

Service Quality of Boarding Madrasah: Integration of The Ministry of Religious Affairs' PAI Curriculum and Student Guidance Management

Hasri Nur Azizah¹⁾, Im Young Ho²⁾, Moh Ali³⁾, Qonita Nurshabrina⁴⁾

¹⁾ Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

²⁾ Hankuk University of Foreign Studies, Korea Selatan

³⁾ Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

⁴⁾ Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

e-mail Correspondent: hasrinurazizah@mail.syekhnurjati.ac.id

ABSTRACT

This study investigates the service quality of boarding madrasah through the systematic integration of the Islamic Religious Education (PAI) curriculum issued by the Ministry of Religious Affairs with the student guidance management programme at Ma'had Insan Cendikia MTs Negeri 1 Banyumas. Boarding madrasahs confront two simultaneous demands: compliance with national curriculum mandates and the operational management of student residential life. A qualitative approach grounded in interpretive phenomenology was employed, involving nine purposively selected key informants drawn from student, dormitory supervisor, and parent groups. Data were gathered through in-depth interviews, participatory observation, and document review, and were subsequently analysed using thematic analysis. The findings demonstrate that: (1) integrating the PAI curriculum under KMA 183/2019 with the residential curriculum produces a holistic educational model that aligns formal instruction, intensive Qur'anic memorisation (tahfidz), and tiered character development; (2) student guidance management operates through a structured and transparent communication system that fosters triangular collaboration among students, families, and the ma'had; (3) service quality is evidenced by the institution's capacity to facilitate students' developmental progress across three sequential phases: initial adjustment, stabilisation, and self-transformation underpinned by consistent family support; and (4) the admission of the first graduating cohort to leading educational institutions validates the effectiveness of this integration model. The study contributes a theoretically grounded triangular-collaboration curriculum model and offers practical recommendations for developing holistic support systems within boarding madrasah settings. Students described their early residential experience as emotionally challenging, yet transformative in shaping their sense of religious identity and personal resilience.

ARTICLE HISTORY

Received 27 April 2026

Accepted 30 April 2026

KEYWORDS

Boarding madrasah, Islamic education curriculum, student guidance management

INTRODUCTION

Boarding school education centred on the Tahfidzul Qur'an programme has grown into a deliberate strategic choice for Muslim families across Indonesia who seek an intensive religious educational environment for their children. Under this model, students reside within the institution for an extended period typically spanning the full three years of junior secondary study requiring them to adapt to an entirely new living arrangement while simultaneously meeting demanding academic targets and memorisation obligations (Rohmah & Sulong, 2023).

The Islamic Religious Education (PAI) curriculum occupies a foundational role in shaping the character and moral orientation of madrasah students in accordance with Islamic values (Umam & Hamami, 2023). Indonesia's educational landscape has undergone considerable transformation driven by social, cultural, and policy shifts, and the PAI curriculum has evolved

accordingly. The accelerating pace of globalisation and accompanying socio-cultural change continues to place significant pressure on educational institutions to preserve Islamic integrity amid the expanding influence of modernity (Dalimunthe, 2023).

The quality of educational services in Islamic boarding institutions cannot be separated from the effectiveness of institutional management. Badrun (2024) asserts that effective madrasah-based management encompassing planning, organizing, implementing, supervising, and assessing contributes significantly to improving educational quality in pesantren. Collaboration among boarding school leaders, teaching staff, and stakeholders serves as a key factor in producing high-quality graduates. This finding is relevant to the context of Ma'had Insan Cendekia MTs Negeri 1 Banyumas, where the quality of boarding services is not solely determined by the comprehensiveness of the curriculum, but also by the institution's managerial capacity to coherently integrate various educational components (Badrun, 2024). From the perspective of educational consumers, satisfaction arises from a comparison between perceived service performance and initial expectations. Mahendri et al (2024)., drawing on Kotler and Keller (2016), define satisfaction as a feeling of pleasure or disappointment that emerges when perceived performance is compared against expectations. In the pesantren context, student satisfaction extends beyond academic dimensions to encompass broader spiritual, social, and personal dimensions (Mahendri et al., 2024). Consequently, measuring service quality in a boarding madrasah requires consideration of the entire living-learning experience encountered by students throughout their residential education.

The Ministry of Religious Affairs of the Republic of Indonesia has enacted a series of curriculum reform directives, notably KMA Number 183 of 2019 and KMA Number 347 of 2022, each introducing substantive revisions to the approach of religious instruction in madrasahs (Nuwairah, 2023). These policies are designed to keep religious education responsive to contemporary societal needs, with particular emphasis on competency development through active learning approaches that reinforce Pancasila values, religious diversity, and inter-faith harmony (Hermawan et al., 2024). Implementing these directives within a boarding context, however, presents distinctive institutional challenges, as students must navigate rigorous academic expectations while adjusting to communal residential life far from their families (Haryanto, 2024). The family-child relationship carries deep formative significance; when physical proximity is removed, the risk of disrupted academic performance and compromised developmental progress becomes a genuine institutional concern (Izzani, 2024).

Service quality measurement in educational institutions can be conducted through the SERVQUAL model developed, which operationalises service quality through five core dimensions: reliability, responsiveness, assurance, empathy, and tangibles. Pujianto (2021) applied this model to analyse service quality during online learning at SD Kristen Satya Wacana Salatiga and found that factors influencing student satisfaction could be systematically identified across all five SERVQUAL components. These findings affirm that the SERVQUAL model is universal in nature and applicable to diverse service institutions, including Islamic residential schools (Pujianto, 2021). Ramdani (2023) further demonstrate that the servqual gap approach measuring the difference between customer perception and expectation scores provides a structured and empirically grounded basis for identifying priorities for service improvement. A negative gap value

indicates that service quality falls below customer expectations, while a positive gap value signals that service quality exceeds expectations (Ramdani, 2023)

At Ma'had Insan Cendekia MTs Negeri 1 Banyumas, which accommodates 161 students enrolled in the Tahfidzul Qur'an programme, preliminary observations identified notable variation in academic achievement and memorisation consistency across the student cohort. The supervising educator noted that the target spans a minimum of three juz across three academic years, though a number of students surpass this benchmark by graduation. This variation points to the influence of factors beyond the formal curriculum in shaping student outcomes. The most pronounced difficulties tend to emerge during the initial period of institutional adjustment, before students establish their footing within the residential environment. Prior scholarship has addressed various dimensions of boarding madrasah education in relative isolation. Syifa Salma (2024) explored the role of parental involvement in children's education, though within a conventional day-school context characterised by daily family interaction. Faisal et al., (2024) examined the significance of multidimensional family support, yet directed attention to adolescents residing with their families rather than in residential settings. Nurul Mutiah (2025) assessed the relationship between parental engagement and learning outcomes but focused on regular schools where students return home each day. Research on the PAI curriculum, meanwhile, has tended to concentrate on policy analysis and technical implementation. (Abbas, 2024) without exploring how the curriculum is woven into the broader fabric of residential student guidance. A clear research gap exists: no study has comprehensively brought together the analysis of the Ministry of Religious Affairs' PAI curriculum policy and the operational dynamics of student guidance management within a sustained boarding context.

The concept of perceived value constitutes an equally important dimension in understanding student satisfaction within Islamic boarding schools. Mahendri et al (2024) identify five dimensions of perceived value in the pesantren context: functional value, emotional value, social value, epistemic value, and conditional value. Their study demonstrates that epistemic value reflecting students' intellectual curiosity in exploring religious knowledge represents the most significant contributor to perceived value formation, given that learning from classical Islamic texts (*kitab kuning*) constitutes the distinctive characteristic of pesantren education that differentiates it from other educational institutions (Mahendri et al., 2024). This theoretical framework provides a meaningful lens through which to interpret student motivation and engagement within the residential curriculum of Ma'had Insan Cendekia MTs Negeri 1 Banyumas.

The present study seeks to address this gap by integrating PAI curriculum policy analysis with a multidimensional perspective on family support within the Bronfenbrenner ecological framework, particularly as it applies to Indonesian collectivist culture where strong familial bonds must be sustained across geographic distance (Mawaddah et al., 2024). The focus on Ma'had Insan Cendekia MTs Negeri 1 Banyumas as an institution that simultaneously implements the national curriculum, the Ministry of Religious Affairs' PAI framework, and its own residential curriculum offers a productive lens through which to examine the practical realisation of national educational policy within a boarding environment (Ardiansyah, Latif, 2024).

Religious Affairs' PAI curriculum with the residential curriculum at Ma'had Insan Cendekia MTs Negeri 1 Banyumas; (2) to describe the student guidance management system and its role in supporting students' holistic development; (3) to identify the contribution of family support to the

overall quality of boarding education; and (4) to evaluate the effectiveness of the integrated curriculum and guidance model in relation to student outcomes. The study yields both theoretical contributions in the form of a triangular collaboration-based curriculum integration model and practical contributions in the shape of recommendations for building comprehensive support systems in boarding madrasah institutions.

RESEARCH METHODS

This study adopts a qualitative approach employing interpretive phenomenological design, which directs investigative attention towards the lived experience of individuals and the meanings they attribute to the phenomena they consciously encounter (Nasir et al., 2023). Phenomenology is concerned with how persons perceive and make sense of objects, events, and circumstances, recognising that meaning is constructed through the interaction between the subject and the phenomenon at hand. This approach seeks to understand human experience from within the conceptual and behavioural frameworks of the individuals themselves (Oluka, 2025).

The research was conducted at Ma'had Insan Cendekia MTs Negeri 1 Banyumas between October and November 2024. The institution was selected as the research site because it represents a boarding madrasah that actively integrates the Ministry of Religious Affairs' PAI curriculum with a purpose-built residential curriculum and has produced its first graduating cohort with demonstrable outcomes. Participants were chosen through purposive sampling to capture the breadth of relevant experience (Alase, 2017), yielding nine key informants from among students, dormitory supervisors, and parents. Data were collected via in-depth interviews, participatory observation, and document analysis, then subjected to thematic analysis. The interpretive phenomenological approach enabled the study to surface not merely the objective facts of curriculum implementation and guidance management, but also the subjective meanings that students, supervisors, and parents assign to their experience of a boarding educational system that must reconcile national curriculum mandates with the practical demands of holistic student guidance. Following Interpretative Phenomenological Analysis protocol, analysis proceeded idiographically, with each transcript examined for experiential themes before cross-case patterns were identified through double hermeneutics, ensuring that the researcher's interpretive lens was made explicit throughout the analytical process.

RESULTS AND DISCUSSION

Integration of the Ministry of Religious Affairs' PAI Curriculum and the Residential Curriculum as the Foundation of Boarding Madrasah Service Quality

Ma'had Insan Cendekia MTs Negeri 1 Banyumas applies a curriculum integration model that brings together three primary components: the national curriculum issued by the Ministry of Education and Culture, the PAI curriculum from the Ministry of Religious Affairs, and an internally developed residential curriculum. This integration is consonant with Ministry of Religious Affairs directives, principally KMA Number 183 of 2019, which stresses the internalisation of religious moderation values, and KMA Number 347 of 2022, which introduces the independent learning framework (Sutri Ramah & Miftahur Rohman, 2023). The institutional curriculum structure encompasses formal MTs instruction delivered under the national and PAI standards, as well as a residential programme comprising intensive tahfidz, tiered moral

development, and the habituation of Islamic values. The supervising educator described the layered moral education as follows: “Within the ma’had we have a character curriculum that is sequenced by year level for instance, Year Seven covers *taisyirul akhlaq*, Year Eight progresses to *ta’limul muta’alim* and *tahdzibul akhlaq*.” This graduated character curriculum is designed to build students’ dispositions progressively in line with their developmental stage.

The *tahfidz* programme establishes a minimum memorisation target of three juz across the three years of study, while accommodating students who are able to achieve more. This approach reflects the principle of curriculum differentiation, which allows educators to support learners of varying capacities in developing their skills (Umam & Hamami, 2023). The resulting curriculum integration establishes a constructive equilibrium between formal academic attainment and the formation of Islamic character. This model aligns with the concept of holistic education, which seeks to balance academic, moral, and spiritual dimensions within a unified educational experience (Hermawan et al., 2024). The integrative approach also responds to longstanding critiques of PAI curricula that have tended to separate religious and general education, with excessive emphasis on cognitive dimensions at the expense of affective and practical development (Waseso, 2016).

The integrated curriculum is operationalised through a structured yet balanced daily schedule. The institutional routine commences at 04:30 with congregational Fajr prayer, followed by communal recitation, Surah Yasin, and memorisation revision until 06:00, breakfast, and departure for formal classes. After school, the schedule encompasses Dhuhr and Asr prayers in congregation, classroom learning, free time, Maghrib prayer with *Asmaul Husna* recitation, memorisation submission, Isha prayer, and an evening study session concluding between 21:00 and 22:00, before rest. The supervising educator articulated the philosophy underlying this schedule: “Although it appears intensive, we deliberately preserve specific windows for students to rest and play for instance, the period after Asr allows students to sit and socialise with peers, which is sufficient for their refreshment. We do not impose rigid memorisation quotas; what matters is that the three-juz minimum is reached within three years.” This orientation reflects the institution’s commitment to balancing productive engagement with adequate recovery to sustain student wellbeing. The residential curriculum additionally encompasses a comprehensive range of guidance services, including: (1) intensive Islamic Religious Education; (2) reinforcement of the practical application of religious values; (3) development of communal living competencies; and (4) strengthening of Arabic and English language skills (Ardiansyah et al., 2024). The targeted graduate competencies encompass an Islamic personal character, a firm theological foundation, consistency in worship, noble conduct, and the capacity for communication in international languages.

This fusion of formal and residential curricula represents a deliberate effort to overcome the persistent dichotomy between religious and general knowledge that has long characterised Islamic education in Indonesia (Sidik et al., 2024). The model also resonates with the spirit of the Merdeka Belajar policy framework, which grants students greater space to develop competencies in an integrated fashion. (Taufiqurrohman et al., 2024). Crucially, the implementation of the PAI curriculum as articulated in KMA 183/2019 is understood not as a self-contained academic document confined to the classroom, but as a value framework and educational orientation that governs the totality of student life within the institution. Religious instruction in the formal classroom thus functions as a conceptual and normative foundation for character formation, while

the residential curriculum provides the arena for the practical realisation of those values through daily routines, thereby ensuring that religious learning extends beyond cognitive acquisition into the internalisation of values and the habituation of religious behaviour (Umam & Hamami, 2023).

These findings are consistent with Badrun (2024), who established that the integration of a dual curriculum combining the Ministry of Religious Affairs' curriculum with the boarding school's own programme does not present significant challenges within the pesantren context. Rather, this integrative approach positively impacts educational quality, as evidenced by alumni outcomes at Darussalam Bermi Islamic Boarding School, where graduates demonstrated the capacity to compete academically at both national and international levels (Badrun, 2024). In a comparable manner, the three-component curriculum at Ma'had Insan Cendekia generates a unified educational framework in which formal academic learning, intensive Qur'anic memorisation, and tiered character development operate as mutually reinforcing elements of a coherent whole.

Apud (2018) further affirms that the strategic pathway to improving educational quality in boarding madrasahs proceeds through the integration of school programmes with residential programmes, directed toward character building, personality development, and the cultivation of life skills. This integration is premised on the understanding that formal classroom instruction and residential life activities must be designed as a coherent educational system rather than as parallel and disconnected entities (Apud, 2018). Quality management of boarding school education, as demonstrated at MAN Insan Cendekia Serpong, encompasses three core management functions: quality planning, quality control, and quality improvement, in accordance with Juran's Trilogy principles (Apud, 2018). The implementation of this management framework begins with the formulation of a strategic plan through SWOT analysis, followed by programme socialisation, budget preparation, and systematic documentation steps that collectively ensure the sustained effectiveness of the integrated curriculum model.

The residential curriculum is designed as a space for the actualisation of PAI values through the tahfidz programme, guided worship practice, character formation, and ongoing personal mentorship. Flexibility in tahfidz implementation signals a humanistic orientation in curriculum delivery, consistent with the Ministry of Religious Affairs' commitment to developing learner-centred educational approaches (Nuwairah, 2023). These findings support earlier conclusions that PAI curriculum reform aims to achieve an equilibrium among knowledge mastery, the strengthening of religious dispositions, and the development of life skills (Sutri Ramah & Miftahur Rohman, 2023). Within a boarding context, this balance is attainable only when the formal curriculum and the residential curriculum are conceived and managed as a unified educational system. The service quality of a boarding madrasah, therefore, is determined not merely by the comprehensiveness of its curriculum documents but by the degree to which those documents are contextually integrated with the lived experience of students. One student reflected: 'At first the schedule felt overwhelming, but gradually I began to feel that every activity had a purpose connected to my faith and my growth as a person.'

Student Guidance Management as a Structural Dimension of Educational Service Quality

The student guidance management system at Ma'had Insan Cendekia is built around a structured and transparent communication framework grounded in three guiding principles: the balance between relational closeness and individual autonomy, technology-mediated transparency,

and educationally oriented supervision. The system is structured to preserve meaningful student–family contact through regular communication, while simultaneously fostering personal independence through measured and purposeful boundaries. Students are permitted to return home on a fortnightly basis to maintain family bonds, and day-to-day communication is facilitated through the devices of dormitory supervisors for urgent or personal matters. Personal devices are reserved for formal academic activities such as online assessments and tasks requiring specific applications. These communication boundaries serve a pedagogical function rather than a purely restrictive one: they support the development of student self-reliance and enable sustained concentration on the tahfidz programme.

Parental involvement is actively sustained through a dedicated coordination group. The supervising educator described the arrangement: “Parents are consistently engaged. We maintain a group that brings together the school board, programme administrators, and guardians, through which we communicate regularly—sharing updates about student activities, progress, health, or conduct. Despite residing here, students’ parents can remain actively informed.” The real-time information channel provided by the coordination group reduces parental concern and creates a shared institutional foundation across the diverse family backgrounds represented within the student body.

This communication model finds theoretical resonance in Bronfenbrenner’s mesosystem perspective, which emphasises the developmental significance of connections across the different systems in a child’s environment (Rusdiana et al., 2025). The bidirectional flow of information creates a comprehensive support system in which parents and supervisors can address student challenges through coordinated and responsive strategies.

The student guidance management system operates through a triangular collaboration model in which students, families, and the ma’had function as active partners in the educational endeavour. This arrangement produces a mutually reinforcing support ecosystem: the ma’had provides structure, discipline, and mentorship; the family supplies motivational and material support; while students develop personal agency and a sense of responsibility. The round-the-clock presence of the supervisory board is a critical pillar of this model. The supervising educator noted: “Whenever a student is experiencing unease or anxiety, our comprehensive presence ensures that we are there to listen and to encourage them. We are consistently available when they need to express their concerns or seek guidance.” The twenty-four-hour availability of supervisory staff functions as an institutional anchor, providing a consistent and dependable source of guidance when direct family contact is unavailable.

The guidance approach is fundamentally preventive and educationally oriented. Each morning, before students depart for school, supervisors provide brief guidance on respect, rule observance, and the avoidance of negative behaviour. Should individual students require further intervention, the approach prioritises dialogue and personal mentorship, strictly avoiding punitive physical measures. This reflects a humanistic educational philosophy that upholds the dignity of the learner and privileges dialogic engagement. Family collaboration is intensified when students encounter difficulties, with the ma’had maintaining a consistent commitment to keeping parents informed and engaged across all dimensions of student development. This commitment creates a continuity of care that bridges geographic distance. Structured occasions that reinforce student–family bonds include the fortnightly home visits, scheduled parental visits, the Masa Orientasi

Santri Asrama (MOSA) orientation programme at the outset of each academic year, and tahfidz graduation ceremonies upon the completion of memorisation targets. Each of these occasions functions as a strategic relational touchpoint that renews the quality of familial connection.

The research findings confirm that student guidance is not conducted on an ad hoc basis, but through a planned, graduated, and intensively supervised system. Supervisors fulfil multiple roles simultaneously educator, caregiver, and personal mentor and operate across the full twenty-four hours of the institutional day. This orientation reflects an understanding that boarding madrasahs must address twin institutional demands: high academic expectations and the management of student adjustment to a residential life separated from family (Haryanto, 2024). Disciplinary matters are addressed through dialogue, personal guidance, and modelling rather than physical correction, demonstrating an institutional awareness of the developmental characteristics of adolescents who require guidance rather than coercion. Student guidance thus serves simultaneously as a mechanism for institutional order and as a sustained vehicle for character education. The quality of boarding education is closely tied to the institution's capacity to build trust and foster cooperation with families (Syifa Salma, 2024), and the triangular collaboration model described here provides the structural architecture through which this trust is established and maintained. A parent shared being separated from my child was difficult at first, but knowing the supervisors were always available gave me peace of mind. One santri recalled: "The first week I cried every night, but the musyrif would sit beside me and listen without judging. That made all the difference.

The dimensions of service quality articulated through the SERVQUAL framework provide a theoretically grounded vocabulary for analysing the guidance management system at Ma'had Insan Cendekia. Pujianto(2021) identifies responsibility as a critical dimension of educational service quality, encompassing the institution's obligation to provide adequate guidance, training, and responsive support to all learners. In the residential context of Ma'had Insan Cendekia, this dimension is operationalised through the twenty-four-hour presence of the supervisory board, ongoing mentor training, and a dialogic guidance approach that prioritises student dignity over punitive measures. Ramdani and ma similarly underscore that the empathy dimension defined as the sincere and individualised attention extended to each customer constitutes a primary driver of customer satisfaction in service-oriented settings. The supervisory staff's consistent availability and willingness to listen without judgment, as reported by students in this study, reflects precisely this dimension of empathic service provision (Ramdani, 2023).

Mahendri et al. (2024) demonstrate that the quality of personal interaction between service providers and students ranks as the second most significant contributor to overall service quality perception in Islamic boarding schools, following the quality of the physical environment. Their findings reveal that effective communication, harmonious relationships, and intensive mentorship between ustadz/ustadzah and students facilitate both knowledge transfer and moral formation (Mahendri et al., 2024). These dynamics directly parallel the supervisory model at Ma'had Insan Cendekia, where musyrif fulfil simultaneous roles as educators, caregivers, and personal mentors, sustaining a guidance ecosystem that addresses the developmental needs of adolescent students navigating the challenges of residential separation from family.

Multidimensional Family Support in Sustaining Boarding Madrasah Service Quality

Family support within this boarding context manifests across four mutually reinforcing dimensions: emotional, material, informational, and affirmational. These dimensions collectively contribute to student stability and sustained motivation throughout the residential programme. The findings indicate that all four forms of support are present and actively operative among the families of students at Ma'had Insan Cendekia, and that their combined effect is significant in terms of student consistency and performance (Faisal et al., 2024). Emotional support constitutes the most foundational dimension during the initial adjustment period. Expressions of encouragement, demonstrations of confidence in the student's capacity, and an accepting family disposition all contribute to a sense of security that sustains student engagement with institutional demands. Material support—such as meeting students' daily needs—functions as a concrete expression of care and serves to reinforce the familial bond across physical distance. Informational support is realised through ongoing communication between supervisors and parents regarding guidance strategies applicable at a distance; supervisors actively advise parents on communication approaches that maintain connection without inadvertently intensifying students' longing for home. Affirmational support, expressed through appreciation of academic progress and memorisation achievements, demonstrably strengthens student motivation and self-confidence. These findings reinforce the view that service quality in a boarding madrasah is not determined solely by the institution's internal capacity, but equally by the extent to which families are engaged as constructive and active partners in the educational process.

Mahendri et al (2024) establish that student satisfaction in Islamic boarding schools is most significantly shaped by learning programmes that integrate Islamic values across all subjects, because this integrative approach reflects the essential character of pesantren education that distinguishes it from general educational institutions. Students perceive greatest value particularly epistemic value when the learning environment consistently cultivates their curiosity and motivates them to explore religious knowledge in depth (Mahendri et al., 2024). This pattern resonates with the experience of students at Ma'had Insan Cendekia, who, over time, came to perceive the structured daily routine not as a burden but as a purposeful framework connecting each activity to their faith development and personal growth.

From a management quality perspective, Apud (2018) demonstrates that educational outcomes in boarding madrasahs are shaped by a constellation of enabling factors, including highly qualified and committed teaching staff, selective student admission processes, adequate facilities and infrastructure, sufficient government funding, and strong leadership commitment to quality improvement. The successful admission of Ma'had Insan Cendekia's inaugural graduating cohort to competitive educational institutions mirrors the outcomes documented at MAN Insan Cendekia Serpong, where graduates consistently entered leading public universities domestically and abroad an outcome attributed to the systematic implementation of educational quality management across planning, control, and improvement functions (Apud, 2018). These converging findings affirm that high-quality boarding madrasah education produces graduates who are not only academically accomplished but also personally resilient and grounded in Islamic character.

The quality of service perceived by students also reflects the broader institutional capacity to sustain a meaningful living-learning environment. Pujianto (2021) identifies tangibility encompassing the adequacy of physical facilities, information systems, and the cleanliness and

security of the learning environment as a foundational dimension of educational service quality. In the context of boarding education, this dimension extends beyond classroom infrastructure to encompass the entire residential environment, including dormitory conditions, worship facilities, and the systems through which information is communicated to families. The real-time parental information group maintained by Ma'had Insan Cendekia exemplifies how digital communication infrastructure can be leveraged to strengthen the tangibility dimension of service quality in a residential educational setting (Pujianto, 2021).

The research reveals a strong correspondence between the consistency of family support and the quality of student academic and memorisation performance. Students who receive regular and substantive family support demonstrate more consistent learning and memorisation progress, while those who experience gaps in family engagement tend to exhibit greater variability in their outcomes. Student development across the period of boarding study proceeds through three identifiable phases: an initial adjustment phase marked by acclimatisation challenges as students navigate the demands of residential life; a stabilisation phase characterised by growing routine engagement and the consolidation of productive habits; and a self-transformation phase in which students exhibit marked improvements in personal discipline, responsibility, and institutional contribution. The successful admission of the first graduating cohort to competitive educational institutions serves as an empirical indicator of the effectiveness of this integrated curriculum and guidance model, demonstrating that high-quality boarding madrasah education produces not only strong academic outcomes but graduates who are independent, resilient, and grounded in Islamic character.

CONCLUSION

This study presents comprehensive findings on the service quality of boarding madrasah education at Ma'had Insan Cendekia MTs Negeri 1 Banyumas, demonstrating that quality is constructed through the systematic integration of the Ministry of Religious Affairs' PAI curriculum with a holistic student guidance management system. The integration model brings together the national curriculum, the PAI curriculum as specified under KMA 183/2019 and KMA 347/2022, and a purpose-built residential curriculum, creating a coherent educational framework that balances formal academic attainment, intensive tahfidz with a three-juz minimum target across three years, and tiered character development.

The student guidance management system is structured around a transparent communication framework supported by triangular collaboration among students, families, and the ma'had. This system incorporates twenty-four-hour supervisory presence, supervisor-mediated studentfamily communication, fortnightly home visits, a real-time parental information group, and an educationally oriented and preventive guidance approach that excludes physical punishment. The resulting ecosystem enables the ma'had to provide structure and mentorship, families to deliver motivational and material support, and students to develop growing independence and personal responsibility.

These findings are theoretically grounded in established frameworks of educational service quality and perceived value. The SERVQUAL model, as applied by Pujianto(2021) and Ramdani (2023), provides a structured framework for evaluating the gap between student expectations and perceived service performance across the five dimensions of reliability, responsiveness, assurance,

empathy, and tangibles. The triangular collaboration model identified in this study operationalises these dimensions within the specific institutional context of an Islamic boarding school, demonstrating how each stakeholder group the institution, the family, and the student contributes to the overall quality of the residential educational experience. Furthermore, the perceived value framework advanced by Mahendri et al. (2024) illuminates why epistemic and emotional dimensions of value are particularly salient in the pesantren context, where the pursuit of religious knowledge constitutes both the primary motivation for enrolment and the central criterion by which educational quality is evaluated by students and families alike

Multidimensional family support plays a decisive role in sustaining educational service quality within the boarding context. This support operates across four dimensions: emotional encouragement and acceptance, material care as an expression of familial concern, informational exchange between supervisors and parents regarding distance-based guidance strategies, and affirmational recognition of student achievements. The research identifies three sequential developmental phases through which students progress initial adjustment, stabilisation, and self-transformation and establishes a positive correspondence between the consistency of family support and the quality of student outcomes across these phases. The admission of the inaugural cohort to selective institutions validates the model's effectiveness, confirming that boarding madrasah education of this quality produces graduates who are academically accomplished, personally resilient, and characterised by Islamic integrity.

The study contributes a theoretically grounded triangular-collaboration curriculum integration model that brings together PAI curriculum policy analysis, a multidimensional family support framework, and the ecological perspective on human development. In practical terms, the study recommends the development of holistic support systems that integrate national curriculum policy with the specific demands of student guidance in boarding settings, actively engage families as institutional partners, and sustain intensive mentorship that remains responsive to the developmental needs of students throughout their period of residence.

REFERENCES

- Alase, A. (2017). The Interpretative Phenomenological Analysis (IPA): A Guide to a Good Qualitative Research Approach. *International Journal of Education and Literacy Studies*, 5(2), 9. <https://doi.org/10.7575/aiac.ijels.v.5n.2p.9>
- Apud. (2018). MANAJEMEN MUTU PENDIDIKAN MAN INSAN CENDEKIA (Analisis terhadap Pengelolaan Mutu Program Akademik di MAN Insan Cendekia Serpong-Tangerang Selatan). *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 4(02), 171–190. <http://jurnal.uinbanten.ac.id/index.php/tarbawi>
- Ardiansyah, A., Latif, M., & Us, K. A. (2024). Analisis Pengembangan Kurikulum Pendidikan di Madrasah Aliyah Negeri Insan Cendekia Serpong Jakarta. *Al-Aulia: Jurnal Pendidikan Dan Ilmu-Ilmu Keislaman*, 10(1), 105–118. <https://doi.org/10.46963/aulia.v10i1.2066>
- Ardiansyah Ardiansyah, Mukhtar Latif, K. A. (2024). *Analisis Pengembangan Kurikulum Pendidikan di Madrasah Aliyah Negeri Insan Cendekia Serpong Jakarta* *. 105–118.
- Badrun, B. (2024). Enhancing Islamic Education: The Role of Madrasah-Based Management in

- Islamic Boarding Schools. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 2772–2780. <https://doi.org/10.35445/alishlah.v16i2.5153>
- Faisal, M., Hutagalung, B., Harahap, E. R., Maisaroh, R., Matondang, A. N., Putri, V., & Hasanah, N. (2024). Perkembangan Intelektual , Emosi , Sosial dan Moral Remaja. *Jurnal Pendidikan Tambusai*, 8 (2), 25755–25761.
- Hermawan, A. H., Nugraha, M. S., & Salsabila, N. (2024). Integration of Al-Kindi's Holistic Education Philosophy and Its Relevance to the Implementation of the Independent Curriculum in Madrasah Aliyah. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 1261–1274. <https://doi.org/10.35445/alishlah.v16i2.5077>
- Mahendri, W., Astuti, W., & Arifin, S. (2024). Enhancing Student Satisfaction through Service Quality and Perceived Value in Islamic Boarding Schools. *Journal of Economics, Finance And Management Studies*, 07(12), 7267–7272. <https://doi.org/10.47191/jefms/v7-i12-33>
- Mawaddah, A. W., Zahrah, H., & Tohar, A. A. (2024). *Ontologi Attachment dalam Dinamika Keluarga : Peran Orang Tua dalam Pembentukan Identitas Anak*. 8(1979), 44506–44514.
- Nasir, A., Nurjana, Shah, K., Sirodj, R. A., & Afgani, M. W. (2023). Pendekatan Fenomenologi Dalam Penelitian Kualitatif. *INNOVATIVE: Journal Of Social Science Research*, 3(5), 4445–4451. <https://j-innovative.org/index.php/Innovative%0APendekatan>
- Nurul Mutiah, N. (2025). Analisis Keterlibatan Orang Tua Terhadap Keberhasilan Kualitas Pembelajaran Bagi Peserta Didik di Sekolah MAN 1 Madina. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, 2(1), 207–215.
- Nuwairah, K. M. (2023). Perkembangan Kurikulum Pendidikan Agama Islam Di Madrasah 2013-2023 (Studi Di Madrasah Tsanawiyah). *Al-Falab: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 23(2), 149–161. <https://doi.org/10.47732/alfalahjikk.v23i2.272>
- Oluka, A. (2025). Phenomenological Research Strategy: Descriptive and Interpretive Approaches. *F1000Research*, 14, 1–16. <https://doi.org/10.12688/f1000research.166273.1>
- Pujianto, A.-. (2021). Analisis Mutu Layanan Dan Tingkat Kepuasan Siswa Dalam Pembelajaran Daring Selama Masa Pandemic Covid 19 Pada Sd Kristen Satya Wacana Salatiga. *Satya Widya*, 37(1), 33–42. <https://doi.org/10.24246/j.sw.2021.v37.i1.p33-42>
- Rahmaniya, N., & Haryanto, L. (2024). *PENGARUH LINGKUNGAN KELUARGA TERHADAP PERKEMBANGAN AFEKTIF ANAK USIA DINI: KAJIAN LITERATUR*. 01(03), 6–11.
- Ramdani, A. (2023). Analisis Kualitas Pelayanan Terhadap Kepuasan Pada Cafe Thsub Melalui Pendekatan Service Quality. *Jurnal Mahasiswa Tehnik Industri*, 01(01), 70–76.
- Rohmah, L., & Sulong, K. (2023). *Fostering Early Childhood Attachment: The Impact of Caregiver Relationships in Islamic Boarding School Education*. 9(2), 103–114.
- Rusdiana, I., Prihandono, T., & Bektiarso, S. (2025). Pentingnya Peran Orang Tua dalam Membentuk Karakter Anak Ike. *JURNAL BASICEDU*, 9(1), 161–170.

- Sidik, M. F., Vachruddin, V. P., Rusydiyah, E. F., Pertiwi, A. S., & Darmawan, M. A. (2024). Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia. *Jurnal Pendidikan Agama Islam*, 21(1), 111–130. <https://doi.org/10.14421/jpai.v21i1.7617>
- Sutri Ramah, & Miftahur Rohman. (2023). Analisis Kebijakan Implementasi Kurikulum Merdeka di Madrasah. *Bustanul Ulum Journal of Islamic Education*, 1(1), 97–114. <https://doi.org/10.62448/bujie.v1i1.23>
- Syifa Salma. (2024). Pentingnya Peran Orang Tua Dalam Pendidikan Karakter Anak. *Protasis: Jurnal Bahasa, Sastra, Budaya, Dan Pengajarannya*, 3(1), 101–108. <https://doi.org/10.55606/protasis.v3i1.142>
- Tasya Alifia Izzani, Selva Octaria, & Linda Linda. (2024). Perkembangan Masa Remaja. *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora*, 3(2), 259–273. <https://doi.org/10.56910/jispendiora.v3i2.1578>
- Taufiqurrohman, O., Misbahuddin, M., & Washudin, W. (2024). Initiating Paulo Freire'S Perspective on the Educational Paradigm in the Independent Learning Curriculum and Its Relevance To Islamic Education in Madrasah. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(01), 33–48. <https://doi.org/10.30868/ei.v13i01.5963>
- Umam, M. R., & Hamami, T. (2023). Evaluasi Kurikulum Pendidikan Agama Islam Sekolah Dan Madrasah. *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 15(1), 1–16. <https://doi.org/10.47498/tadib.v15i1.1556>
- Waseso, H. P. (2016). Pendidikan Kritis Dan Rekonstruksi Kurikulum Madrasah. *Wabana Akademika: Jurnal Studi Islam Dan Sosial*, 3(2), 111. <https://doi.org/10.21580/wa.v3i2.1147>