IMPLEMENTATION OF SCHOOL CULTURE PROGRAM IN CHARACTER EDUCATION STRENGTHENING

Ariah[1a], Widyasari[1]

[1]*Department of Elementary School Teacher Education, Djuanda university, Jl. Tol Ciawi No.1 Bogor, West Java, Indonesia*
Corresponding Author E-mail address: ariah@unida.ac.id

Abstract Schools have an important role in providing basic concepts to shape student personality through character education. Therefore, schools must design and manage activities that internalize character education to improve quality human resources. Strengthening Character Education (KDP) through the application of school culture is one of the efforts to develop character building in schools. The application of school culture programs in each educational institution has its own uniqueness. Among the schools that have their own unique character in the Character Building Strengthening (PPK) program are the Integrated Islamic Elementary School (SDIT) Ummul Quro Bogor. Among the characters developed by SDIT Ummul Quro are called 8 My habits, namely: 1) polite satun, 2) clean and neat, 3) prayer with awareness, 4) *birrul waalidain* (good to both parents), 5) discipline, 6) honest , 7) the spirit of *recitations* and memorization of the Koran, and 8) learners. This research was conducted aiming to analyze the implementation of school culture programs in strengthening the 8 Habku character as the development of KDP SDIT Ummul Quro. The method used is descriptive qualitative. Data obtained by observation, interview, and documentation study. The results showed that the implementation of the school culture program made a good contribution to the development of KDP students at SDIT Ummul Quro. The results of this study imply that the school culture program needs to be implemented as part of a way to shape student character.

Keywords: School Culture; Strengthening Character Education; Program 8 My Habits

1. INTRODUCTION

The importance of character building in schools is the main source of a nation, because a large nation is a nation that has strong character and has high competence. Mccording Kihajar Dewantara essence of education is humanizing process, which means it has the behavior to always appreciate and respect the dignity and the degree of humanity.

Schools have an important role in shaping the character of students, so schools must design and manage activities that internalize character education to improve quality human resources. The Ministry of Education and Culture states that in the concepts and guidelines for Strengthening Character Education (PPK), there are main values that need to be crystallized to students, namely religious, nationalist, independent, mutual cooperation, and integrity values.Strengthening Character Education (PPK) can be done througheducation classroom-based, school culture, and the community / community (Kemendikbud, 2017).

The application of school culture programs in each educational institution has its own uniqueness. Every school or organization must have a different culture, where it shows the specific

characteristics of an organization. Culture is something that has become a habit or a thing that is always done. According to Santrock, that *culture as the behavior, patterns, beliefs, and all other products of a particular group of people they are passed on from generation to generation* (Santrock, 2007). Culture is a behavior, pattern, belief, and all the other products of a particular group of people that they present from generation to generation. Culture is everything that is believed and applied by a group or organization, where these beliefs have become embedded behaviors (Schein, 1990); (East, Tolosa, Biebricher, Howard, & Scott, 2018). The application of culture to every social group makes the identity / characteristics of a particular organization (Adler & Jelinek, 1986).

While organizational culture according to experts, is understood by members and how perception creates a pattern of beliefs of values and expectations (Zellmer-Bruhn, Gibson, & Aldag, 2001). Robbins (2003) states that organizational culture refers to a system of shared meanings formed by its members as well as differentiating the organization from other organizations. According to Robbins (2003), organizational culture will become an identity for an organization because it has its own meaning for the organization.

Schools as an organization must have the personality or characteristics created by each school. Because every school has certain values and norms that are believed by the school. As stated by Connelly, that *school culture is composed of those elements that make school safe, orderly, warm, and most importantly, conducive to teaching and learning.* That school culture consists of elements that make schools safe, organized, warm, and most importantly conducive to learning and teaching. Therefore, whatever culture or values and norms a school has, it still has to make the school a conducive place for the learning process.

From the definition of school culture mentioned above, we can conclude that school culture is a belief and value that has been built and then applied in the patterns of behavior by all school members to realize the characteristics or identities of each school. School culture can be seen in all actions of the school both outside and in the room that reflects the identity of a school.

The application of school culture programs in each educational institution has its own uniqueness. Among the schools that have their own unique character in the Character Building Strengthening (PPK) program are the Integrated Islamic Elementary School (SDIT) Ummul Quro Bogor. Character is a characteristic of a person or group of people that refers to a series of attitudes, behaviors, motivations, and skills to face difficulties and challenges in this era. Strengthening Character Education (PPK) is an educational movement in schools to strengthen character through harmonization of heart care (ethical and spiritual), fitness (aesthetics), thought management (literacy), and sports (kinesthetic) with public support and collaboration between schools, family, and community in accordance with the philosophy of life of Pancasila.

PPK refers to five main values that are made as priority characters, namely religious, nationalist, independent, mutual cooperation and integrity values. The strategy for implementing the KDP program can be carried out through intracuricular, co-curricular and extracurricular activities.KDP

development can be done througheducation classroom-based, school culture, and the community / community.

School culture-based character education is an activity to create a school climate and environment that supports KDP practices by involving all systems, structures, and actors in school. School culture-based PKK focuses on habituation and culture formation that represents the main values of KDP priority school. These habits are integrated into the overall activities in the school which are reflected in the conducive atmosphere and environment of the school. The main values chosen by the education unit are the focus in the development of school culture and identity.

The steps for implementing KDP based on school culture, namely:

1. Determining the Core Values of KDP; Schools start the KDP program by determining the main values that will be the focus in developing the formation and strengthening of character in their environment. The main values chosen by the education units are the focus in the development of school culture and identity.
2. Design the School Education Unit (KTSP) Curriculum; The operational curriculum compiled by each education unit is realized in the form of Education Unit Level Curriculum (SBC). The KTSP contains and / or integrates the main values of KDP and other supporting values. Among the KDP program designs include values in the program included in the development of the curricular and extracurricular activities.
3. School Rules Evaluation; A good school culture is seen in the concept of school management that leads to the formation and strengthening of character. Evaluation of the use of school regulations can be done by studying, analyzing, and revising various forms.
4. Development of School Traditions; Education units can develop KDP based on school culture by strengthening the traditions that are already owned by the school.

In the KDP development program, SDIT Ummul Quro Bogor designed the program *8 Habits* which became the goal or orientation of the school, namely:1) good manners, 2) clean and tidy, 3) prayer with awareness, 4) *birrul waalidain* (good for both parents), 5) discipline, 6) honest, 7) *recitations* and memorization of the Koran, and 8) learners.

To achieve the intended character in the development of KDP, SDIT Ummul Quro has Islamic coaching and habituation programs which have become Ummul Quro SDIT's culture program. The school culture program was taken based on the objectives of the program that supports the 8 habit program (as a form of school culture). Among the programs are: 1) Morning greeting, 2) Morning meeting, 3) Islamic Personal Development (BPI), 4) Scouting SIT, 5) Duha prayer culture, 6) Clean and neat ambassadors, 7) Jumsih (clean Friday), 8) ODOP (*One day one page*), 9) Tahsin and tahfidz quran (T2Q), and 10) School literacy movement (GLS) / (*the best reader*).

This research is focused on observing the school culture program at SDIT Ummul Quro and the KDP development program or *8 habits.*Among the programs are 1) Morning greeting**,** 2) *Morning meeting (*MM)**,** 3) Islamic Personal Development (BPI), 4) SIT Scouting, 5) Duha prayer culture**,** 6) Clean and neat ambassadors**,** 7) Jumsih (clean Friday)**,** 8) ODOP (*One day one page*)**,** 9) Tahsin and tahfidz quran (T2Q)**,** and 10) School literacy movement (GLS) / (*the best reader*)**.**

2. METHODS

Research This research was conducted at the Integrated Islamic Elementary School (SDIT) Ummul Quro Bogor having its address at Jl. KH. Sholeh Iskandar No. 1, Parakan Jaya, Kemang, Bogor, West Java 16310. Ther esearch period is from February to May 2018. This research uses a descriptive qualitative approach. In this approach, the data presentation is qualitative with case studies both direct and indirect observation .

2.1. Research Subjects

In this study data were collected from several sources, namely: 1) events / events, which were carried out through observations of the programs implemented. 2) informant. In this study data sources include *key people* and respondents. The *key person* in this study is the Foundation, namely the education coordinator, and the School Principal, while the respondents are students. 3) documentation.

2.2. Data Collection and Analysis

Data collection techniques used in this study are, 1) observation, which aims to describe the program as a whole and character students carefully. 2) Interview, to deepen data regarding school cultural program activities. *3)* Documentation Study, which is a record of events that have passed, can be in the form of writings, drawings, or monumental works of a person.

Analysis Data used in this research is the analysis model Miles and Huberman.Model this analysis through the three stages of the data collection phase*(data collection),*presentation of data*(display data),* and conclusion conclusion verification(verifying). To obtain credible qualitative data and avoid errors in the analyzed data, researchers used data validity techniques *(trustworthiness).*The credibility test is done by 1) an extension of observation, 2) increased perseverance, 3) triangulation, 4) discussion with friends, and 5) *member check.*

3. RESULTS AND DISCUSSION

Planning of the school culture program at Ummul Quro SDIT is divided into 2 (two) stages, namely at the beginning of the year meeting by the drafting team, and then developed by the respective level teachers. Program planning schools involving all activities carried out by the drafting team by inviting speakers, counselors, and supervisors at the beginning of the year.

In addition to general program planning, in designing the development of KDP as well, SDIT Ummul Quro Bogor applies the main values that are used as the 8 Habitku program that is equipped with indicators of character success. SDIT Ummul Quro applies a variety of curricula in one relationship to support the achievement of educational goals. Among them are:

1. 2013 curriculum; National subject content (applied to all classes).
2. Typical Curriculum of the Integrated Islamic School Network (JSIT) of Indonesia; develop standard JSIT processes with the principles of SIT (Serve, Internalize, and Apply) with the INTEGRATED approach (Study, Explore, Formulate, Present, Apply, World, Ukhrawi) in the

implementation of learning, so as to provide full learning, not only cognitive aspects but very pay attention to the formation of attitude and skills.
3. Ummul Quro Typical Curriculum (UQ); Among the special contents of UQ are the learning of the Koran method of Cahayaku, the ablution and prayer prayer, the memorization of daily prayers, BPI (Islamic Personal Development), and recitations in the morning.

Whereas in evaluating school regulations related to school culture programs, they are conducted directly by the teacher as the program implementer within one semester. This evaluation aims to assess how effectively the program has been implemented with targeted results.

In developing the tradition of SDIT Ummul Quro Bogor, it cannot be separated from its uniqueness. This is summarized in the JSIT distinctive curriculum and the Ummul Quro curriculum which emphasizes more on the formation and development of Islamic character. And among the specialties of SIT UQ namely the Koran program and BPI which is intended for all Ummul Quro community, so as to create the same conditions (culture) to support each other in developing the school's unique tradition.

3.1. Implementation of Ummul Quro SDIT School Culture Program

The process of implementing the school culture program at SDIT Ummul Quro is detailed at each level, taking into account the characteristics of student diversity and the dimensions of character development processing through heart processing, taste, thought processing and sports. Following the description of each - each program.

1. Greetings morning; This activity aims to welcome children at the gate, by positioning the teacher as a parent. With the hope that the reception will be carried out with a polite and polite attitude both teachers and students.
2. *Morning meeting;* the time at which student conditioning before learning begins. This activity aims to build kinship in the classroom, remind prayers five, *recite the* Koran, and read stories or tausiyah from students.
3. Islamic Personal Development (BPI); this activity is a group mentoring. Where the aim is to foster Islamic morals that have become Ummul Quro's main program for the entire community as one of the school's culture, and as a manifestation of the school's vision and mission.
4. Scouting SIT (Integrated Islamic School); same as the other scouts. Scout SIT Ummul Quro also emphasizes *leadership* student, so that they become independent and disciplined individuals.
5. Duha prayer culture; This culture can train students to practice personal awareness and honesty, because the culture of Duha prayer is done independently.
6. Ambassadors are clean and neat; the existence of clean and neat ambassadors is one form of environmental hygiene maintenance by making students as ambassadors whose job is to monitor the cleanliness and neatness of students every day.
7. Jumsih (clean Friday); is one of the collaborative implementations of the entire Ummul Quro community to maintain the cleanliness of the school environment.
8. ODOP (*One day one page*); is a habit of students to keep interacting with the Koran, which is a manifestation of the vision and mission of SDIT Ummul Quro to form a generation of quran.
9. Tahsin and Tahfidz Quran (T2Q); Besides ODOP, this T2Q is Ummul Quro's specialty that aims to build students' love for the Koran, so that the spirit of reading and memorizing the Koran is realized.

10. School literacy movement (GLS /*the best reader*); This GLS is a manifestation of the implementation of the literacy movement, where it aims to foster interest and read students, which is appreciated by having *the best reader* each semester.

3.2. Development of KDP in SDIT Ummul Quro

Development of KDP or 8 My Habits SDIT Ummul Quro in this study was observed by applying school-based cultural programs, by representing the main values of 8 Habits. This habit is integrated into the overall activities in the school which are reflected in the atmosphere and environment of the school.

The school culture program in the development of KDP at SDIT Ummul Quro applies a strategy of application that is in line with the KDP movement, namely:

1. Intracuricular: Tahsin & Tahfiz Quran (T2Q), School Literacy Movement (GLS)(TTI)
2. Kokurikuler: Islamic Personal Development (BPI), School Literacy MovementGLS), *One day one page* (ODOP), andSIT Scoutinggreetings
3. Extracurricular: SIT Scouting, Tahfidz
4. Habit:, *MorningMorning Meeting (*MM), Duha prayer, Clean Friday, and Clean Ambassadors

From the distribution of the above program, it can be seen that the strategy of implementing a school culture program in the development of KDP at SDIT Ummul Quro Bogor has been integrated through intracuricular, coc curricular, and extracurricular activities as well as habituation in schools.

The development of PPmm SDIT Ummul Quro Bogor is also carried out as a guarantee of the quality of students. This is in line with the main values in KDP. Following the alignment between Ummul Quro SDIT cultural programs with the main values of KDP.

Table 1 Objectives and target values

No.	Program	Objectives	PPK Ummul Quro	Main Values PPK
1	morning	GreetingsWelcoming students	polite and polite	Integrity
2	*Morning meeting*	conditioning students before learning begins	Respect, Learners, recitations, honest	religious, integrity
3	Islamic Personal Development (BPI)	Foster Islamic morals	Discipline, independent, cultivate *birrul waalidain, the* spirit of the	Mandiri
4	Scout SIT	Scout SIT Ummul Quro also emphasizes the *leadership* ofstudents	Mandiri, discipline,learners	Nationalist
5	Dhuha prayer	culture This culture can train students to be able to pray, train personal awareness and honesty, because the culture of dhuha prayer is done independently	Pray with awareness, honest, independent	Religious

6	Clean ambassadors	Maintenance of environmental cleanliness by making students as ambassadors whose task is to monitor the cleanliness and neatness of students every day	Learners, independent, clean and tidy	Mandiri, integrity
7	Clean Friday (Jumsih)	Implementation of cooperation throughout the civitas Ummul Quro to maintain cleanliness nschool environment	Clean and tidy, mutual cooperation, discipline	Mutual cooperation
8	ODOP Customizing	students to keep interacting with the Koran min 2 (two) pages	Spirit of recitation and memorization of theKoranspirit of recitation and memorization of theKoran	Religious, independentreligious, independent
99	T2Q (Tahsin and Tahfidz quran)T2Q (Tahsin and Tahfidz quran)	The uniqueness of the UQ, where all people areThe uniqueness of UQ, where all human beings UQ can interact with the Qur'an	The spirit of recitation and memorization of the Koran	Religious
10	GLS (School Literacy Movement	Fostering students' interest and reading	Learners, Mandiri	Mandiri

From the Table 1 showed that the development of Ummul Quro SDIT characters applied through the school culture program has similarities with the main values on PPK. Based on data collection in this program, in addition to school culture program data, character 8 is also taken from My Habits with low class specifications (Class I-III) and high class (Class IV-VI). The following is an explanation of each character.

1. Politeness; Based on the observations made, the majority of students at SDIT Ummul Quro have been able to apply this attitude of courtesy. This can be seen in students who always say hello and kiss their hands to their teacher. In addition, students also greet guests who come to school, as experienced by researchers. Students greet and kiss hands for female students, and for male students, he only greets by raising his hand. This can be seen in students in high class.
2. Clean and neat; Based on the observations made, the majority of students at SDIT Ummul Quro were able to behave cleanly and neatly. Moreover, high class, all of whom have been able to practice clean and tidy life behavior. Another thing is shown by putting shoes and sandals that are accustomed to the same direction (ie shoes or sandals are stored on a rack facing forward as well as in the mosque). That is, in the application of habituation (school culture), students of SDIT Ummul Quro have been able to get used to behaving cleanly and neatly, coupled with the selection of clean and neat ambassadors, demanding students to always behave cleanly and neatly.
3. Prayer with awareness (Mandiri in prayer); Based on observations show that, most low-grade students need guidance first when going to pray. However, high class students have the independence of prayer more based on observation and interviews. High class students are mostly able to do their own prayers without coercion from their teacher.
4. Good to parents (*Birrul Waalidain);* Good for older people is one of the characteristics that must be present in a Muslim. Based on observations, it shows that most SDIT Ummul Quro students are

already able to behave well to older people. Good behavior towards parents, of course, is a reflection of what students get and get from various school programs.

5. Discipline; Based on observations made, the majority of students at SDIT Ummul Quro behave in a disciplined manner toward what is their responsibility. The discipline attitude of SDIT Ummul Quro students can already be seen a lot. For example, discipline in time, in appearance, and attitude, and others.

6. Honest; Based on observations made showed that most SDIT Ummul Quro students were already able to behave honestly. This can be seen during morning *meetings,* where children are asked to be honest in terms of the five daily prayers. Honest in doing recitations, honest in performing duha prayer. With thisactivity *morning meeting* , students can explain to their teacher, for example when he is honest why not pray, whatam Ifeeling and others. This becomes additional information for teachers to provide motivation and approaches to students.

7. Tilawah spirit and memorization of the Koran; As a SIT, one of its uniqueness is being able to read and memorize the Koran in accordance with applicable regulations. Based on research shows that the low class has a different spirit with the high class in reading and memorizing the Koran. This shows that most low-grade students still need encouragement and motivation to get an understanding of the importance of learning the Koran. While high school students of SDIT Ummul Quro have a high enthusiasm in reading and memorizing the Koran.

8. Learner; The learning spirit also becomes an important value for SDIT Ummul Quro, because not only has the qurani character, students of SDIT Ummul Quro must also have an intelligent soul, so that the balance between the two is achieved by being a righteous and intellectual generation, in accordance with the school's motto. Based on observations, it shows that most SDIT Ummul Quro students are in the medium category in the learning attitude. However, this does not cover the backwardness of SDIT Ummul Quro students in achievement. This can be seen with a variety of achievements, and the acquisition of academic value. One of the supporting programs for the development of student learning attitudes is the existence of the GLS program implemented at SDIT Ummul Quro, this can show students' interest in reading activities.

Of the eight characters of strengthening UIT Ummul Quro Bogor, as a form of implementation of achieving the motto SDIT Ummul Quro namely "being a righteous generation and scholars", this shows that SDIT Ummul Quro aims to form a generation of righteous people who also have extensive knowledge (scholars). Based on the results of the interview also added that there is harmony between the achievement of the Koran values with academic values.

4. CONCLUSION

The following conclusions from the study of the implementation of school culture programs in the development of KDP or 8 Habits in SDIT Ummul Quro Bogor, namely: 1) Planning for the development of KDP or 8 Habits in SDIT Ummul Quro supported by programs based on school culture. 2) The results showed that the school culture program at SDIT Ummul Quro can encourage the development of student character. 3) Program 8 My habits are in line with developing KDP's core values. And 4) The development of the KDP or 8 programs My habits have been reflected in the students of SDIT Ummul QuroThe results of this study indicate that the cultural program implemented at SDIT Ummul Quro has made a good contribution to the development of student character. This implies that: 1) the importance of the application of school culture in the formation of student character. 2) the implementation of the school culture program implemented at SDIT Ummul Quro Bogor is a manifestation of the vision and mission of SDIT Ummul Quro. 3) the development of KDP in every school through the implementation of the school culture program is expected to be a new solution in handling student character.

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