



Learning Administration For Non Muqim Learners Within Integrated Boarding School Ecosystems

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General Background Pesantren-based madrasas integrate national curricula with Islamic traditions to build academic and religious competencies simultaneously. **Specific Background** The increasing enrollment of daily commuting learners creates institutional challenges regarding their limited exposure to intensive religious environments compared to dormitory residents. **Knowledge Gap** Existing literature primarily compares academic outcomes without comprehensively analyzing the pedagogical administration tailored specifically for commuting learners in their natural setting. **Aims** This research describes the planning, implementation, and evaluation of religious pedagogy specifically for commuting learners at MTs Unggulan Al-Qodiri 1 Jember. **Results** Planning involves specialized supplementary programs in Qur'an reading, Fiqh, and Basic English structured around formal schedules. Implementation integrates national and boarding curricula through dual supervision systems involving parents and teachers, alongside strict worship habituation. Evaluation applies authentic multi-aspect assessments focusing on practical mastery and attitude development, though challenges persist in adapting teaching methods and maintaining discipline at home. **Novelty** The study provides a multidimensional framework focusing exclusively on commuting learners as a single unit within a specialized dual-system ecosystem. **Implications** Successful character building necessitates robust structural synergy among schools, families, and targeted pedagogical differentiation to bridge the environmental divide.

OPEN ACCESS

ISSN 2503 5405 (online)

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Highlights

- Dual supervision systems synergize teacher monitoring and parental oversight to maintain religious habituation outside dormitories.
- Authentic assessments evaluate practical worship competencies alongside cognitive mastery through customized pedagogical targets.
- Curricular differentiation strategies address environmental exposure limitations by integrating specialized supplementary subjects without disrupting formal academic schedules.

Keywords : Curriculum Integration; Authentic Assessment; Differentiated Instruction; Dual Supervision; Character Development

Received: 01 September 2026

Accepted: 22 October 2026

Published: 27 October 2026

Citation:

Elifatul Zazil, Muhammad Rusydi,
Zainal Arifin (2026) Learning
Administration For Non Muqim
Learners Within Integrated
Boarding School Ecosystems

Halaqa: Islamic Education Journal 10:2.
doi: 10.21070/halaqa.v10i2.1906

INTRODUCTION

Pesantren-based madrasah is a model of educational institution that integrates the national curriculum with pesantren values, traditions, and culture in one learning ecosystem (Nurmaidah et al., 2025). This model presents a competitive advantage in the form of two graduate competencies simultaneously: academic competence according to national standards and strong Islamic character according to pesantren traditions (Setiawan et al., 2020). However, the integration of these two systems creates a complex phenomenon when one institution includes muqim students who live in dormitories and non-muqim students who return home daily.

The presence of non-muqim students, which continues to increase alongside changes in the lifestyle of urban and suburban communities (Safradji, 2025), poses a significant challenge: the loss of exposure to the intensive religious environment that is a hallmark of pesantren education, thereby risking a widening gap in religious competence and character between the two groups of students (Pujiyanto, 2025; Kholifah & Latifah, 2025).

Various efforts have been made to overcome this problem. Previous research suggests approaches to strengthening coordination between school management components and pesantren parenting, as well as parental involvement in coaching (Hamka, 2025); synchronization of dormitory and daily student programs through systematic coordination and integrated scheduling (Nurrohim & Choiriyah, 2024); and differentiation of student management based on the characteristics and needs of student groups (Firdaus et al., 2022). Among these various solutions, the approach of program synchronization and parental integration has proven most promising as it addresses the root of the problem, namely the disconnection of the coaching chain when students are outside the dormitory environment.

However, previous studies have notable limitations. The majority focus on comparing the character or achievement of muqim and non-muqim students as an outcome (Pujiyanto, 2025; Kholifah & Latifah, 2025; Masruroh, 2023), examine student management in general without distinguishing residency status (Taufik, 2023; Firdaus et al., 2022; Azizah, 2025), or are conceptual-theoretical in nature (Jannah, 2024; Ilmi, 2024). No research has specifically examined the PAI learning management process for non-muqim students in its entirety—including the stages of planning, implementation methods, and evaluation—in pesantren-based madrasahs, and no research has been conducted at MTs Unggulan Al-Qodiri 1 Jember.

Given these limitations, a study is needed that traces the actual practice of PAI learning management for non-muqim students in their natural setting, using Terry's management function framework (planning, organizing, actuating, controlling) which allows comprehensive analysis from planning to supervision. This study offers novelty through an analytical

focus on non-muqim students as a single unit of analysis, the integration of three-dimensional analysis (stages—methods—evaluation of PAI), and the context of a pesantren-based madrasah locus that has never been researched. Therefore, this study aims to describe learning planning, analyze learning implementation, and analyze learning evaluation of Islamic Religious Education for improving the religious competence of non-muqim students at MTs Unggulan Al-Qodiri 1 Jember.

METHOD

This study employs a qualitative approach with a case study design (Creswell & Poth, 2018). The qualitative approach was selected because this study aims to understand the phenomenon of PAI learning management for non-muqim students holistically, in-depth, and contextually within their natural setting, rather than testing hypotheses or generalizing results. The case study design is considered most appropriate as the research focuses on intensive investigation of one specific unit of analysis—the learning management process for non-muqim students—which is studied within a clearly defined time and place (Yin, 2018). The suitability of this design has been demonstrated in previous similar studies, including case studies of student management in pesantren-based schools (Hamka, 2025) and student management in pesantren institutions (Taufik, 2023).

Research Location

The research was conducted at MTs Unggulan Al-Qodiri 1 Jember, a tsanawiyah madrasah under the auspices of the Al-Qodiri Foundation that implements a dual education system: muqim students who reside in dormitories and non-muqim students who commute daily. This locus was chosen purposively because (1) the madrasah has a special learning program for non-muqim students that has operated since the 2024–2025 school year, (2) the coexistence of both student categories within one ecosystem enables direct observation of gaps and management strategies, and (3) the position of madrasahs as a pesantren-based madrasah model in the Jember region has not been previously researched. The research was conducted across odd and even semesters of the current school year with a data collection period encompassing morning learning activities, afternoon religious habits, and practical exam implementation.

Data Source

Data in this study consist of primary data from informants and secondary data from documents. Informant determination utilized purposive sampling techniques with criteria of direct involvement in non-muqim student learning management (Sugiyono, 2019). Key informants included the head of the madrasah as the policy decision-maker, the deputy head of the madrasah for student affairs as the program manager, and PAI teachers as learning implementers. Supporting informants included homeroom teachers, non-muqim students, and parents/guardians of non-muqim students. Secondary data were collected from RPP/PAI teaching module documents for non-

muqim programs, weekly program lesson schedules, annual madrasah work programs related to student affairs, teaching materials and handouts, rubrics and practice evaluation instruments, grades and recapitulations of daily assessments, mid-term tests (PTS), end-of-term tests (PAS), teacher-parent liaison books, and photographic documentation of teaching and learning activities.

Data Collection Techniques

Data were collected through three complementary techniques (Sugiyono, 2019). First, passive participatory observation, which involves direct observation without active involvement, focusing on teacher coordination meetings related to planning, the process of preparing schedules for non-muqim students, implementation of PAI

classroom learning (KBM), involvement of non-

muqim students in discussions and worship practices, afternoon religious habituation activities (congregational prayers and tadarus) before students depart, implementation of practical exams (including Qur'an reading), and how teachers record and archive daily attitude values. Second, in-depth semi-structured interviews using guidelines compiled based on three research focuses: planning, implementation, and evaluation of learning; initial interviews were exploratory and follow-up interviews were for verification and deepening. Third, documentation, involving collection of written documents as secondary data to strengthen interview and observation results.

Data Analysis Techniques

Data were analyzed using the interactive model by Miles, Huberman, and Saldana (2014), consisting of three concurrent activities: data reduction, data presentation, and conclusion drawing/verification. Data reduction was conducted by selecting and grouping data based on themes of planning, implementation, and evaluation; data not relevant to the research focus were discarded. Data presentation was conducted through systematic narrative descriptions, tables, and matrices—for example, a matrix comparing learning methods and targets between muqim and non-muqim students. Conclusions were drawn progressively and continuously verified against field data until data saturation was achieved.

Data Validity Testing

Data validity (trustworthiness) was ensured through triangulation and member checks (Lincoln & Guba, 1985). Source triangulation was carried out by comparing statements from madrasah heads, PAI teachers, students, and parents; technique triangulation involved checking interview data through observation and documents; and time triangulation involved making observations at different moments (beginning and end of semester). Member checks were conducted by returning provisional analysis results to informants to confirm alignment with their intentions and experiences.

RESULT AND DISCUSSION

Learning Planning for Non-Muqim Students

Findings indicate that planning of learning programs for non-muqim students at MTs Unggulan Al-Qodiri 1 Jember is conducted systematically by the student department together with madrasah leaders, aiming to provide competitive added value for non-muqim students compared to other madrasah students. The program is designed based on needs mapping and covers three main areas: Qur'an reading as fundamental religious competence, Junior Fiqh focusing on taharah and prayer practices, and Basic English in response to globalization demands. The principle of adapting programs to student needs and characteristics aligns with the concept of differentiated instruction (Tomlinson, 2014).

Organizationally, the Vice Head for Student Affairs formed a team consisting of the program coordinator, schedule section, guardian relations officer, and program manager, accompanied by complete documents including special lesson plans/teaching modules, weekly program lesson schedules, and annual work programs. This clear task division structure aligns with strategic management of education principles emphasizing clarity of structure and effectiveness of task division (Sallis, 2020). This planning is also realized through a structural curriculum alignment strategy: the national curriculum is implemented in the morning (07:00–11:00), interspersed with congregational Dhuhur prayer habits, and the pesantren curriculum for muqim students is taken in the

afternoon (~14:00–14:30), so non-muqim students receive a special additional schedule that does not interfere with formal hours. This dual curriculum integration pattern emphasizes the pesantren-based madrasah model combining academics and religiosity simultaneously (Badrudin et al., 2021; Yanti, 2023).

These findings differ from Nurrohim and Choiriyah (2024), who found that dormitory-student program synchronization remains at the level of general coordination; in this locus, alignment is materialized in daily time structures and documented specific schedules. Differentiation is also evident in target settings: muqim students are targeted to memorize 10–15 mufrodat vocabulary items, while non-muqim students target 5 vocabulary items an adjustment of difficulty reflecting the principle of scaffolding (Vygotsky, 1978).

[Table 1. about here]

Implementation of Learning and Internalization of Islamic Boarding School Values

In formal KBM, muqim and non-muqim students are placed in mixed classes (Class A for males, Class D for females) with relatively similar learning methods due to limitations in textbooks and learning resources. However, madrasahs apply structurally different internalization strategies for non-muqim students, covering three areas. First, discipline: attendance at 06:30 WIB, storage of bicycle keys and electronic devices at the counseling office (BK), and participation in morning exercises and recitation of Surah Al-Baqarah. Second, worship habits: Dhuha and Dzuhur prayers in congregation at the madrasah and cleanliness habits through a special task force. Third, a dual supervision system through foster parents (teachers/program coordinators) who provide accompaniment and a liaison book for monitoring at home.

This habituation strategy aligns with Al-Ghazali's perspective on practice and habituation in character formation, as well as a character education approach emphasizing habit formation through supportive environments (Lickona, 2020). Teacher-parent collaboration is facilitated through a WhatsApp group specifically for non-muqim students, enabling two-way communication regarding students' character development at home. These findings reinforce Epstein's (2018) theory of parent involvement, but in a more concrete form than the general description in Hamka's (2025) study: at MTs Unggulan Al-Qodiri 1 Jember, collaboration is constituted through written media (liaison books) and digital platforms simultaneously.

Findings on the methodological aspect reveal a gap between differentiation policies and their implementation. Although teachers are aware of ability differences between the two groups, learning methods remain relatively uniform due to limitations in standardized textbooks and resources. This differs from strategic recommendations in literature, such as digital mentoring (Sutino, 2024) or the mini-dormitory concept (Firdaus et al., 2022), which have not been implemented at the research locus. This policy-practice gap is an important note: differentiation is manifested in learning outcomes (targets), not in methods and media.

Learning Evaluation and Follow-up

Evaluation of PAI learning for non-muqim students utilizes three complementary instruments. The attitude aspect is assessed through an honesty pocket book in collaboration with BK; the practical aspect is assessed by teachers using specific rubrics—for Qur'an reading, this

includes fashahah, tajwid, and rhythm/pattern, while for prayer it includes qauli pillars and fi'li pillars; the written aspect is conducted quarterly, UTS, and PAS (total of four times annually). This multi-aspect evaluation system reflects the principle of authentic assessment evaluating learning processes and outcomes that reflect real abilities (Gulikers et al., 2021), and aligns with holistic assessment characteristics in pesantren-based madrasas encompassing cognitive, affective, and psychomotor domains (Jannah & Subur, 2023).

Evaluation follow-up applies the principle of mastery learning: student grouping is based on achievement rather than formal classes, so students who have not reached completion at a certain level (e.g., Tilawati) remain in the same group despite formal advancement. Program outputs are determined as Qur'an reading ability, understanding of basic fiqh, and memorization of at least Juz 30 short letters. This mechanism represents evaluation differentiation not specifically discussed in previous research, including Kholifah and Latifah (2025) which measures only achievement outcomes, and Jannah (2024) which examines evaluation conceptually within the Independent Curriculum.

When associated with Terry's management framework (planning, organizing, actuating, controlling), management practices at MTs Unggulan Al-Qodiri 1 Jember demonstrate four relatively intact function implementations: planning reflected in special programs and schedules, organization in teams and task divisions, implementation of habituation and dual supervision systems, and supervision through authentic and remedial evaluations based on achievements. However, as emphasized by Bronfenbrenner's (2021) ecological system theory, the effectiveness of this management remains limited by inter-environment interactions: madrasas only control the microsystem during school hours, while the home-school mesosystem becomes a vulnerable point when worship habits at home do not continue without teacher supervision and gadget use supervision from parents is suboptimal.

This school-home gap distinguishes findings from previous studies which tend to conclude analysis on coaching success within dormitories; for non-muqim students, management success is precisely determined by the quality of partnership with families.

CONCLUSION

This study concludes that PAI learning management for non-muqim students at MTs Unggulan Al-Qodiri 1 Jember operates through four relatively intact management functions. In the planning aspect, the madrasah designs additional learning programs (Qur'an reading, Junior Fiqh, and Basic English) initiated by the student department with a special team structure and complete program documents, harmonizing the national curriculum and pesantren curriculum through structural time division that avoids conflict. In the implementation aspect, learning is conducted in mixed classes with achievement differentiation (different memorization targets), while internalization of pesantren values is accomplished through discipline and worship habituation in the madrasah along with the madrasah-parent dual supervision system facilitated by liaison books and WhatsApp groups. In the evaluation aspect, madrasas apply authentic assessments in three domains (attitude, practice, written) with mastery-learning-based follow-up on achievement grouping.

However, gaps exist between differentiation policies and implementation—learning methods and media remain uniform—as well as gaps in school-home environment regarding worship habituation continuity and gadget use supervision. Based on these findings, it is recommended that:

1. Madrasas prepare learning SOPs for non-muqim students containing guidelines for method and media differentiation, develop special non-muqim teaching materials, and strengthen parental capacity through home worship assistance training.
2. PAI teachers develop more varied practice evaluation instruments and utilize digital platforms for continuous mentoring.
3. Parents strengthen gadget use supervision and model congregational worship habits at home.
4. Subsequent researchers test the effectiveness of this management model quantitatively or conduct comparative studies across different pesantren-based madrasah institutions

ACKNOWLEDGEMENT

The author would like to thank the Islamic University of KH. Achmad Muzakki Syah Jember for supporting the implementation of this research, and to the Al-Qodiri Jember Foundation as well as the head of the madrasah, the Deputy Head of the Madrasah for Student Affairs, PAI teachers, homeroom teachers, non-muqim students, and parents/guardians of students at MTs Unggulan Al-Qodiri 1 Jember who have provided permission, time, and information throughout the data collection process; as well as to Dr. Muhammad Rusydi, S.Ud., M.Pd.I. and Dr. Zainal Arifin, M.Pd. as supervisors who have provided valuable guidance and input in the preparation of this article.

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Table 1 /Comparison of Learning Treatment Between Muqim and Non-Muqim Students

Aspects	Muqim Students	Non-Muqim Students
Residence	Dormitory	Parents' home
Islamic boarding school curriculum	Morning, noon, night	Morning and additional programs
The Purpose of Memorizing Mufrodat	10–15 kosakata	5 kosakata
Worship habits	24-hour guided	Madrasah hours + habituation at home
Supervision	Ustadz/dormitory	Foster parents + liaison book