

# Ramadhan Boarding Schools as Religious Education in Mosque-Based Schools (Analysis of the Implementation of Ramadhan Islamic Boarding Schools in Padang City from an Islamic Education Perspective)

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## ABSTRACT

Ramadhan Islamic Boarding Schools is an important element in developing the religiosity and character of students in non-formal Islamic education. However, previous studies have focused more on the outcomes of the program rather than the educational space and management actors. This study is aimed at analyzing the implementation of *Pesantren* Ramadhan in Padang City, with an emphasis on the role of the mosque as the main educational space and the actors involved in managing the program. The research method used in this study was a mixed research method carried out during Ramadhan 1444 H/2023. The research subjects consisted of mosque administrators, parents, and students, who were purposively selected for the study. The study findings revealed that the mosque is considered the most appropriate educational space, as it offers a conducive environment for internalizing religious values and reinforcing students' affinity for worshipping Allah. Second, the mosque serves as a central coordinating entity with collaborative support from schools, families, and communities, such that integrating these two concepts improves its effectiveness and sustainability. This study has contributed to the importance of synergy in developing mosque-based Islamic education.

## 1. INTRODUCTION

The Ramadhan Islamic Boarding School (*Pesantren Ramadhan*) was born and developed from the *Sekolah Pesantren Kilat*, with a study period of around 4 days to a week. The *Sekolah Pesantren Kilat* was developed at the suggestion of President Soeharto in 1994 as an effort to anticipate foreign cultural intervention that would damage the younger generation. President Soeharto recommended the *Sekolah Pesantren Kilat* style Basic Training, such as developments at that time. However, the development of teaching methods at the Ramadhan Islamic Boarding School changed from behaviour formation and mental development to religious teaching in the form of lectures and so on (HF, 2010). Furthermore, the Ramadhan Islamic Boarding School developed and experienced various changes in its implementation. On the other hand, Ramadhan Islamic Boarding Schools were originally called Islamic Boarding Schools (SANLAT), namely activities carried out internally by the respective schools and some were carried out by mosques or recitations in the students' neighbourhood which were carried out once a year for a relatively short time, namely during the holidays in the month of Ramadhan (Maula & Fathani, 2022). Ramadhan fast Islamic boarding school activities in the mosque environment are usually organized by the Mosque Youth Association (IRMA), which is a mosque organization whose administrators are teenagers in the area where the mosque is located (Khusno & Aditiyawarman, 2023). *Sekolah Pesantren Kilat* is important and strategic so that

students understand, appreciate and practice more of the Islamic teachings they follow. We hope that in the future they will become people who believe and are devoted to Allah SWT. and have noble morals in personal, social, national and state life (Isnaeni, 2012). The aim of implementing *Pesantren Kilat* is more directed towards the practical aspect, so the learning process is more focused on the affective and psychomotor aspects, in the form of practice and exercises. Ramadhan Islamic Boarding School activities are carried out by adjusting the situation, conditions and existing potential. Furthermore, Ramadhan Islamic Boarding Schools can also be implemented in stages according to the needs of each region. Ramadhan Islamic Boarding School activities are an alternative extracurricular activity carried out in the month of Ramadhan to increase faith and devotion to Allah SWT. (Zaini et al., 2020). Through this Ramadhan worship activity, students are expected to better understand, appreciate and practice more and more the values of Islamic teachings. Ramadhan worship activities are also a vehicle for developing students' character, morals and mental spirituality, which can help achieve the goals of implementing PAI in schools/*madrasahs*. So, it is necessary to implement good Ramadhan Islamic Boarding Schools, so that what parents hope is that the presence of religious education in mosques and prayer rooms through TPA or MDA, youth *wirid* and Ramadhan Islamic Boarding Schools can meet the religious needs of their children.

In almost all remote villages in the country, there is religious education with names and forms that vary from one region to another, such as recitation, *surau*, *rangkring*, religious schools, etc. (Mustafa & Aly, 1998). This shows that the need of the Islamic community for additional education and teaching of the Islamic religion to its children has never been neglected from the past until now. In West Sumatra it is known as "Religional-Qur'an and "Book Recitation" is also called the City of Padang "Surau Education System" (Safwan, 1987). The government's program is to shape the faith and piety of generations. Laws and government regulations have become a new chapter for the world of religion and religious education in Indonesia, such as Law No. 20 of 2003, PP No. 55 of 2007, and Minister of Religion Regulation No. 3 of 2012. Padang City Regional Regulation No. 06 of 2003, and Governor Regulation No. 70 of 2010. This means that the State/Government is aware of the diversity of models and forms of education that exist in Indonesia. The existence of these laws and regulations has become a "crutch" for religious educational institutions which are experiencing change and development. Ramadhan Islamic Boarding School is an Islamic religious education institution which is organized as a complement to the implementation of Islamic religious education at the basic education level to support lifelong education. Ramadhan Islamic boarding schools are also one way to attract teenagers and the younger generation to love mosques (Erdawati et al., 2020). Realizing the condition of education that does not balance religious values, in 2005 the Mayor of Padang made an educational political policy based on Islamic teachings, namely by making Ramadhan Islamic Boarding Schools mandatory for all students in the city of Padang. Then in 2007, a circular was issued to improve the implementation of the Ramadhan Islamic Boarding School. Ramadhan Islamic Boarding School is one of the flagship programs of the Padang City Government. The Ramadhan Islamic Boarding School became an icon of the city of Padang which was later also followed by some district-city governments in West Sumatra. Ramadhan Islamic boarding schools are identified with Islamic cities. The hijab program for Muslim students, followed by the Ramadhan Islamic Boarding School program, is unique to the city of Padang.

The place where the Ramadhan Islamic Boarding School is held is a means that determines the success of an educational process. Ramadhan Islamic Boarding School is a forum for Islamic religious education carried out in the month of Ramadhan, with collaboration between

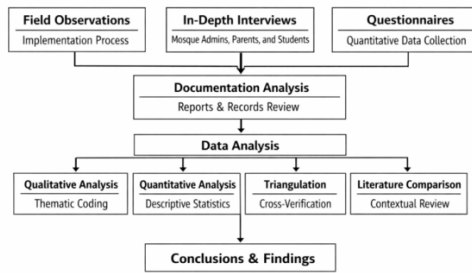
the Padang City Government, the Education Department and the Mosque/Mushalla Management. Ramadhan Islamic boarding schools appear amid a society that is already integrated with Islam. He is here to soothe the heart and soothe the soul of parents, teachers, students, and the community. The anxiety of students who are arid about religion seems to have been resolved. Because the Ramadhan Islamic Boarding School again brings students, teachers and parents closer to the mosque. Students become diligent in going to the mosque during the month of Ramadhan, teachers become diligent in going to the mosque, and parents inevitably also become diligent in going to the mosque, so the mosque was busy. Of course, this is a program that deserves appreciation from everyone (Septa, 2023). In various literatures, there are many studies about Ramadhan Islamic Boarding Schools as religious education in mosque-based schools which are oriented towards forming the character of a religious generation. As Suhaimi (2022), explains that religion has a vital role in human life. Religion becomes a guide in efforts to create a meaningful, peaceful and dignified life. Realizing how important the role of religion is in human life, the internalization of religious values in the life of every individual is a necessity, which is achieved through education in the family, school and community. Islamic religious education is provided by following the guidance that religion is taught to humans with the vision of creating humans who are devoted to Allah SWT. and have a noble character and aims to produce people who are honest, fair, virtuous, ethical, respectful, disciplined, harmonious and productive, both personally and socially (Nurhayati & Nu'man, 2022). Religious education functions as an introduction, habituation, and instilling noble character values in students to develop people who have faith and are devoted to Allah SWT. (Choli, 2019), which became known as religious character education. Religious character education is education that provides instillation in more religious behaviour by providing examples in various ways to realize the goals of Islamic education *rahmatan lil' alamin*, so that students can practice their religion in the environment they are in (Sholeh et al., 2023). Islamic boarding school is one type of education concern in the field of Islamic religion. According to Awanis, quoting Dhofier, he explained that *pesantren* comes from the word "santri", which according to Johns comes from the Tamil word "satri" which means "teacher of the Qur'an". Meanwhile, according to C. C. Berg, it comes from the Indian language "shastri", which means "sacred book, religious book or book of science" (Dhofier, 1994). In terms of language, Islamic boarding schools are traditional Islamic educational institutions for understanding, appreciating and practising the teachings of the Islamic religion by emphasizing the morals of the Islamic religion as a guide to everyday life in society. *Pesantren* means a place for students (Awanis, 2018). Islamic boarding school is an Islamic educational institution in which there are *kiai* or teachers who educate and teach students or students using mosque facilities. It is called Ramadhan because it is done in the month of Ramadhan (Syafe'i, 2017).

Recent studies have demonstrated that Ramadhan Islamic Boarding Schools (*pesantren Ramadhan*) function as an important medium for strengthening students' religiosity, character formation, and moral development within the framework of Islamic education. According to the empirical study conducted by Maula and Fathani (2022), the short-term intensive religious education programs conducted in the month of Ramadhan are found to have positive impacts on the spiritual awareness and religious practices of the students, especially in the aspects of Qur'anic literacy and worship. Similarly, the religious education programs conducted in the month of Ramadhan are found to have positive impacts on the development of the discipline, responsibility, and social ethics of the students, as indicated by the empirical study conducted by Wiguna et al. (2023). According to the theoretical arguments presented by Nurhayati and Nu'man (2022), the Islamic religious education programs, especially the *pesantren Ramadhan*,

are found to have strategic impacts on the internalization of Islamic values, especially the aspects of faith, worship, and morality. In a broader socio-educational context, recent studies have also emphasized the integration of religious moderation and social values into Islamic educational content. For example, Munif et al. (2022) showed that the integration of values such as tolerance, inclusiveness, and peaceful coexistence into Islamic religious content is important to face the challenges of modern pluralistic societies. Similarly, Habibah (2019) emphasized the need to integrate values such as moderation into Islamic religious content for young people to prevent exclusivist thinking and promote harmonious social interaction. Moreover, Arifin and Aprianti (2023) also showed that Islamic religious content for young people, such as *pesantren* Ramadhan, is important to integrate values such as spiritual, as well as psychosocial values such as health awareness and prevention of juvenile delinquency, since young people are at a critical developmental stage. Despite these contributions, previous studies have emphasized and focused primarily on the content, values, and outcomes of Ramadhan Islamic Boarding School programs, especially in terms of building character, religiosity, and moral education. However, there has been less scholarly concern for the institutional and structural aspects of program implementation, especially with regard to the choice of educational venues and those responsible for managing the programs. Lastly, previous studies have not sufficiently explored how these two aspects—place and implementing agents—impact the effectiveness, sustainability, and educational value of *pesantren* Ramadhan in relation to contemporary Islamic education. Thus, this study attempts to fill this gap by examining the implementation of Ramadhan Islamic Boarding Schools in Padang City from an Islamic educational perspective, focusing on two important dimensions: *First*, the mosque as the main setting for the implementation; *Second*, the actors responsible for managing the program. Through these two dimensions, this study contributes to an extension of the discourse on Islamic education beyond its normative and pedagogical dimensions to a broader understanding of its institutional and sociocultural foundations.

## 2. METHODS

The research design of the study made use of a mixed research approach, which combined the merits of both qualitative and quantitative research to provide an in-depth understanding of the implementation of the Ramadhan Islamic Boarding School in Padang City, West Sumatra, during the month of Ramadhan 1444 H/2023. The research subjects of the study were the key stakeholders directly involved in the program, which included the mosque administrators, the parents of the students, and the students who made it to the Ramadhan Islamic Boarding School. The subjects were selected based on the concept of purposeful selection, particularly in relation to the implementation of the program in the mosque. Data collection was done using various methods to ensure methodological triangulation. To begin with, direct observations in the field were conducted to study the process of implementation of the Ramadhan Islamic Boarding School Program, with particular emphasis on the mosques as venues for learning and interactions among stakeholders. In addition, documentary data in the form of activity reports, records, and other data related to the institution was collected to enrich and enhance the main study. In terms of the analysis of the collected data, an integrated analysis method, both qualitative and quantitative in nature, was followed. Moreover, verification and refinement of the collected data were done by comparing the findings with literature, thus increasing the analytical validity of the study (Mamik, 2015).



**Diagram 1.** Step Research Methods  
 Source: Author's own analysis

### 3. RESULTS AND DISCUSSION


#### RESULTS

##### 3.1 Ideal Place to Implement Ramadhan Islamic Boarding School

For the last 10 years, Ramadhan Islamic Boarding Schools in Padang City have been held in mosques. During Ramadhan, most schools in Indonesia often implement policies to keep students in school by cutting time in the learning process. This differs from the city of Padang, which has adopted a policy so that students' learning processes are transferred to mosques/*mushalla* during Ramadhan. The main purpose of the mosque is as a location or place for holding the Ramadhan Islamic Boarding School so that children in the city of Padang get used to living in a mosque environment. In addition, it is hoped that every month of Ramadhan, the mosque will become an educational centre for children. The mosque approach contributes to bringing children's souls closer to Allah SWT. Mosques are not only bases for worship, mosques during the time of the Prophet SAW., become the basis of education, economics, social society, and science. The mosque approach aims to return Muslims to their roots (Khikmawati, 2020). However, in the implementation process, there are still several obstacles which can be detailed in the following four points: *First*, planning the location management of the Ramadhan Islamic Boarding School; *Second*, arrangement of the location of the Ramadhan Islamic Boarding School; *Third*, implementation of Ramadhan Islamic Boarding School location management; *Fourth*, evaluation of the location of the Ramadhan Islamic Boarding School (Defi, 2022). Opinions of the community, parents, students, and teachers, regarding the location of this Ramadhan Islamic Boarding School.

**Table 2.** Diagram of the percentage of opinions of the community, parents, students, and teachers, regarding the location of the Ramadhan Islamic Boarding School

No	The Ideal Place for Ramadhan Islamic Boarding Schools to be Held	Diagram
1.	The opinion of parents, [86.36%] stated that the Ramadhan Islamic Boarding School was held in the mosque. [12.12%] parents stated that Ramadhan Islamic Boarding School was implemented at school, but only 3.52% of parents stated less than that.	
2.	The opinion of the mosque manager, [74.19%] that ideally Ramadhan Islamic Boarding Schools are held in mosques, [22.58 %] that the Ramadhan Islamic Boarding School is implemented in schools, and [3.23 %] administrators who agree that the	




<p>Ramadhan Islamic Boarding School will be held outside the location specified above.</p>	
<p>3. Students' opinions as the main object of the Ramadhan Islamic Boarding School answered, [90%] agree that Ramadhan Islamic Boarding Schools are held in mosques. Meanwhile, [10%] students agree that Ramadhan Islamic Boarding School is implemented at school.</p>	 <p>A 3D pie chart titled "Tmpt Pesantren" showing the distribution of responses. The chart is divided into two segments: a large blue segment representing "Mesjid" at 90%, and a smaller red segment representing "Sekolah" at 10%. A legend to the right of the chart identifies the colors: blue for "Mesjid" and red for "Sekolah".</p>

Source: Results of Interviews and Research Observations

Based on the findings above, the ideal place for Ramadhan Islamic boarding schools to be held is in a mosque. It is known from the answers that generally parents, teachers and students think that The mosque is the ideal place for the main implementation of the Ramadhan Islamic Boarding School. Meanwhile, through a qualitative approach, information was obtained about the location of the Ramadhan Islamic Boarding School from the community's opinion that there are three developing trends in the community's desires, namely; *First*, people tend to maintain that Ramadhan Islamic Boarding Schools are held in mosques for the reason of bringing children closer to the mosque so that in the month of Ramadhan the mosque becomes prosperous. *Second*, the community wants Ramadhan Islamic Boarding Schools to be returned to schools, people who hold opinions like this argue that Ramadhan Islamic Boarding School materials should be integrated with lessons at school so that Ramadhan Islamic Boarding Schools do not reduce the lesson hours determined by the Education Office. *Third*, society tends to formulate the implementation of Ramadhan Islamic Boarding Schools between schools and mosques. One of the reasons is, on the one hand, bringing the young generation closer to mosques is very urgent at this time in the midst of society and the young generation being faced with lifestyle choices as a consequence of modern society, so the government needs to provide choices. The choice of place to build character is to return the younger generation to the mosque. On the other hand, Ramadhan Islamic Boarding Schools should not reduce teaching and learning hours at school, which is why it is also necessary during the month of Ramadhan to have a teaching and learning process at school. The evaluation team recommends the mosque as the main implementation location for the Ramadhan Islamic Boarding School, while the school as a supporting location with the following explanation; It is recommended that the implementation of Ramadhan Islamic Boarding Schools remain in mosques and prayer rooms for elementary/min and middle school/MTs students with the hope that the committee will try to provide learning aids such as infocus and its kind. Meanwhile, at the SMA/MA/SMK level, it can be implemented at each school if supporting facilities are available, such as prayer rooms, toilets and halls. Implementation in schools at the SMA/MA/SMK level is also possible if the committee can make maximum activities by overnighting students (Ramadhan Islamic Boarding School participants) at school so that the time can also be shortened and it is hoped that the results will be maximal because the Islamic boarding school atmosphere is more dominant (Tim Survei, 2023).

### 3.2 The Ideal Person in Charge of Managing a Ramadhan Islamic Boarding School

**Table 2.** Diagram of the percentage of opinions of the community, parents, students, and teachers, regarding the location of the Ramadhan Islamic Boarding School

No	The ideal person in charge of managing a Ramadhan Islamic boarding school	Diagram
1.	According to parents are mosques [86.36%], schools [12.12%] and outside schools and mosques [1.52%]	
2.	According to the mosque administrator is the mosque responsible for Ramadhan Islamic Boarding Schools [74.19%], schools [22.58%], and outside mosques and schools [3.23%]	
3.	According to students agree that the mosque is responsible for Ramadhan Islamic boarding schools [90.48 %], schools [9.52 %]	

Source: Results of Interviews and Research Observations

Based on the findings above, the ideal place for managing the Ramadhan Islamic Boarding School is a mosque. This can be seen from the answer parents, teachers and students have an opinion that the ideal person in charge of managing the Ramadhan Islamic Boarding School is the mosque. In this case, the mosque with all its equipment forms a committee consisting of the elements; mosque administrators, community leaders, school principals and teachers. The implementation of the Ramadhan Islamic Boarding School must synergize with many parties, both from the community and from the local government. Synergy will be very beneficial for the implementation of Ramadhan Islamic Boarding Schools so that the implementation of Ramadhan Islamic Boarding Schools will be more controlled, efficient and optimal. The team's recommendations for the future are necessary synergy between various parties is carried out structurally with responsible persons at each level (Tim Survei, 2023). *First*, responsibility for the city is carried out by People's Welfare, the Department of Education and the Ministry of Religion. *Second*, responsibility at the sub-district level is carried out by the sub-district head. *Third*, responsibility at the Subdistrict Level is carried out by the Village Head. *Four*, responsibility at the Mosque and Prayer Room Level is carried out by RW/RT. *Five*, supervisors and assistants are carried out by non-PAI teachers. *Six*, the committee consists of elements (mosque administrators, community leaders, school principals and teachers; the resource persons consisted of Mubalighs, representatives of Islamic Mass Organizations, Organizations, Islamic Student Affairs, Trainers, and PAI Teachers; the instructors consist of Mosque Youth, *Karang Taruna*, and Youth Association. (priority for people who are permanently domiciled in Padang); Participants consist of students from grades IV SD/MIN to XII SMA/MA.

## DISCUSSION

### 3.3 Mosques as an Ideal Media for Implementing Ramadhan Islamic Boarding Schools from an Islamic Education Perspective

Mosques are Islamic educational institutions that have a very central role in the history of Islamic education. Because the mosque was first established with the aim of not only being a place of worship, but also as a place for teaching and learning processes or gaining knowledge, discussions, and so on (N. K. Sari, 2019). Education and teaching have had a close relationship with mosques since the time of the Prophet. A mosque is a place of worship which also includes educational aspects. So the mosque is an institution for mental development, education and Islamic teaching that is full of Islam and contains the main points of education. Prophet Muhammad SAW., taught various knowledge to friends at the Nabawi Mosque. The friends also taught each other knowledge in the mosque, and this continued until later times (Khikmawati, 2020). In this mosque, the Prophet educated Muslims of all ages and genders; adults, teenagers, children, both men and women. For adults, they use the mosque as a place to study the Qur'an, Hadith, Fiqh, basics of religion, Arabic language and literature. Meanwhile, women, study the Qur'an, Hadith, the basics of Islam and weaving or spinning skills, with a frequency of once a week. Meanwhile, children study in the mosque foyer with material on the Qur'an, religion, Arabic, arithmetic, horse riding skills, archery and swimming (Idi & Sukarto, 2006). In the mosque, all Muslims can discuss and solve life problems, deliberate to realize various goals, distance themselves from damage, and prevent various deviations from the faith (An-Nahlawi, 1983). Allah SWT., said in Q.S. At-Tawbah Verse 18: It means: "Indeed, the only people who make the mosque of God prosperous are those who believe in God and the Last Day, and (continue) to perform prayer, pay zakat, and fear (nothing) except God. So hopefully they will be among those who get guidance." (Q.S. at-Taubah, 9: 18). History records no less than ten roles that have been carried out by the Nabawi mosque, namely as a place of worship, a place for consultation and communication (economic, social and cultural issues), a place for education, a place for social assistance, a place for military training and preparation of equipment, a place treatment of war victims, a place for peace and disputes, as well as a guest meeting hall (Shihab, 2013). According to Sidi Gazalba in his book, the Central Mosque of Civilization is a centre of worship, a centre for *muamalah*, and culture, a library, a collection of scientific treasures, a place for justice or judiciary, during the war a place for army headquarters, a place to nurse wounded soldiers (hospital), a place travellers stay overnight, a place for government administration, a place for meetings, a place for deliberations on all matters regarding Islamic society and a place for announcements and information centres (Gazalba, 1989). Especially *ta'mir* Mosques provide a special place and attention to the younger generation (Basit, 2009).

Another main function of the mosque is as a place of education. Some mosques, especially mosques funded by the government, usually provide a place to study either Islamic sciences or general sciences. Education at the mosque is aimed at all ages and covers all subjects, from Islam to science. Apart from that, education in mosques aims to bring the younger generation closer to mosques (Rifa'i, 2016). Through recitation, the mosque performs a social function, the mosque as a place of non-formal education, also functions to develop people into people who are faithful, pious, knowledgeable, do good deeds, have morals and become good and responsible citizens (Sutiana & Wasiso, 2021). In the Medina mosque, there is also a special place provided for those who specialize in their activities to deepen their knowledge of the religion mentioning *dahl al-shuffah* (Huda et al., 2020). Scholars agree that it is *Sunnah* to conduct studies (halaqah) scientific in the mosque. In line with that, many hadiths encourage this, including: Meaning: "Rasulullah SAW. two meetings in his mosque, the first was to pray and pray to Allah and the second was to study and

teach jurisprudence. Prophet SAW., then said: both councils are good but one of them is more important (learning and teaching fiqh)". Emirate which means prosper, according to the term is an effort to prosper the mosque as a place of worship, building the community and improving the well-being of the congregation (Azizi, 2022). Allah SWT., said in surat at-Taubah verse 18: It means: "Only those who make Allah's mosques prosperous and the next day, and continue to pray, pay zakat and do not fear (anyone) but Allah, then they are the ones who are guided". (Q.S. at-Taubah; 9:18). Based on the expression above, it can be understood that mosques have a very big role in building student resources which are the targets of the implementation of the Ramadhan Islamic Boarding School.

### **3.4 Mosques as Responsible for Managing Ramadhan Islamic Boarding Schools from an Islamic Education Perspective**

Students are potential human resources/HR for national development therefore they need to continue to be nurtured and developed by national education goals. National education functions to develop abilities and shape the character and civilization of a dignified nation to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who have faith and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Presiden Republik Indonesia, 2006). To realize this goal, especially in terms of faith and devotion to God Almighty and having noble morals, efforts are made to achieve this through PAI subjects which are mandatory for all students to follow. Both personal, social, pedagogical and personality competencies (Muchith, 2016). Religion is a strong moral, ethical and spiritual foundation for nation development (Choli, 2019). Therefore, PAI in schools needs to be provided and supported by religious education outside of school, through religious institutions in the community (Fajriansyah, 2018), through Ramadhan Islamic Boarding Schools, in addition to TPA/TPQ/TPSQ, MDTA/MDA/MDW/MDU, teenage *wirid*, and others similar and centred in mosques (Sopwandin, 2023). The word of Allah SWT., in Q.S. an-Nisa'; 4: verse 9 about the need to prepare quality children. Meaning: "And let those who fear Allah should they leave behind them weak children, whom they fear for their (well-being). Therefore, they should fear God and they should speak the truth". (Q.S. an-Nisa', 4: 9) Word of Allah SWT., in Q.S. al-Munāfiqūn; 63 verse 9 about neglecting duties due to children and property. Meaning: "Hi believers, do not let your wealth and your children neglect you from remembering Allah. Whoever does that, then they is the ones who lose". (Q.S. al-Munāfiqūn; 63: 9)

Word of Allah SWT., in Q.S. Ali `Imran; 3 verse 104 about the role of the board or institution in carrying out the construction, education or development of the nation. Meaning: "And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones". (Q.S. Ali `Imran; 3: 104). Word of Allah SWT., in Q.S. al-Ahzab; 33 verse 72 and (Q.S. al-Mukminun; 23 verse 8 about trust as a religious duty. Meaning: "Indeed We have presented the mandate (religious duties) to the heavens, the earth and the mountains, so they all refused to carry the mandate and they were afraid of betraying it, and the mandate was taken by humans. Indeed, humans are very cruel and very stupid". (Q.S. al-Ahzab; 33: 72). It means: "And those who keep the mandates (that they carry) and their promises". (Q.S. al-Mukminun; 23: 8) Word of Allah SWT., in Q.S. al-Kahfi; 18 verse 46 about children as decoration of life and investment and hope for the future. Meaning: "Property and children are the ornaments of worldly life, but eternal and pious deeds are better rewarded with your Lord and better to be a hope". (Q.S. al-Kahfi; 18: 46) According to Ahmad Yani (2009), nine steps must be taken to mobilize or prosper the mosque, of course, this is the task of the mosque manager with all his equipment. *First*,

equalize perception; *Second*, consolidation of management; *Third*, congregation consolidation; *Fourth*, formulating activity programs; *Fifth*, improve working mechanisms; *Sixth*, foster a sense of belonging to the mosque; *Seventh*, complete mosque facilities; *Eighth*, raising mosque funding; *Ninth*, foster cooperation between mosques. Apart from that, leaders must also always improve the work abilities of their staff and provide appreciation for their achievements (Samad et al., 2021). The successful management of the mosque as an administrator together with all its apparatus will bring success in the management of the Ramadhan Islamic Boarding School for the nation's generation of children who choose the mosque as a place for the Ramadhan Islamic boarding school. This shows how much love the students have, and the community, including mosque and prayer room administrators, chose the mosque as the place and manager of the Ramadhan Islamic Boarding School launched by the government. If each of us understands and interprets that the mosque is the centre of Islamic education and civilization, a place for nurturing, building and training generations continuously without stopping, as long as believers exist and live in this world. Based on these things, it is understood how big a responsibility must be carried out as a mandate carried out by the management, and must be managed together, in line, with good management.

#### 4. CONCLUSION

The goal of this study was to research and explore the implementation of Ramadhan Islamic Boarding School in Padang City from an Islamic education perspective, and to answer three main questions, namely, the role of the mosque as a main educational site, the structure of actors in managing the program, and the two dimensions' implications for the program's effectiveness and educational meaning. *First*, the study findings indicate that the mosque is not just an edifice but is conceptually and functionally located at the heart of Islamic education in the month of Ramadhan. The mosque is an environment that is spiritually conducive for the internalization of religious values, to deepen the students' commitment to religious practice, and to revive the classical role of the mosque as an institution of learning, worship, and community engagement. This is an affirmation of the appropriateness of the mosque-based approach in promoting students' religiosity. *Second*, with regard to program management, the study indicates that for the Ramadhan Islamic Boarding School to be effectively implemented, it needs to be supported by a structured and collaborative approach among various stakeholders. In this regard, the mosque acts as the main coordinating body, and this is supported by school actors, families, and community elements. The multiple actors' collaboration is based on a shared responsibility approach to Islamic education, where the process of education is not only institutional-based but also involves various structures within the community. *Third*, it is evident from this study that the interaction between the educational environment and the actors who implement the Ramadhan Islamic Boarding School influences its effectiveness and its educational value. The combination of a meaningful space and a collaborative approach to program management not only improves the effectiveness of program implementation but also its impact on the students' spiritual development, moral, and social behavior. In this respect, it can be argued that the Ramadhan Islamic Boarding School is an all-inclusive approach to Islamic education, where different forms of learning formal, non-formal, and informal are integrated.

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