

# Management Students at School Value-Based Islamic Boarding Schools: A Comparative Study in Indonesia and Thailand

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## Abstract

### Keywords:

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This study aims to analyse and compare the planning, implementation, and evaluation of student management systems within Islamic boarding school-based institutions in two distinct Southeast Asian contexts: MTs Al-Hidayah in Indonesia and Mattayom Muslimeen Suksa in Thailand. As Islamic education faces the challenges of modernisation, understanding how these schools preserve traditional values while adopting formal management standards is crucial. This research employed a qualitative multi-case study design, utilising both within-case and cross-case analyses to identify similarities and divergent practices. Data were gathered through in-depth interviews, observations, and documentation, with informants selected via purposive sampling of 10 key participants, including school principals, teachers, and students from both institutions. The results demonstrate that both schools successfully integrate national curricula with Islamic boarding school values, emphasising character building and spiritual development. However, the study reveals significant contextual adaptations: MTs Al-Hidayah focuses on input quality through Al-Quran literacy assessments, while Mattayom Muslimeen Suksa prioritises social accessibility and inclusivity for Muslim minorities through scholarship programs. The primary contribution of this research is the identification of a sustainable, integrative student management model. This model features the integration of hybrid technology into admission planning, the seamless infusion of boarding school values into formal instructional processes, and continuous behavioural-academic evaluation. These findings offer a practical framework for other Islamic educational institutions to enhance the quality of their management without compromising their religious identity. This sustainable model serves as a strategic reference for school administrators navigating the complexities of managing student development across diverse socio-cultural environments.

### Kata Kunci:

Manajemen Peserta Didik, Sekolah Asrama Islam, Studi Perbandingan, Model Integratif, Pendidikan Islam.

### Abstrak

*Studi ini bertujuan untuk menganalisis dan membandingkan perencanaan, implementasi, dan evaluasi sistem manajemen siswa dalam lembaga berbasis asrama Islam di dua konteks Asia Tenggara yang berbeda: MTs Al-Hidayah di Indonesia dan Mattayom Muslimeen Suksa di Thailand. Karena pendidikan Islam menghadapi tantangan modernisasi, pemahaman tentang bagaimana sekolah-sekolah ini melestarikan nilai-nilai tradisional sambil mengadopsi standar manajemen formal menjadi sangat penting. Penelitian ini menggunakan desain studi kasus multi-kasus kualitatif, memanfaatkan analisis dalam kasus dan lintas kasus untuk mengidentifikasi kesamaan dan perbedaan praktik. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, dengan informan yang dipilih melalui pengambilan sampel bertujuan dari 10 partisipan kunci, termasuk kepala sekolah, guru, dan siswa dari kedua lembaga. Hasil penelitian menunjukkan bahwa kedua sekolah berhasil mengintegrasikan kurikulum nasional dengan nilai-nilai asrama Islam, dengan penekanan pada pembentukan karakter dan perkembangan spiritual. Namun, studi ini mengungkapkan adaptasi*

*kontekstual yang signifikan: MTs Al-Hidayah berfokus pada kualitas masukan melalui penilaian literasi Al-Qur'an, sementara Mattayom Muslimeen Suksa memprioritaskan aksesibilitas sosial dan inklusivitas bagi minoritas Muslim melalui program beasiswa. Kontribusi utama penelitian ini adalah identifikasi model manajemen siswa yang berkelanjutan dan integratif. Model ini menampilkan integrasi teknologi hibrida ke dalam perencanaan penerimaan siswa, penggabungan nilai-nilai sekolah berasrama secara mulus ke dalam proses pengajaran formal, serta evaluasi perilaku akademik yang berkelanjutan. Temuan ini menawarkan kerangka kerja praktis bagi lembaga pendidikan Islam lainnya untuk meningkatkan kualitas manajemen tanpa mengorbankan identitas keagamaan. Model berkelanjutan ini berfungsi sebagai referensi strategis bagi administrator sekolah dalam menghadapi kompleksitas pengelolaan perkembangan siswa di berbagai lingkungan sosial budaya.*

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## INTRODUCTION

In some educational institutions, problems still often occur, often caused by participants, such as violations of discipline, laziness in studying, and even bullying. This can cause psychological trauma and decrease motivation in study participants who are educated (Syilfa Nirwana, 2024). Already Lots found and reported in a way periodically by the mass media several case bullying in the environment school (Asyifah dkk., 2024). Behaviour that violates discipline and laziness also becomes an obstacle to the learning process, as participants are being educated. (Kurniawan & Agustang, 2021). From several problems, the importance of management participants in effective education is confirmed. With good management, it can develop an initial strategy that incorporates prevention, coaching, and appropriate guidance so that participants can reach their full potential, develop stronger morals, and make the study more conducive to learning. (Amrona dkk., 2023).

The problem that originated from participant education also often occurs in institutions of education based on Islamic boarding schools. Implementation management participants educated in institutions such as education-based Islamic boarding schools become more complex and important because such schools serve as places of religious value habituation and character formation, not only as institutions of formal education. (Hamka, 2025). An Islamic Boarding School focuses not only on learning general knowledge but also on forming a moral, religious, independent, and disciplined personality. (Falah, 2023). Educational institutions located in the shade, such as Islamic boarding schools, have an advantage because they can provide a formal education that strengthens spiritual values and morals. (Article, 2022). For that, management participants have an important role in strengthening the system of Islamic education. They can create an environment conducive to education while guarding the religious values and traditions of Islamic boarding schools. (Faizin dkk., 2025; Nuryana & Sirojuddin, 2025)

Several studies have previously examined and described the corner view important to management participants educated in institutions with an education-based mark, such as religious learning strategies, coaching morals, and the implementation of management participants educated in that alone. Aldi conducted research examining management participants educated in institutional programmes that emphasise effective management; participants structured their education to achieve good outcomes. (Muli Prima Aldi, 2023) However, no specific research has been conducted on school-based Islamic boarding schools. Research by Far Hamka also examined management challenges and strategies in different ways. Participants were educated in the MANU Putra Buntet environment, an Islamic boarding school that focuses on identifying operational obstacles and strategies, as well as approaches to coaching students. (Hamka, 2025). In addition, research was also conducted by Elis et al., who discussed management participants educated at the

Islamic High School Plus Yaspida, which includes management curriculum, organisation, coaching, management source power, and evaluation. (Elis dkk., 2024).

In this research, the novelty lies in the presence of a management model participant who educates on comparative integrative approaches between two educational institutions, based on Islamic boarding schools in Thailand and Indonesia. Management Integrative Learners is an approach to participant education in management that combines various aspects of education to support participants' development (Connolly & Spiller, 2017). This integration refers to the combination of two or more distinct elements into a single, unified whole. Research. This gives a different view of the education of two institutions based on Islamic boarding schools in two Asian countries with different cultures and educational systems. However, both still integrate Islamic values as the basis of education (Kuechler & Stedham, 2018). In addition, research explains how Islamic boarding schools are applied and adapted in environments with a majority Muslim population, such as Indonesia, and minority Muslim communities, like Thailand, with backgrounds in Islam and different cultures.

In light of existing studies, this expectation can enrich knowledge and provide a new description for developing management participants educated in institutions based on the Islamic boarding school, in accordance with their needs. The purpose of the study is to analyse and describe the management education of participants in Islamic boarding schools in two countries, namely, Mattayom Muslimeen Suksa Thailand and MTs Al-Hidayah Indonesia, with a focus on planning, implementation, and evaluation. Research, which is also expected, can give a reference for developing management models for participants educated in Islamic educational institutions.

## **METHODS**

This research employs a qualitative, multi-case study design to conduct a comprehensive comparative analysis of two educational institutions: MTs Al-Hidayah in Bogor, Indonesia, and Mattayom Muslimeen Suksa in Songkhla, Thailand. The study specifically focuses on student management at the junior high school level over a three-month period. Informants were selected using purposive sampling, with specific criteria to ensure they possessed relevant knowledge and experience (Bogdan & Biklen, 1998). These informants included the school principal, two teachers, and two students from each institution, facilitating a rich and multifaceted exploration of the management processes in both contexts (Yin, 2009).

Data collection was implemented through method triangulation, comprising direct field observations over two months, administrative documentation, and in-depth interviews. Due to geographical constraints, interviews were conducted via digital communication platforms using both synchronous (*real-time video calls*) and asynchronous (text-based messaging) methods to ensure flexibility and data depth. (Im & Chee, 2006). Communication with Thai informants was facilitated through English and Indonesian to maintain the accuracy of meaning. All gathered data were cross-verified through source triangulation by comparing information across different informant categories, principals, teachers, and students, to mitigate subjective bias and enhance data credibility (Creswell & Poth, 2016)).

The data analysis followed Robert K. Yin's systematic model through several procedural stages, including continuous data collection, organisational reviewing, and rigorous coding to identify themes relevant to student management (Yin, 2009). The researchers categorised the data to identify patterns and connections between the findings from both research sites. (Saldana, 2011) These results are presented in a descriptive-analytical narrative aimed at generating credible

conclusions that address the research questions regarding the effectiveness and comparison of educational management practices in both schools (Miles & Huberman, 1994).

## RESULTS AND DISCUSSION

### Results

#### Planning Students at MTs Al-Hidayah Indonesia and Mattayom Muslimeen Suksa Thailand

MTs Al-Hidayah Indonesia is an Islamic private educational institution under the auspices of the Al-Hidayah Education Foundation and supervised by the Ministry of Religion. Al-Hidayah Foundation comprises Early Childhood Education (PAUD) through the appropriate Madrasah Aliyah (MA) level within the Indonesian national education system, and also includes a Cottage Islamic boarding school. Based on the results of the interview with the father, head of the madrasah, for planning learning strategies and program implementation, the Al-Hidayah Foundation, including MTs Al-Hidayah, held an annual work meeting involving the foundation's administrators, teachers, and staff.

There is a meeting to work on the aim, to discuss and formulate a plan, to clarify and make the work more detailed, to develop learning strategies, to strengthen communication between the parties, and to strengthen team cooperation. After that, a meeting was held with the foundation administrator to educate new participants on the formation committee reception and make the process more structured. There are two mechanisms of registration

Acceptance process participants educate new covering collection files and Al-Quran Reading and Writing (BTQ) test participants on knowledge-based candidates. This Al-Quran Reading and Writing Test was also held to make it easier to classify participants' ability levels, so that coaching can be customised to each participant's level. Like saying head school:

*"For candidates who have completed the administration for several days. Then, they are called to follow the Al-Quran Reading and Writing Test (BTQ) so that we know the extent of their ability in reciting Al-Qur'an."*

Muslimeen Suksa is a private-sector institution of Islamic education that combines a general curriculum with an Islamic curriculum. Education at Muslimeen Suksa starts from level Anuban (*Kindergarten*) to level Mattayom (*Middle School*). This institution also provides dormitories and offers additional religious learning opportunities for participating students who live in them. For formulation policy and planning, participants are educated, and the head of the school coordinates with the school director. As a statement made by one of the teachers.

Then, no, far different, as in general, the acceptance process participants are new to Mattayom Muslimeen Suksa, which involves only gathering the required files, both offline and online. Based on the interview results, Muslimeen Suksa also provided a monthly cost for participants whose brothers are enrolled in the program. A student said:

*"I got a piece of clothing at a discount because my younger brother also goes to school here."*

*"Most head schools and the father, the director, who made the policy."*

In conclusion, both MTs Al-Hidayah and Mattayom Muslimeen Suksa implement a structured and collaborative approach to student management planning, characterised by coordinated policy formulation between school leadership and foundations or directors. While both institutions offer flexible registration mechanisms through online and offline channels, they maintain distinct priorities in their selection processes.

MTs Al-Hidayah emphasises religious competency through Al-Quran literacy testing (BTQ) for student classification, whereas Mattayom Muslimeen Suksa focuses on social inclusivity by providing financial incentives for siblings and scholarship programs for orphans and underprivileged students. These findings indicate that, while the administrative procedures remain relatively similar, the underlying recruitment strategies are tailored to each institution's religious and social missions.

### **Implementation of Students at MTs Al-Hidayah Indonesia and Mattayom Muslimeen Suksa Thailand**

Implementation management participant Education at MTs Al-Hidayah is highly focused on spiritual strengthening, character development, and discipline. There are two categories of participants: educated santri (residents of Islamic boarding schools) and non-santri, with different learning timetables. Based on observations and documentation of results, activities at MTs Al-Hidayah were carried out in a good, conducive environment. Students follow learning Activities after school hours, such as at an Islamic boarding school, including yellow book study, worship habituation, and other activities. Division category participant educates.

This is done because of the adaptation between the learning hours at school and those at Islamic boarding schools. Moreover, for non-Islamic boarding school students, classes are held in the morning, with an additional religious activity on certain days. Based on information gathered from interviews with the head of the madrasah, for the distribution class, because a large number of participants are educated, they are grouped into classes. Participants educated by Mark Tall will be added to the class featured until it is full. One or two classes will be formed, and participants will be randomly assigned to groups. The head of the school said:

*“One or up to two classes we take the results mark highest as the class featured to simplify the learning process, and other classes are randomised.”*

Grouping these No-in-frame differentiates participants and educates them. However, it also simplifies the coaching process and avoids existing participants who feel left behind because their abilities are lower, helping them believe in themselves. Participants are also educated and remain supported in accordance with the portion of the class that takes place in the group.

Then, on the day they first enter school, participants will complete an orientation period over three full days, with an introduction to the madrasah environment and the madrasah residents. System learning, programs, and extracurricular activities are also introduced to participants educated during orientation.

**Figure 1. Implementation Activity Orientation New Students at MTs Al-Hidayah**



Coaching program characters at MTs Al-Hidayah include a smile greeting (3S), habituation of the sunnah dhuha prayer, recitation of the Al-Waqi'ah letter, a seven-minute sermon, and giving alms as part of the program and character formation. Participants are also educated and participate

in extracurricular activities across various fields, such as arts, sports, and scouting. To increase interest and talent, participants are educated. Activities are not only carried out by participants but also supervised by the madrasah head and teachers. As stated by the head of the madrasah:

Although the environment of the Muslim Suksa School is predominantly Muslim, understanding and educating participants about Islam is still minimal because many participants are new converts to Islam. For that, school is a very important value in Islamic boarding schools and Islamic morals in learning and life, where students are educated daily. Integration of values and religious practices is also evident in daily activities, where participants are educated by reciting the Qur'an together in their respective classes before learning begins.

*“Sometimes I am a director and monitor like tahsin and tahfizh, but sometimes I am coming to do it together with students and teachers, such as habituation, prayer congregation, and habituation, prayer, circumcision, dhuba, and filling religious studies.”*

*“Teachers always become directing and also modelling, and they also often give good advice.”*

Mattayom Muslimeen Suksa has a tahfidz and arithmetic program, fast as form coaching character, and develops potential participants' learning. In addition, participants' education level, Mattayom, required memorising Juz 30 and prayer choice, plus memorising the letter choice as a condition for graduation. This matter is an effort school for form generation that has a noble character and deep understanding, and is in line with the values of an Islamic boarding school.

Activity-oriented participant education has also recently been implemented in Mattayom Muslimeen Suksa. Based on the results of the interview with one of the teachers, Mattayom Muslimeen Suksa. Orientation participants educate new implementers at the beginning of the year, teaching them to focus on introducing the environment, school rules and regulations, and implementing Islamic values so that participants can adapt well. In addition, coaching participant education is conducted through extracurricular activities to develop participants' interests in their talents. At Mattayom Muslimeen Suksa, extracurricular activities focus on religious and academic development.

Among them is a program for memorising the Qur'an (*tahfidz*), and regular discussions about its fiqh and aqidah are held in the prayer room or neighbourhood mosque, and sometimes invite inhabitants to participate as well. Muslim Suksa is also actively involved in participant education in academic activities outside school, such as the Science Day organised by Prince of Songkhla University (PSU) and in mathematics learning activities at Yala Rajabhat University (YRU), Songkhla. With the following activity, participants have the opportunity to gain experience studying outside of school, which can increase motivation and insight. Participants who are educated specifically in the fields of science and mathematics.

### **Evaluation of Students at MTs Al-Hidayah Indonesia and Mattayom Muslimeen Suksa Thailand**

Evaluation at MTs Al-Hidayah includes both academic and non-academic aspects. Meeting Routine evaluations are conducted at MTs Al-Hidayah. Evaluation is done through Mid-Semester Exams, Final Semester Assessments, and Final Year Assessments. For non-academic evaluation, carried out with consideration of violations committed, participants follow-up education with an oral warning, recording, and sanctions, as well as calling parents if needed.

This expectation can instil discipline and responsibility in participants' education. Evaluation in a way that is sustainable for measuring understanding, participant education, and

learning that is taught, improving and increasing quality, as well as forming participant education to become better. Evaluation is also a means of providing information to parents and participants, educating participants about academic and behavioural development, and educating participants at school. Head of the MTs Al-Hidayah madrasah said:

*“Participants who violate the rules and regulations and do not discipline will be given sanctions in a gradual way, that is, with a warning, oral, and finally with an explanation of the purpose and objectives of the rules of procedure.”*

*“Then if we do a second violation the first time we will note it, and we will provide it with sanctions in accordance with the level of order he violated, then the third violation the first time or repetitive. If we need to communicate with parents, look for the solution.”*

In Mattayom Muslimeen Suksa, the evaluation system is structured through comprehensive semester examinations that systematically assess students' cognitive abilities and mastery of the instructional material delivered throughout the term. These examinations are conducted over a rigorous two-week period, with strategically diversified daily schedules to ensure a thorough assessment across various subject areas. This evaluative framework serves not only as a benchmark for academic achievement but also as a critical quality-control mechanism to ensure that the educational objectives of the combined general and Islamic curriculum are met effectively.

Furthermore, the evaluation process extends beyond academic grading to serve as a vital communication bridge between the school and the parents. By providing detailed reports on student development, the school ensures that parents are well-informed about both their children's academic progress and personal growth within the school environment. According to insights from the teaching staff, this transparent reporting system is essential for fostering a collaborative educational atmosphere, enabling timely interventions and personalised support for students who may require additional guidance on their learning journey.

**Figure 2. Activities Exam for Academic Evaluation of Students at MTs Al-Hidayah**



For that, there is a report card education that becomes a tool for reporting results. Study participants learn. Learning outcomes are delivered personally to parents and participants through guardian classes. Evaluation and discipline are also carried out at Mattayom Muslimeen Suksa, such as issuing sanctions and maintaining a clean environment, to help participants who violate the rules become more disciplined. This matter is done to help students become more disciplined and responsible. Ultimately, the integration of academic reporting through report cards and the enforcement of disciplinary measures reflects a holistic approach to student development at Mattayom Muslimeen Suksa.

By delivering learning outcomes personally through class guardians, the school strengthens the synergy between educators and parents in monitoring student progress. Furthermore, the consistent application of sanctions and environmental responsibilities serves as a practical character-building strategy, ensuring that discipline is not merely a set of rules but a cultivated

value. Thus, this dual focus on academic accountability and behavioural integrity effectively prepares students to become responsible individuals within both their school and the wider community.

**Table 1. Summary Management Students in Educational Institutions Based on the Islamic Boarding School**

<b>Aspect Management</b>	<b>MTs Al-Hidayah Indonesia</b>	<b>Mattayom Muslimeen Suksa Thailand</b>
<b>Planning</b>	<ol style="list-style-type: none"> <li>1. Meeting with the work annual together administrator, foundation, teachers, and staff of the institution</li> <li>2. Formation committee reception participant educates new</li> <li>3. Integration of acceptance participants to educate on new things that were done offline and online</li> <li>4. Collection of files and Al-Quran Reading and Writing Test for participants to educate new</li> </ol>	<ol style="list-style-type: none"> <li>1. Formulation policy and planning learning done by the head school and the director</li> <li>2. The reception participant educates new users on gathering the required files</li> <li>3. Give scholarships and discounts at cost</li> </ol>
<b>Implementation</b>	<ol style="list-style-type: none"> <li>1. Curriculum integration in national and Islamic boarding schools (Islamic religion)</li> <li>2. Integration of values in the Islamic boarding school in school activities</li> <li>3. Participant education was shared into two categories (santri and non-santri)</li> <li>4. Orientation participants educate new participants during the three days</li> <li>5. Coaching program character (tahsin memorisation, 3S, prayer dhuha, al-waqi'ah, alms)</li> <li>6. Extracurricular field arts, sports, and scouts</li> </ol>	<ol style="list-style-type: none"> <li>1. Curriculum integration in national and Islamic boarding schools (Islamic religion)</li> <li>2. Integration of values in the Islamic boarding school in school activities</li> <li>3. Orientation participant educates new</li> <li>4. Tahfidz program, memorisation of prayers and letters choice, and arithmetic fast</li> <li>5. Extracurricular activities focused on religion</li> </ol>
<b>Evaluation</b>	<ol style="list-style-type: none"> <li>1. Meeting evaluation</li> <li>2. Evaluation of academic performance with tasks or exams daily, semester assessment, and assessment at the end of the year</li> <li>3. Education report card</li> <li>4. Evaluation violation with consideration of points violations and sanctions</li> </ol>	<ol style="list-style-type: none"> <li>1. Evaluation of academic performance with daily and semester exams</li> <li>2. Evaluation behaviour and discipline with sanctions, such as a clean environment in school</li> <li>3. Report participant educates through the guardian class</li> </ol>

Source: Data Collection, 2025

## Discussion

### Planning at MTs Al-Hidayah Indonesia and Mattayom Muslimeen Suksa Thailand

Management participant educates covers planning, implementation, and evaluation of aspects that support the learning process, acceptance participant educates new, and coaching

character (Muspawi, 2020). Management participants are educated in the Islamic boarding school environment, with a greater focus on coaching, learning, and supervision grounded in Islamic values. (Markberg, 2022). Planning, acceptance, learning, and coaching processes are taught to participants in both institutional education. You are welcome in accordance with the values of the Islamic boarding school. However, there is a difference in the second strategy institution.

Management theory classic and administration, Henri Fayol, who stated that function-based management consists of planning, organising, directing, coordinating, and controlling (Sukmana & Maryanti, 2023) Implemented at MTs Al-Hidayah in matters of learning strategy planning, programs, and participant education. New structured planning, the initial start at MTs Al-Hidayah, was carried out through a stage meeting, with work administrators focusing on the foundation of each year's teachings. To discuss the program that will be executed in the future and formulate learning strategies (Sanjani, 2021).

Components involved in meeting the head school, vice chairman, secretary, treasurer, all sexy, and advisor to the foundation. By involving all parties, planning activities and programs can be more organised and implemented with Ease. (Saerah dkk., 2024). Then, along with progress technology, MTs Al-Hidayah implement integration technology for system registration, which is done in a hybrid manner, namely both offline and online, to make it easier for candidates to register and access information (Amin dkk., 2021; Nuryana & Sirojuddin, 2025).

In line with the theory put forward by Edwin B. Flippo in Bate, which states that recruitment must ensure that the candidate has the appropriate abilities needed (Bate & Samalanga, 2024), MTs Al-Hidayah held an Al-Quran Reading and Writing selection for knowledgeable beginning candidate participants to educate them in reading the Qur'an. This process integrates the values of an Islamic boarding school into the admission program to educate participants. The existence of this Al-Quran Reading and Writing test can also make it easier for schools to classify participants' reading levels and serve as a guide to help participants during the learning process. This is also in line with the educational objective of Islam, which aims to form a man of faith, piety, morals, and knowledge (Mulia, 2026).

This is in accordance with leadership instructional heads, who are considered a source of power and authority in education at the school. (Dwiyono dkk., 2022). Mattayom Mulimeen Suksa applies the system-reception participant approach to educate more simply, without testing competence at the beginning. Muslims also provide hostels for participants who want to live and study religion more (Haq dkk., 2022). Systems like this provide more room to apply Islamic values and develop character in a continuous way, which is not found in the general education system. (Markberg, 2022). Strategies used by institutions. This is with a given piece cost payment monthly (SPP) for participant students who have siblings who attend Muslimeen Suksa as well. This institution also provides scholarships for participants who are less educated, economically disadvantaged, or orphans. According to Maslow's Theory of Motivation, which posits five needs in motivating a person, a participant must meet basic requirements (such as scholarships and deductions) to achieve actualisation. (Maslow, 1998)

Thus, MTs Al-Hidayah places greater emphasis on input quality, whereas Mattayom Muslimeen Suksa emphasises affordability and quantity. The difference arises from the social context, in line with the socio-cultural theory (Vygotsky), which shapes the culture of the majority Muslim (Indonesia) and the culture of the minority Muslim (Thailand), thereby influencing the management strategy of participants being educated. MTs Al-Hidayah is located in an environment

with a majority Muslim with high expectations for religious competence. In contrast, Mattayom Muslimeen Suksa is located in a minority Muslim area in Thailand.

### **Implementation at MTs Al-Hidayah Indonesia and Mattayom Muslimeen Suksa Thailand**

The process of implementation, learning, and coaching is part of the theoretical system of education. Implementation management participants are educated in both institutions. This integrated curriculum aligns with the values of the Islamic boarding school, but will differ in its implementation (Lunenburg & Ornstein, 2021). This can create an opportunity for a large public trust institution to partner with an education-based Islamic boarding school, as it blends a national education system with an Islamic boarding school education. (Arif dkk., 2024). At MTs Al-Hidayah Indonesia and Mattayom Muslimeen Suksa Thailand, the implementation management of participant education is very focused on spiritual strengthening, character coaching, and discipline (Halimah dkk., 2024).

This is in harmony with the perspective of Human Capital theory. Becker holds that participants' education is an important asset and investment that must be continually developed and improved in quality through character development, spiritual strengthening, and discipline (Becker, 1965). This is also in line with research indicating that Islamic boarding schools play an important role in improving the quality of the source. (Syafuruddin dkk., 2022). During the organising process, participants from MTs Al-Hidayah at all levels shared their classes and were grouped by their marks. Research conducted by Konitatillah also stated that grouping participants to educate them can help them develop optimally, make it easier to provide appropriate guidance and services to those in need, and offer the potential for every participant to be educated. Meanwhile, at Mattayom Muslimeen Suksa, there is a distribution class on each level (Konitatillah dkk., 2025). His class is because the number of participating students is still enough to form one class. (Ashari dkk., 2026)

Next, the second institution here, MTs Al-Hidayah and Mattayom Muslimeen Suksa, organises an orientation to introduce the environment, schools, and the residents' school to new participants. In addition, during the orientation period, this participant was educated on how the system works, the rules and regulations, and on existing extracurricular activities. As previously stated in the study, orientation is required to help participants adapt to the environment and understand the system that will be taught, so that they are better prepared to face the school's environment and culture. (Sibarani dkk., 2023). In the morning, students participate in activities at the Islamic boarding school, such as yellow book study, the dhuha sunnah, and other activities. Such arrangements are made due to limited school hours, so that yellow book teaching is provided outside school hours. (Falikul Isbah, 2020) for participants who live in Islamic boarding schools. (Basri dkk., 2024). For that, at Mattayom Muslimeen Suksa, implementation focuses more on strengthening the understanding of Islam.

Several integrated programs with values aligned with those of Islamic boarding schools at MTs Al-Hidayah and Mattayom Muslimeen Suksa are in harmony with the theory of the hidden curriculum, which aims to increase discipline, spirituality, and character development among participants. (Cho, 2014). At MTs Al-Hidayah, the program is carried out in the following manner: first, the welcome participant education is carried out every Monday by the head school, teachers, and staff with a smile and a greeting (3S) while paying attention to and checking the participants' neatness in clothes and hair, to foster morals and discipline (Cho, 2014). This is in line with the

theory of discipline (Donald & Canter, 2005.), which holds that discipline participants must be educated and governed by rules and a firm attitude on the part of teachers. Second, the habit of performing the sunnah Dhuha prayer, reading prayers and the Al-Waqi'ah letter, and sermons for seven minutes, and the habit of giving charity later, used for help, a friend, or fellow participants, and education carried out every day.

This habit of worship in harmony with research conducted by Sholihah et al. about *Dhiker Istighātha*, which shows that worship can increase spiritual awareness, strengthening religious identity, and form mental resilience of participants, educates (Sholihah dkk., 2024). Third, extracurricular activities in the arts, sports, and scouting are conducted to develop talents and abilities; participants are educated. (Irma Suryani Siregar & Ali Yusron, 2024). Fourth, coaching Tahsin and memorisation of the Qur'an. Consistent habituation of religious values can positively influence the character of religiously educated participants. In Mattayom Muslimeen Suksa, Tahfidz Al-Quran, memorisation of prayers, and learning arithmetic quickly have become flagship programs that are held and implemented. (Sari dkk., 2024).

### **Evaluation at MTs Al-Hidayah Indonesia and Mattayom Muslimeen Suksa Thailand**

Evaluation is a process of measuring known results that have been and will be achieved, as well as becoming material for correcting errors that occurred. Suppose there is an error. (Sista & Sodikin, 2022). There is a study that previously stated the existence evaluation results. Study participants are educated to monitor results, learn, and identify the needed results. Study participants are educated in a sustainable way. (Fauzi & Inayati, 2023). This is also consistent with Tyler's Theory of Educational Evaluation, which holds that for each objective, learning must be evaluated in terms of participants' academic and character development. (Iis dkk., 1977). Evaluation is often done across several aspects, starting with the evaluation of input, process, output, and, in matters academic, both academic and non-academic. Evaluation at MTs Al-Hidayah was carried out through meetings with madrasah principals, teachers, and staff, as is often done (Sata, 2024). In line with the study previously stated, the activity meeting evaluation may be considered trivial because it plays a role in sustainability in an organisation or agency. (M. Yusuf, 2020).

For evaluation, academic participants studied at MTs Al-Hidayah and Mattayom Muslimeen Suksa, including the existence exam, mid-semester assessment, end-of-semester assessment, and end-of-year assessment. As stated by Faradhiba et al., the evaluation was done with an existence test daily, an assessment mid- semester, and an assessment at the end of the semester (Faradhiba & Inayati, 2023) as direction from the Minister of Education and Culture in Minister of Education and Culture Regulation No. 53 of 2015 concerning Assessment of Learning Outcomes by Educators and Educational (Menteri Pendidikan dan Kebudayaan, 2015) and the Thai government, which requires participants to be educated and follow exams held by the school internally (Astri Azani dkk., 2024). Withheld exam or evaluation results. Study. This is part of the sustainability evaluation to assess, measure, and understand participants. Educating participants (Hasnadi, 2022). At MTs Al-Hidayah, the institution also provides participant education as part of the report development and results. Study participant education. (Holilah dkk., 2024).

In addition to academic evaluation, MTs Al-Hidayah and Mattayom Muslimeen Suksa also emphasised the importance of evaluating behaviour and discipline in participant education. Formation behaviour discipline participant educate. This is in line with Behaviourism, which holds that human behaviour can be controlled by rewarding or punishing actions. Evaluation: This must

be conducted in a sustainable, comprehensive manner to identify strengths and weaknesses. Participants must be educated in the learning process and become better participants. (Jeprianto dkk., 2021). Monitoring from school and feedback from parents on the bait also need to be included to make academic and character guidance more effective and efficient.

Based on the description above, the study demonstrates innovation. This is for management model development and participant education, as shown in the table following.

**Table 2. New Contributions of Management Students in Educational Institutions Based on the Islamic Boarding School**

<b>Contribution new</b>	<b>Explanation</b>
<b>Approach Cross-Country Comparative</b>	Give a new perspective on management participants educated in institutions with an education based on Islamic boarding schools in Indonesia (the majority Muslim) and Thailand (minority Muslim)
<b>Acceptance Model New Students</b>	Show different implementations of the admission process participant educate, MTs Al-Hidayah emphasises input quality ( <i>BTQ competency</i> ) while Mattayom Muslimeen Suksa emphasises affordability and access ( <i>scholarships and discounts</i> )
<b>Coaching Integration Character and Spirituality</b>	The second institution emphasises the formation of a religious character, but with different methods.
<b>Dual Evaluation Strategy</b>	Show the importance of the evaluation of academic and behavioural participants to educate
<b>Strengthening the Role of Islamic Boarding School Institutions in Globalisation</b>	Study This proves that institutional education based on Islamic boarding schools can adapt to the local context while enriching literature management and participant education in the international realm.

Source: Data Collection, 2025

Research result. This provides a comprehensive overview of management participants educated in two institutions: education-based and Islamic boarding schools. Providing a description starting from stage planning until evaluation and results findings study. This is in accordance with draft management education Islam and supported by theories and results of studies relevant to previous management participants educated in institutions of Islamic education, such as Islamic boarding schools. Although there is a difference in the implementation of management participant education between the two institutions, the second institution has a strong commitment to provide coaching so that participants become qualified people, have good morals, understand and apply Islamic values in their lives every day, and become better people.

## CONCLUSION

Management of students at MTs Al-Hidayah (Indonesia) and Mattayom Muslimeen Suksa (Thailand) demonstrated a robust framework across planning, implementation, and evaluation stages by integrating core Islamic boarding school values. Both institutions prioritise character formation and spiritual development through distinctive programs; MTs Al-Hidayah emphasises religious competency through Al-Quran literacy tests (BTQ), tahfidz, and sunnah habituation, while Mattayom Muslimeen Suksa focuses on daily religious rituals, fiqh discussions, and specialised memorisation programs. The primary distinction lies in their socio-cultural context; MTs Al-Hidayah, situated in a Muslim-majority environment, focuses on input quality through rigorous selection, whereas Mattayom Muslimeen Suksa, in a minority context, emphasises

accessibility through scholarships and support for converts. This study contributes a new perspective on student management models that preserve traditional Islamic values while adapting to diverse social and cultural landscapes.

Despite these findings, this study acknowledges several limitations. The reliance on a purely qualitative approach may introduce subjective bias, and the scope is restricted to only two junior high-level institutions, which limits the generalizability of the results to other regions or educational levels. Future research should consider employing mixed-method approaches (qualitative and quantitative) to provide deeper statistical insights. Additionally, expanding the research scope to include various educational levels from primary schools to higher education and broader geographic areas would offer a more comprehensive understanding of student management models within institutions rooted in the Islamic boarding school tradition.

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