tasks. Personal competency is related to the ability and personality of an educator so that he can be an example and model for developing the behavior of boarding students.

In general, teachers or dormitory supervisors who handle joint recitation and tadarrus activities can be said to have adequate competence in this case pedagogical competence, social competence, personal competence and professional competence. This is proven to be mastery in the field of reading verses of the Qur'an and knowledge of the laws of reading or tajwid as well as recitation tones.

The attitude of boarding students at MAN Magelang towards their friends. School is a formal (official) educational institution that helps achieve the goals of the family and community in the field of teaching that cannot be done directly at home. In the main school in the boarding school, various kinds of

knowledge are taught by the supervisors to boarding students, which is intended to make students more mature in thinking, behaving and acting as required by Islamic teachings.

The Qur'an has emphasized that everyone should be seated fairly. Don't enter other people's homes without permission. If you meet, say hello to each other, and the words you say are good. Every word you say is correct, don't exclude someone or another group, it's not normal to be prejudiced without reason, or talk about someone's bad things, and don't greet or call them bad names. Furthermore, those who make mistakes should be forgiven. This forgiveness should be accompanied by the awareness that the one who forgives has the potential to also make mistakes. Apart from that, it is also recommended that you become a person who is good at controlling your anger.

The practice of reading the Koran carried out by boarding students at MAN Magelang must be able to lead them to behavior that does not conflict with the values of the worship they carry out, in this case having a good attitude towards their friends at school.

The reality at MAN Magelang regarding their attitude towards their friends is very good. Because in the dormitories there are rarely fights or hostility between fellow boarding students, in fact what is visible between them is a strong spirit of brotherhood. This kind of condition illustrates that the worship carried out by boarding students is able to influence their behavior in daily social interactions.

From the results of the researcher's interview with the MAN Magelang dormitory supervisor regarding coaching boarding students to have a good attitude towards their friends, students are always provided with instructions regarding their status in the dormitory. Where the dormitory supervisors always emphasize that their existence in the dormitory is like siblings. So that one student and another must respect each other, help each other and, most importantly, always maintain the spirit of brotherhood among boarding students.

In Islamic history, Rasulullah saw. The last prophet in Islamic teachings, also emphasized that his main mission in educating humans is to strive for the formation of good character. Thousands of years later, the formulation of the main goal of education remains in the same area, namely the formation of a good human personality. So morals, morals or character are inevitable goals of the world of education. This shows that education leads to the transfer of cultural values and social norms (transmission of cultural values and social norms). Thus, character education is the spirit of education in humanizing humans.

Education and development are universal values of life that have basic goals that are agreed upon in every era, in every region, and in all thought. In simple language, the agreed goal is to change humans to be better in knowledge, attitudes and skills.

From the results of the researcher's interview with the principal of MAN Magelang. Researchers got a clear picture that the existence of dormitories at MAN Magelang is to obtain superior seeds and as a means to foster friendship

between students who come from different places or regions. The superior seeds referred to by the principal here are the stable personalities possessed by boarding students who give birth to good manners towards teachers, friends and people in the environment where they are and have a strong worship of Allah SWT.

The attitude of students boarding at MAN Magelang towards teachers at school. Teachers are like parents of students at school, so students, in this case students boarding at MAN Magelang, should be polite and obedient to their teachers, just as they are obedient to their parents at home. However, there were also some students who were disobedient. In fact, if you look at the duties of a teacher, it is inappropriate if there are students who do not have a good attitude towards the teacher. Among the duties of teachers are as a profession and duties of teachers in the humanitarian field. As a profession it includes educating, teaching and training. Educating means continuing and developing life values. Teaching means continuing and developing science and technology. Meanwhile, training means developing students' skills. The task of teachers in the humanitarian field at school is to treat themselves as second parents. He must be able to attract sympathy so that he becomes an idol for his students. Therefore, students and teachers must build good communication in their interactions at school to achieve a peaceful atmosphere in the world of education.

From the results of observations by researchers in the field, students at the MAN Magelang boarding house already have a good attitude towards their teachers at school. They are able to place teachers as substitutes for parents at school. This can be seen from the attitudes shown by boarding students towards their teachers, such as greetings when they meet in class or outside the classroom, following the teacher's lessons in class, not hating the teacher, let alone insulting them, in fact what appears to be an atmosphere of peace and respect.

Forms of respect for teachers seen by researchers in the field, such as greetings, handshakes, attending class lessons and others are training for boarding students to do good deeds. This pattern is implemented by the MAN Magelang dormitory supervisor. So boarding students are not only taught the knowledge to do good deeds, but what the dormitory supervisors emphasize most is how students are trained to do good deeds.

One of the causes of a person's inability to act well even though he already has knowledge about goodness (moral knowing) is because he is not trained to do good (moral doing). Starting from here, the success of developing noble morals really depends on the presence or absence of knowing, loving, and doing or acting in the implementation of the coaching.

Based on the results of the researcher's interview with the dormitory supervisor, one of the things that religious boarding students want is to have good achievements at school. Because the coach believes that if a person's religious beliefs are good, then achievements will be easy to achieve. Because the diversity that is instilled in students includes physical aspects, intellectual aspects and spiritual aspects. These three aspects are implemented by the

dormitory supervisors in instilling a strong sense of religion in students at the MAN Magelang dormitory.

Another thing that supports boarding students having good achievements as if based on observations of researchers in the field is the ability of boarding students at MAN Magelang to apply the values contained in the ritual services they carry out in the learning process, so that the good religious beliefs they have lead He also performed well at school. Their diligent worship makes them always have a strong enthusiasm for learning. Because their brains are always fresh and clear with reading the Koran and praying together or having a good relationship with Allah SWT. They are also supported by the trust and motivation of the people around them. Because his relationship with his friends at the hostel is very good, as well as with the teachers at school, it makes him calm in carrying out activities including studying.

CONCLUSION

The diversity of boarding students at MAN Magelang is generally at a very good level. This is evident from the fact that congregational prayers and reading of the Qur'an are going well, as well as their attitude towards friends and teachers at school is very good which is reflected in the greetings that students give to teachers when they meet on the street or in class. The diversity of boarding students at MAN Magelang has a positive influence on learning achievement, where the hypothesis formulated can be proven through statistical analysis of the t test. With the final analysis, the calculated t is greater than the t table.

The supporting factors for the success of fostering the diversity of boarding students at MAN Magelang cannot be separated from various parties. In this case, the principal, teacher council, parents, community and even the local government have provided positive support for the existence of the dormitory at MAN Magelang as well as the existence of a dormitory supervisor and adequate facilities such as a mosque as a center for dormitory student activities. Meanwhile, the inhibiting factors are, the supervisory staff is still limited, the financial budget, there are still students who are not serious about participating in activities in the dormitory because their parents call them in the village, including boredom and laziness, the use of cellphones, and sports activities that take up time and energy. they.

The efforts made to increase the diversity of boarding students at MAN Magelang include creating a more effective and varied coaching pattern, so as to instill the values of faith, worship and morals into students. This pattern is related to the coaching foundation used by the school, coaching objectives, coaching areas, approach pattern and function and position of the dormitory coach. Apart from that, the school also conveyed in the school committee meeting about the current limited number of dormitory supervisors, inviting parents of students whenever there is a problem to be resolved regarding dormitory students, making strict rules not to go home twice a month, at dusk on students' cellphones. kept in the dormitory supervisor's room, and provides a time limit for sports practice.

REGISTER BIBLIOGRAPHY

- Ali, M. Suyuti. *Metode Penelitian Agama Pendekatan Teori dan Praktek*. Cet. I; Jakarta: PT. Raja Grafindo Persada, 2002.
- Ali, Mohammad Daud. *Pendidikan Agama Islam*, cet. 10; Jakarta: Rajawali Pers, 2011.
- Alim, Muhammad. *Pendidikan Agama Islam*, Bandung: Remaja Rosdakarya, 2006. Ash Shiddieqy, Muhammad Hasbi, Teungku. *Kuliah Ibadah (Ibadah Ditinjau dari Segi Hukum dan Hikmah)*. Cet. I; Semarang: Pustaka Rizki Putra, 2000.
- Arikunto, Suharsimi. *Prosedur Penelitian*, Cet. XII; Jakarta: PT. Rineka Cipta, 2002.
- Abdul Ghofir dan Zuhairini. *Metodologi Pembelajaran Pendidikan Agama Islam*, Malang: UIN Press dan UM Press, 2004.
- Departemen Agama RI. *al-Hikmah Al-Qur'an dan Terjemahan*. Cet. VI; Bandung: CV. Penerbit Dipenegoro, 2007.
- Departemen Agama. *Panduan Ekstra kurikuler Pendidikan Agama Islam*, Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2005.
- Daradjat, Zakiah. *Ilmu Jiwa Agama*, Jakarta: Bulan Bintang, 1996.
- Dian Andayani dan Abdul Majid. *Pendidikan Karakter Prespektif Islam*, cet. II; Bandung: PT. Remaja Rosdakarya, 2012.
- Maddini, Harsul. *Relevansi Hasil Pembelajaran Pendidikan Agama Islam Dengan Perilaku Beragama Siswa SLTP Negeri IX Palu*. Tesis IAIN Alauddin, Makassar 2004.
- Margono S. *Metodologi Penelitian Pendidikan*. Cet. 6; Jakarta: Rineka Cipta, 2007. Mawar. Pembina asrama putri MAN Binamu Jeneponto, wawancara oleh penulis di Binamu, 8 Maret 2012.
- Mappanganro. *Pemilikan Kompetensi Guru*. Makassar: Awaluddin Press, 2010.
- Sukmadinata, Nana Syaodih. *Landasan Psikologi Proses Pendidikan*, Bandung: Remaja Rosdakarya, 2003.
- Thalib, Abbas. *Hubungan Penerapan Pendidikan Agama Islam Dengan Perilaku Beragama Siswa di SMA Negeri 2 Gorontalo*. Tesis IAIN Alauddin, Makassar 2004.
- Tiro, Arif. *Dasar-dasar Statistik*, Cet. I; Ujung Pandang: Badan Penerbit Iniversitas Makassar, 1999.
- Tobroni dan Imam Suprayogo. *Metodologi Penelitian Sosial-Agama*, Cet. II; Bandung: PT Remaja Rosdakarya, 2003.