
BOARDING SCHOOL AS A MODEL FOR CHARACTER EDUCATION DEVELOPMENT TO REALISE THE PROFILE OF PANCASILA STUDENTS

I Wayan Gustama^{1*}, Sukadi², Ida Bagus Made Astawa³
^{1*2,3}Ganesha University of Education, Singaraja, Indonesia
^{*}gustm.26@gmail.com

ARTICLE INFO	ABSTRACT
<p>Article history: Received: January 03, 2025 Accepted: April 10, 2025 Published: June 02, 2025</p> <p>Keywords: Boarding School, Character Education, Pancasila Student Profile</p> <p>Corresponding Author: I Wayan Gustama gustm.26@gmail.com</p>	<p><i>This study analyzes the character education model implemented in SMAN Bali Mandara boarding school and its implications for the Pancasila Student Profile. The background of this research is based on the change in status of SMAN Bali Mandara from a boarding school to a regular school in 2022/2023 and its impact on students' character. This research employs a qualitative approach, utilizing a case study method. Data were collected through interviews, observations, documentation, and questionnaires addressed to principals, teachers, dormitory heads, and students. The results showed that boarding schools have advantages in shaping student character through a holistic education program, including extracurricular activities, projects, and initiatives to strengthen the Pancasila student profile and school culture. This research concludes that boarding schools can be an effective model for developing character education to realize the Pancasila Learner Profile.</i></p>

INTRODUCTION

Character education is an essential aspect in the formation of a young generation with character and noble character. One educational model that is considered adequate for character development is the *boarding* school system. Boarding schools provide students with a structured, disciplined, and supervised educational environment that fosters sustainable, positive habits. Durkheim (1925) viewed education as one of the important social institutions that shape individuals into becoming part of society. *Boarding school* as a social institution provides academic knowledge and instills social values such as discipline, responsibility, solidarity, and independence. Suparlan wrote that to achieve education goals, the boarding school is a social institution. Ki Hadjar Dewantara proposed the concept of the tri-centre of education, which includes education in the family, school, and community (Suparlan, 2014). In the context of boarding schools, this concept is relevant because it can combine all three elements.

SMA Negeri Bali Mandara is a boarding school established by the Bali Provincial Government in 2011 based on Bali Governor Decree Number 680/03-A/HK/2011. The school is designed to provide access to quality education for students from underprivileged families. The school emphasizes academic achievement and character education based on Pancasila values.

The success of character education through the boarding school system of SMAN Bali Mandara encouraged the Bali Provincial Government to establish another boarding school, SMKN Bali Mandara, in 2013. Similar efforts were also undertaken by the Mandara Sejati Foundation in 2017, with the establishment of the Taruna Mandara High School boarding school system. It is also reinforced by the increasing number of local government agencies, education offices, and schools that have visited SMAN Bali Mandara's boarding school to conduct a mock study of its education system as a model for character education development, aiming to achieve the Pancasila Student Profile.

However, after 11 years of implementing the boarding school system, SMAN Bali Mandara changed its status to a regular school in the 2022/2023 academic year. The discontinuation of the dormitory system drew criticism from various parties. The Bali Education Care Communication Forum, held during the Public Dialogue on May 29, 2022, concluded that the boarding school education system, as applied at SMAN Bali Mandara, should be developed and even expanded rather than being removed, as it has been proven to form competent and characterful students. This change presents various challenges, particularly in student character development. The results of the Character Survey contained in the Education Report Card of SMAN Bali Mandara in 2024 showed a decrease of 10.45 points in the average student character, especially in the aspect of Pancasila Student Profile, when SMAN Bali Mandara changed its status from a boarding school system to a regular school. Additionally, school data revealed more offenses committed by regular students than those in boarding schools.

The boarding school policy was reinstated in the 2024/2025 academic year. This move was welcomed by various parties, given the effectiveness of the boarding system in strong and consistent character building. However, this poses new challenges in student character development, especially in managing the diverse characteristics of regular and boarding students within a single educational environment.

(Badrika and Arifin, 2019) researched the effectiveness of boarding schools in character building. The results of these studies focus on character education management in boarding schools, in contrast to the problems identified by the author in the location and object of this research, which relate to changes in boarding school status and efforts to achieve the profile of Pancasila students. The Pancasila Learner Profile is a concept developed by the Ministry of Education and Culture to form Indonesian students who are characterized by their competence and behavior based on the values of Pancasila. The Pancasila Learner Profile is a character education goal that frames the diversity of the Indonesian nation and accelerates the synthesis of various universal consensuses, such as the *SDGs*, *UNESCO 21st Century Skills*, and *PISA Global Competence*, with educational good practices and the views of academic experts and practitioners (Aditomo, 2021).

This study aims to analyze the character education model applied in the Bali Mandara SMAN boarding school, its implications for the Pancasila Student Profile, and the challenges faced in its Implementation. The results of this study are expected to serve as a reference for developing more effective character education in Indonesia.

RESEARCH METHODS

This research employs a qualitative approach, utilizing a case study method. The research location was the SMAN Bali Mandara boarding school in Buleleng Regency. The research subjects included the principal, vice principal, dormitory head, teachers, and grade X students. Data were collected through interviews, observations, documentation, and questionnaires. Data analysis was conducted using the (Miles and Huberman, 1994) model, which includes data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

Character Education Model Applied by the Boarding School at SMAN Bali Mandara

According to the extensive Indonesian dictionary, a model is a pattern (example, reference, variety) of something that will be made or produced. The term "model" is a conceptual framework used to guide an activity (Majid, 2013). In this context, the character education model is a systematic approach or technique for organizing character education learning experiences to achieve the Pancasila Student Profile. The model also serves as a guideline for learning designers and teachers in designing and implementing the teaching and learning process for character education.

In practice, there are at least four models of character education, namely (a) Autonomy model by placing character education as a separate subject; (b) Integration model by integrating the values and characters to be formed in each subject; (c) Supplement model through an additional activity; (d) Supplement model through an additional activity; and (e) Supplement model through an additional activity. (d) A collaboration model is achieved by combining the three models in all school activities. Based on the research findings, SMAN Bali Mandara applies a collaborative model with an integrated approach that involves all components of school and dormitory education. The collaboration model was chosen because it is more effective in character building by optimizing the advantages of the boarding school system. The school is understood as a miniature society, so all school components and

activities are media for character education (Rofi'ie, 2019). The collaboration model develops the autonomy character education model, the integration character education model, and the supplement character education model (Dalyono et al., 2016)(Muchtarom, 2017).

Character education at SMAN Bali Mandara boarding school is implemented through a *holistic* approach. All school members share awareness and responsibility for implementing character education, which is integrated into every aspect of school life. This approach is also called comprehensive school reform (Muchlas, 2014). Lickona further formulated character education, namely noble character (*good* character), which includes knowledge about goodness (*moral knowing*), then raises commitment or intention towards goodness (*moral feeling*), and finally actually does good (*moral behavior*) (Lickona, 2013).

The character education strategy to achieve the Pancasila student profile implemented at SMAN Bali Mandara is based on the guidelines for implementing the independent curriculum, as outlined by Kemdikbud (2021), by developing extracurricular, co-curricular, and school culture programs.

1) Integration in Intracurricular Learning

The learning process in this school emphasizes the development of character values, such as religiosity, through prayer before and after classes. Group discussions and project-based learning to develop the characteristics of cooperation, tolerance, creativity, and independence. In addition, in evaluating learning, teachers always promote a culture of "no cheating," which provides benefits to the formation of the Pancasila learner profile, such as training honesty, building respect for the hard work of friends, encouraging healthy collaboration in learning, training independence by not depending on others and forcing students to think creatively without plagiarising other people's work. Character education in learning activities begins with cognitive recognition, followed by affective appreciation of values and, ultimately, the practical application of these values in students' everyday lives.

SMAN Bali Mandara implements character education development in extracurricular activities through *Preparation study*, *Foundation*, Small Teacher Programme, TPACK Integration, and Bilingual Classes. *Preparation studies* and small teacher programs are typically conducted at night, while *the Foundation*, TPACK Integration, and Bilingual Class programs aim to equip students with the required competencies.

2) Integration in Extracurricular Activities

Extracurricular activities are implemented at SMAN Bali Mandara as a forum to develop students' interests and talents. A total of 53 extracurricular activities are available in the Talent Management container, which includes DRS (School Research Council), Smanabara Art Community (Komsis), Smanbara Sports Community (KOS), Business Incubation Smanbara (IBIS), and strengthening KSPM (Student Group of Subject Lovers). These extracurricular activities offer students opportunities to experience and apply character values practically and socially. It aligns with research conducted by Hestiana Pradipra in 2022, demonstrating that extracurricular activities can help achieve the Pancasila Student Profile.

3) Integration in P5 (Projek Penguatan Profil Pelajar Pancasila)

The Strengthening the Profile of Pancasila Students (P5) project at SMA Negeri Bali Mandara focuses on developing and implementing various co-curricular activities that support the school's vision and mission. The project design aims to strengthen the values embodied in the Pancasila Learner Profile. P5 involves several activities, such as *Community Service*, *the Eco School Programme*, and *One Man, Six Trees*, that train students to be socially and environmentally aware and develop leadership skills. In addition, P5 incorporates local culture, including dance, traditional ceremonies, and regional cuisine, to instill the value of respecting diversity.

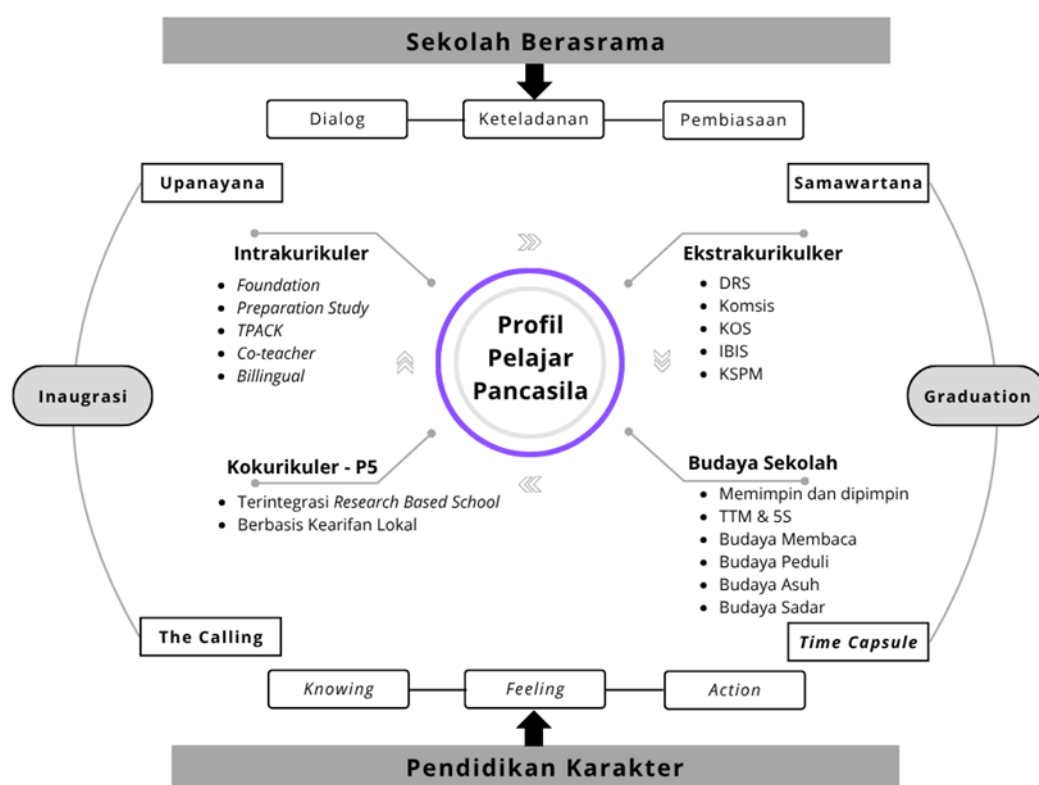
4) Integration in School Culture

SMA Negeri Bali Mandara has various school cultures that promote student character. The School Culture developed includes the culture of leading and being led, TTM Culture (Please, Thank You, Sorry) and 5S (Smile, Greeting, Greeting, Polite, and Santun), Reading Culture, Caring Culture, Awareness Culture, Fostering Culture, and Inward-looking Culture, which is strengthened by several school *rites and rituals* such as *The Calling*, *Upanayana*, *Inauguration*, *Graduation*, and *Samawartana*.

Based on this exposure, character education at SMAN Bali Mandara has covered three domains. As stated by Lickona (2015), a *character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior*. In other words, a character refers to a series of *cognitive attitudes*, motivations, behaviors, and skills.

Based on this strategy, implementing character education at SMAN Bali Mandara utilizes dialogue, exemplification, enforcing discipline, and habituating moral behavior. The dialogue method aims to instill moral knowledge in students through learning and daily life in the dormitory. Exemplary behavior is demonstrated by teachers and the head of the dormitory, serving as a model that students emulate through daily practices, both in the classroom and in informal interactions within the dormitory environment. Discipline is implemented through strict boarding school regulations. The school sets rules that govern students' lives for 24 hours, with thorough supervision. After that, it is formed through the habituation method, utilizing a structured daily routine in a controlled boarding school environment. The application of this method is explained by Furqon (2010), who suggests that character building can be achieved through the following attitudes: exemplary, cultivation of discipline, habituation, creating a conducive atmosphere, integration, and internalization.

Based on the research findings, a model of character education development at SMAN Bali Mandara can be developed through Figure 1:



Source: compiled by researchers (2025)

Model of Character Education Development in Boarding School to Realize Pancasila Learner Profile

The Implication of Character Education Implemented by Boarding School at SMAN Bali Mandara on Students' Pancasila Learner Profile

The Pancasila Learner Profile reflects students as lifelong learners with global capabilities and attitudes rooted in the values of Pancasila, as outlined by Kemdikbud (2021). The Pancasila Learner Profile in the independent curriculum represents the government's effort to instill the values of Pancasila in students, providing a foundation for building the nation's future (Ismail et al., 2021; Safitri et al., 2022). It aligns with SMAN Bali Mandara's vision to produce future leaders who are both competent and possess character.

The findings of this study reveal that character education in boarding schools has significant implications for student character development in terms of the six dimensions of the Pancasila Student Profile. The impacts of character education in the boarding school of SMAN Bali Mandara on the Pancasila Student Profile in each dimension are as follows:

- 1) Consequences for the Dimension of Believing in God Almighty and Having a Noble Character

In the context of strengthening the character of the Pancasila Student Profile, this dimension is very relevant to the first principle, "Belief in God Almighty." Character education in boarding schools that instill the value of religiosity helps shape students who excel academically and have good morals daily.

Based on the key elements in the Pancasila student profile, the dimensions include religious and personal morals, morals towards humans, nature, and state morals

(Istiningsih & Dharma, 2021). The five character elements can be developed through character education at SMAN Bali Mandara, which is described as follows: First, students are disciplined in carrying out worship according to their religion and beliefs, and they always respect other people's religions. Second, students prioritize ethics and respect for others by implementing the 5S culture (Smile, Greeting, Sapa, Polite, and Santun) and TTM (Please, Thank You, and Sorry). Third, students can live harmoniously together despite their differences in the dormitory. Fourth, students' concern for the environment is formed through *community service* programs, *such as One Man Six Trees*, and activities that involve sorting and processing waste independently. Fifth, the growth of students' leadership and nationalism spirit is reflected through active participation and seriousness in various activities that internalize national values.

2) Implications for Global Diversity

Implementation of the Pancasila learner profile in the dimension of global diversity, with three developing indicators, namely: (1) Students can recognize and appreciate different cultures. Students can recognize and appreciate various religious and cultural backgrounds through multicultural boarding school life. (2) intercultural communication skills in interacting with others; through intensive interaction in the dormitory, students learn to appreciate differences, understand other perspectives, and develop a tolerant attitude. (3) Reflection and responsibility for the diversity experience are shown by students' high motivation in creating harmonious relationships at school and in the dormitory.

3) Implications for the Gotong Royong dimension

Implementing the Pancasila learner profile in the gotong royong dimension, with three developed indicators: students can collaborate, care, and share. (1) Collaboration: In daily life at boarding schools, student collaboration is seen in cleaning the environment, organizing activities, and solving academic and social challenges. (2) Care: The '*share and care*' motto is the foundation of a strong fostering culture in the residential school system, where students are accustomed to sharing their joys and sorrows. (3) Sharing: Living together for 24 hours encourages students to help each other, work together, and share in various ways.

Academic and non-academic activities. So, with the development of this gotong royong character, students become closer to one another.

4) Implications for the Self dimension

The Implementation of the Pancasila learner profile in the independence dimension with two developed indicators, namely (1) awareness of self and the situation at hand, through dormitory life by living away from family, students become trained in managing emotions, overcoming difficulties, and understanding their strengths and weaknesses (2) self-regulation, the ability in self-regulation is seen from students' efforts in managing their own lives, starting from managing time, financial management, taking care of personal needs, to making decisions independently.

5) Implications for the Creative Dimension

Implementing the Pancasila learner profile in the creative dimension is based on two developing indicators. Namely, students can produce original ideas and create original works and actions. The tangible manifestation of students being able to generate original ideas is their ability to compile scientific papers, which will be used to prepare for student research competitions. In the second indicator, original works and actions can be observed in student creativity, as evidenced by the production of interesting paintings displayed in the reading corner and various school areas, and in the form of videos uploaded to cyberspace channels such as YouTube. In addition, students' real creativity can be seen through art performances, work titles, and other activities managed by students through various student organizations.

6) Implications for the Critical Reasoning Dimension

The boarding school system encourages students to think critically based on four developing indicators, namely (1) Acquiring and processing information and ideas, (2) Analysing and evaluating reasoning, (3) Reflecting on thoughts and thought processes, and (4) Making decisions. Students can think more systematically through GLS (School Literacy Movement), project-based learning, group discussions, reflection nights, and problem-solving analysis from daily life situations. Students become accustomed to finding, understanding, and processing information so that they can avoid misinformation and make decisions based on rational considerations.

The results of this study were reinforced by a questionnaire filled out by 148 boarding students (class X) of SMAN Bali Mandara, obtaining the following data:

Table 1. Evaluation Results of Pancasila Learner Profile

No.	Value Interval	Pancasila Learner Profile Criteria	Number of Respondents	
			N	%
(1)	(2)	(3)	(4)	(5)
1	85 - 100	Very good	132	89
2	70 - 84	Good	16	11
3	55 - 69	Simply	0	0
4	40 - 54	Less	0	0
5	25 - 39	Very Less	0	0
Total			148	100

Source: Character Survey Data Processing Results (March 2025)

The table above shows that most of the Pancasila learner profile of boarding students at SMAN Bali Mandara has achieved excellent results (89%). In comparison, the remaining category is good (11%). There are no students in the "Fair," "Deficient," or "Very Deficient" categories, indicating that all students have reached a reasonably high standard in achieving the Pancasila Learner Profile.

Based on the results of the questionnaire, the following frequency distribution of Pancasila student profiles in each dimension can be seen in Figure 2:

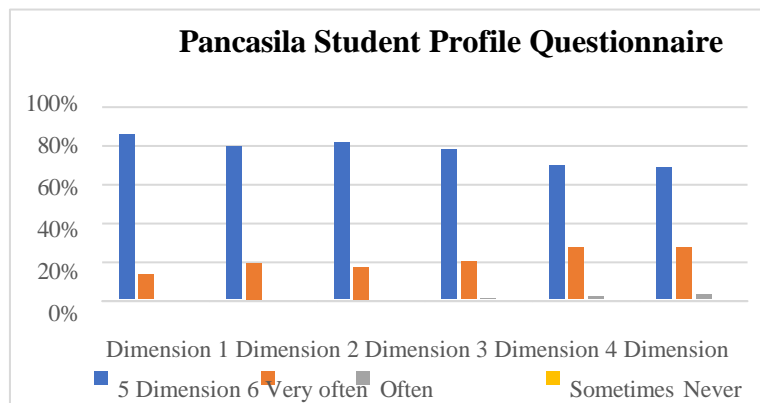


Figure 2. Distribution Chart of Pancasila Learner Profile Dimensions
Source: Character Survey Data Processing Results (March 2025)

Based on the distribution graph of the Pancasila Student Profile (PPP), it is evident that most respondents fall into the "Very Often" category in nearly all dimensions. It indicates that the boarding school system of SMAN Bali Mandara has successfully developed character education, which has positive implications for the profile of Pancasila learners. Nevertheless, there are still challenges in internalizing the values, especially in the two dimensions of creative and critical thinking. It indicates the need to evaluate and strengthen strategies that stimulate students' thinking power and innovation.

Challenges Faced by Boarding Schools at SMAN Bali Mandara in Realising the Profile of Pancasila Students

Based on the research findings, it is evident that the challenges faced by boarding schools at SMAN Bali Mandara in achieving the Pancasila Student Profile include both internal and external challenges. Internal challenges: (1) the diversity of student backgrounds that often takes a relatively long time to adapt, (2) cultural characters from the previous environment that are not in line with the values that the school wants to instill, (3) the full responsibility of the school to the physical and mental well-being of students demands a comprehensive management strategy, especially in dealing with students with special conditions or under psychological pressure such as *homesickness* and stress. External challenges include the influence of technology and social media, easy access to the internet, and the misuse of gadgets that can disrupt students' concentration and undermine the character values taught at school.

CONCLUSIONS

SMAN Bali Mandara boarding school has proven effective in developing character education. Through a collaborative character education model between the school and dormitory systems, efforts to achieve the Pancasila student profile can be realized at a reasonably high standard. The strategy employed involves developing intracurricular and extracurricular activities and a project to strengthen the profile of Pancasila students (P5) and the culture-based development of boarding schools. Boarding schools also face internal

challenges, including diverse student backgrounds, cultural differences, and full responsibility for student welfare. Externally, boarding school challenges include the influence of technology and social media, which can potentially disrupt character development. The boarding school system, which has proven effective in character development, should be supported. The government needs to establish more boarding schools in various regions of Indonesia to develop competent human resources and character in line with the values of Pancasila.

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