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CHARACTER INTERNALIZATION BASED SCHOOL CULTURE OF KARANGMLOKO 2 ELEMENTARY SCHOOL



Abstract

Character education based school culture is very important to be developed at this time. Of the many schools that have implemented it, one of them is Karangmloko 2 Elementary School in Yogyakarta. This Field Research uses a Phenomenology approach which aims to describe the phenomenon of school culture as a basis for character education in Karangmloko 2. The results of this study indicate that character education based school culture of Karangmloko 2 done in three stages, namely; moral knowing, moral feeling, and moral action. The school culture of Karangmloko 2 is programmed (willed) consisting of 7 school cultures namely Lost and Found Box, Friday Action (AJUBER), Islamic Wall Magazine (MADIGAIS), My Dhuha Board, Honesty Cafeteria, Friday Gymnastics, and Friday Cleaning. The seven school cultures are capable to produce values of characters including Religion, Social Responsibility, Helping Each Other, Love Literacy, Learning Spirit, Discipline, Honesty, Responsibility, Caring for Health, Unity, and Caring for the Environment.



Character Internalization, School Culture, Values of Characters

مستخلص



تربية الشخصية القائمة على ثقافة المدرسة من المهم جدا أن يتم تطويرها في هذا الوقت. من بين العديد من المدارس التي نفذتها، واحدة منها هي مدرسة Karangmloko 2 الابتدائية في يوجياكرتا. يستخدم هذا البحث الميداني منهجًا لعلم الظواهر يهدف إلى وصف ظاهرة الثقافة المدرسية كأساس لتعليم الشخصية في Karangmloko 2. تشير نتائج هذه الدراسة إلى أن الثقافة المدرسية القائمة على تعليم الشخصية في Karangmloko 2 تتم على ثلاث مراحل، وهي: المعرفة الأخلاقية، والشعور الأخلاقي، والعمل الأخلاقي. تمت برمجة (إرادة) ثقافة مدرسة Karangmloko 2 وتتكون من 7 ثقافات مدرسية وهي: صندوق المفقودات والموجودات، جمعة الحركة (أجوير)، مجلة الجدار الإسلامي (MADIGAIS)، بلدي مجلس الضحى، كافتيريا الصدق، جميز الجمعة، و تنظيف الجمعة. إن الثقافات المدرسية السبعة قادرة على إنتاج قيم من الشخصيات ، بما في ذلك الدين والمسؤولية الاجتماعية ومساعدة بعضنا البعض ومحو الأمية وروح التعلم والانضباط والصدق والمسؤولية ورعاية الصحة والوحدة ورعاية البيئة.

استنباط الشخصية ، ثقافة المدرسة ، قيم الشخصيات

INTRODUCTION

The destruction of moral values, the outbreak of injustice, the thinness of a sense of solidarity, and so on have occurred in the world of education (Doni Koesoema A, 2010, p. 4). Data from the DKI Jakarta Social Disorder Control Center, elementary, middle and high school students involved in brawls reached 0.08% or around 1,318 students out of a total of 1,647,835 students in DKI Jakarta (Dharma Kesuma, dkk, 2011, p. 2). Along with the rise of moral and moral problems that hit the world of education, the emphasis on the realization of character education is very important.

Character is a personality that it is measured using ethical and moral standards such as someone's honesty, this usually has a relationship with relatively fixed traits (Hamka Abdul Azis, 2011, pp. 197-198). According to The Random House dictionary of English Language, the character is "The aggregate of features and traits of the individual form of some persons or things" (*The Random house Dictionary of English Language*, 1983, p. 346) which it means the overall characteristics and characteristics forming the character of a group of people or goods.

In his book entitled "Character Education; Strategies for Educating Children in the Global Age", Doni Koesoema explains that characters can be seen from two things, namely first, as a set of conditions that have just existed, which are more or less forced on us. Such character is considered as something that has been given (given). Second, character can also be understood as a level of strength when an individual is able to master the condition. This character is referred to as the desired process (willed) (Doni Koesoema A, 2010, pp. 90-91). Ratna Megawati explained character education as an

effort to educate children to be able to make wise decisions and practice them in daily life, so that they can make a positive contribution to their environment (Dharma Kesuma, dkk, 2011, p. 5).

Culture (culture, colere, culture, tsaqafah, civilization, and civilization) is defined as the whole system of thinking, values, morals, norms, and beliefs (beliefs) of humans produced by society (Said Hamid Hasan, dkk, 2010, p. 3). Systems of thinking, values, morals, norms, and beliefs, are the result of interaction between humans and the natural environment, but in interactions with fellow humans and the realm of life, humans are governed by systems of thought, norms, and beliefs that have been produced. A German philosopher Immanuel Kant, said that the characteristic of culture is in human ability to teach himself. Culture is a kind of school where humans can learn (Faisal Ismail, 1997, p. 23).

Schools as educational institutions that have only functioned as a place for learning science (transfer of knowledge), must be able to grow character through school culture. School culture can take the form of something that has been around for a long time (given) or something that has been intentionally designed at willed. The culture that has been formed in the school will be a place for character habituation that is very effective and efficient for students with a record that the school culture is well-programmed and planned as a grand design. Karangmloko 2 Elementary School is an attractive school in Yogyakarta which is the right place for this research because this school has carried out school culture based character education, so the results of this study can be an example of developing character education models in other schools.

RESEARCH METHOD

This research when viewed from the data source includes the type of field research. Analysis of the data used is qualitative using the Phenomenology approach (Moleong, 2005, p. 6). This qualitative research with Phenomenology approach seeks to understand in depth about the cultural phenomena of the Krangmloko 2 Elementary School which is a medium for character internalization of students.

This study aims to describe the school culture-based character education model conducted by Karangmloko 2 Elementary School. The data source of this study is divided into primary and secondary data. Primary data is data on interviews, observations, and documentation of school personnel which include the school management structure, homeroom teacher, student guardian, and school committee. While the secondary data consists of communities around Karangmloko 2 Elementary School.

Data collection techniques, namely interviews, observation, and documentation carried out in the 2017/2018 Academic Year. The interview method is a way of

obtaining information directly from the source (Riduwan, 2007, p. 74). Interviews were conducted with school principals, teachers, employees, and school committees. Observations were made on the behavior of all school personnel in carrying out various cultures of the Karangmloko 2 Elementary School. Documentation was carried out on physical evidence regarding the culture of the Karangmloko 2 Elementary School



FINDINGS

The culture-based character education school held by Karangmoloko 2 Elementary School is done by designing school culture as a routine activity carried out by all school personnel. The school culture in Karangmoloko 2 Elementary School is divided into two types, namely the existing culture as a legacy in Karangmoloko 2 Elementary School and the culture created following the needs and ideas that emerge from school personnel.

These two types of school culture are then compiled programmed into a school culture-based character education system. The existing culture as a legacy of Karangmoloko 2 Elementary School originates from the culture of the surrounding community and the culture of the Yogyakarta region. The culture created is a culture that results from the creativity of school personnel.

The existing culture as a legacy of Karangmoloko 2 Elementary School is in the form of attitudes between one school personnel and another, such as shaking hands and kissing the teacher's hand when meeting, saying hello and excuse me when entering the room, asking permission when going to ask and permission to go to the bathroom, taking rubbish that is encountered and put it in the trash, rubbing thanks when getting help, and apologizing when making a mistake.

The culture created by Karangmloko 2 Elementary School personnel is in the form of media, programs and design activities that are also a characteristic of Karangmoloko 2 Elementary School. This culture is very important for the ongoing character education of Karangmoloko 2 Elementary School. For this reason, the discussion in this article will be more focused on the culture of this school. Based on observations, interviews, and documentation, this culture is as follows;

Lost and Found Box

The Lost and Found box became a medium in searching for lost items. Every time an item is found by one of the students, the item must be placed in this box. Every time a student loses an item, the student can look for it in this box. This box is placed in the teacher's room, so there is also a logbook of findings and items to be taken by the owner. The Karangmloko 2 Elementary School teacher also monitors the implementation of this lost and found box. At the end of the semester, Karangmloko 2 Elementary School also gave appreciation to students who found and found many

items in the lost and found box. This award aims to motivate students to carry out this program.

Friday Action (AJUBER)

This culture takes the form of programs that are carried out in total by students. The implementers of this program are 5th grade students by being scheduled in groups. The AJUBER group in this program is referred to as the "caravan". The executor of this program consists of 5 caravans. The schedule of AJUBER officers is carried out alternately every Friday. Every Friday after carrying out joint exercises, the AJUBER caravan on duty around uses equipment that has been prepared to collect infaq from each class.

Apart from the AJUBER officers, some students also served as chairmen, secretaries, and treasurers. They are tasked with calculating, recording, and reporting the results of the AJUBER to the Islamic religion teacher at Karangmoloko 2 Elementary School. The interesting thing about this program is the naming of the caravan given their freedom to each group, so as to generate enthusiasm and cohesiveness.

Follow-up of infaq collected will be distributed to underprivileged students in Karangmloko 2 Elementary School each semester. In addition to distributing infaq money, on that occasion, awards were also given to caravans who received the most infaq money. This infaq money is incidentally also used to provide assistance to students who are affected by calamities, such as compensation to deceased relatives and sick students.

Islamic Wall Magazine (MADIGAIS)

This culture takes the form of media which is where students attach their writing creativity, images, poetry, rhymes, and comics. The MADIGAIS theme covers the themes of Islamic religious subjects and characters. Each posted work will be released after 2 weeks from being posted, so that other students can take turns putting their work on MADIGAIS.

The work on display must be given a name and class, so the Islamic religious education teacher can take notes. At the end of the semester, students who have the most work will be awarded. This is a form of motivation and appreciation of students' enthusiasm in writing their ideas through a work.

In addition to MADIGAIS a "like" stamp can be provided by MADIGAIS readers. The work that gets the most stamp will be awarded as the favorite rich at the end of the semester. This is able to grow the pleasure of reading MADIGAIS to students.

My Dhuha Board

This culture is in the form of media which is the place to write names after students carry out the Dhuha prayer. Dhuha prayer is an attractive choice to get used to

in Karangmloko Elementary School 2. It considers the Islamic religious education curriculum to be minimal in this school, even though the majority of students and their communities are Muslims. This board is made of paper that has been prepared for each class. This board is affixed to the walls of the Karangmoloko 2 Elementary School Mosque.

At the end of the semester, students who have the most names on this board will be awarded. This is able to motivate students in performing the Dhuha prayer. The teacher of Islamic education at Karangmoloko 2 Elementary School does recognize that this award can only foster students' extrinsic motivation, not intrinsic motivation. However, if you consider the age level of primary school students, actually this is still very feasible to apply.

Honesty Cafeteria

This culture is in the form of media which is where students take and pay for food and drinks independently. In addition to places to put food and drinks, the canteen is also provided for students. In addition, written on each wall and table on the warning to pay for goods that have been taken.

This canteen provides food and drinks that have been priced. After students take food and drinks, they must put in the money for the price of the food and drinks they take. In addition to taking and paying independently, students must also write down the name of the food and the amount of money paid for the book provided.

Friday Gymnastics

This culture takes the form of a gymnastic program carried out jointly by all school personnel every Friday morning. The program executor is carried out by students independently, starting from preparing the sound system to leading the gymnastic movement. Gymnastics officers are carried out alternately by students in grades 4, 5 and 6 based on the schedule that has been prepared.

Gymnastic movements and music are also carried out alternately. This was done so as not to cause boredom among school personnel. At the end of gymnastics activities, teachers and students are welcome to take a break by eating the food they bring.

clean Friday

This culture takes the form of a program implemented after gymnastics activities. This program is carried out by all school personnel. The cleaned environment includes classes, school yards and bathrooms. The distribution of janitors is carried out alternately every class except class 1 and 2. Classes 1 and 2 were only involved in cleaning each class with the guidance of the class teacher.

Friday Cleaning

This culture is a program carried out by all Karangmloko Elementary School personnel 2. The cleaned environment includes classrooms, school yards and bathrooms. This program is conducted on a scheduled basis based on class. However, classes 1 and 2 are not included in the schedule considering their age. Class 1 and 2 students only clean their classes accompanied by their class teacher.

DISCUSSIONS

Character Education of Karangmloko 2 Elementary School

Character education is an effort to inculcate the values of human behavior related to God Almighty, self, fellow human beings, environment, and nationality which is manifested in thoughts, attitudes, feelings, words and actions based on religious norms, law, manners, culture, and customs (Haidar Putra Daulay, 2007, p. 16). Other notions as stated by Ratna Megawangi that character education is an attempt to educate children to have intelligence to make wise decisions and practice them in daily life, so that they can make a positive contribution to their environment (Ratna Megawangi, 2010, p. 95).

Carlo Nanni described education as developing a person's fundamental personal ability to live life in the world freely and responsibly, both together with others, in the intersection of interpersonal relations, and in historically organized and organized social life (Doni Koesoema A, 2010, p. 63). Furthermore, Horne mentions education as a continuous process of higher adjustment for humans who have developed physically and mentally, who are free and conscious of God, as manifested in the intellectual, emotional and human nature around (Ngalim Purwanto, 1985, pp. 28-29).

In addition, by emphasizing more on the aspects of culture, Ki Hajar Dewantara defines education as a cultural endeavor that aims to provide guidance in the life of the growth of the child's body so that in his personal and environmental nature he gets inner progress towards humanity. Ki Hajar Dewantara defines human justice as the highest level that can be achieved by men who develop during their lives (Ki Suratman, 1987, p. 12). Ali Saifullah using a philosophical approach defines education as an attempt to instill certain values and norms as determined in the study of philosophy of education, namely values or norms upheld by an educational institution (Ali Saifullah, 1982, pp. 53-54). Furthermore, Hasan Langgulung defines education as a spiritual, moral, intellectual, and social process that seeks to guide human beings and give them ideal values, principles, and examples in life that aim to prepare for the life of the world and "ahirat" (Hasan Langgulung, 1993, p. 62). Zakiyah Darajat defines education briefly, namely the formation of personality (Zakiyah Darajat, 2006, p. 28).

By emphasizing more on the aspect of humanization, H.A.R Tilaar defines education as an effort to humanize humans. Tilaar further explained that education is a continuous process that functions to develop human existence in social life and socializing (H.A.R Tilaar, 1999, p. 3). Meanwhile, in the National Education System Law No. 20 of 2003 it is explained that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their own potential, personality, intelligence, noble character, and skills needed by themselves, society, nation and country.

The terminology of character education and education has been theoretically discussed from ancient times until now. Character education of Karangmoloko 2 Elementary School turned out to still be very guided by the terminology of education experts above who both still emphasize conscious effort in achieving educational goals. It's just that the goals and strategies and methods used do have to keep up with the demands of the times.

As part of the Ministry of National Education, the Karangmloko 2 Elementary School also adapts to educational goals by emphasizing character education as a mandate of national education that must be realized. Character education carried out in this school turned out to be in accordance with the stages of Lickona character education, namely; moral knowing, moral feeling, and moral action (Masnur Muslich, 2011, p. 133).

At the stage of moral knowing, students are given knowledge and information about character values. Knowledge is conveyed in classroom learning. The socialization of character values is carried out during ceremonial speeches and through media posted in every corner of the school.

Furthermore, at the moral stage feeling students are accustomed to carrying out character values through the programmed school culture. At this stage students are also given guidance on the benefits of each character value. This culture-based habitual character method is carried out continuously until students discover the benefits of each character's value.

Finally, in the moral action stage students are guided to actualize the value of characters that they already have into an act. At this stage the school culture is still a medium and a strategic program for students.

Character Value of Karangmloko 2 Elementary School

In language, "character" comes from the Greek "charassein" which means "mengukir" (Hamka Abdul Azis, 2011, pp. 197-198). Through this language meaning, it can be understood that the main character of carving is firmly attached to the carved object. Characters here can be interpreted as a pattern, both thoughts, attitudes, and

actions, which are inherent in a person with a very strong and difficult to remove. As for the term meaning, character is a way of thinking and acting that is characteristic of each individual to live and work together, both in the family environment, society, nation and state (Abdullah Munir, 2010, pp. 2-3).

Based on the culture of Karangmloko 2 Elementary School which has been implemented as a basis for character education, the following conclusions are from the process of school-based character education in Karangmloko 2 Elementary School;

No.	School Culture	Character Values
1	Lost and Found Box	Honesty, Responsibility, Helping Each Other
2	Friday Action (AJUBER)	Religious, Social Responsibility, Helping Each Other
3	Islamic Wall Magazine (MADIGAIS)	Love Literacy, Learning Spirit, Religious
4	My Dhuha Board	Religious, Discipline, Honesty
5	Honesty Cafeteria	Honesty, Responsibility
6	Friday Gymnastics	Caring for Health, Unity
7	Friday Cleaning	Caring for the Environment, Unity



CONCLUSION

School culture-based character education in Karangmloko 2 Elementary School is carried out through 7 cultures created by school personnel, besides the existing culture in the form of the Karangmloko 2 Elementary School Heritage. The seven cultures include Lost and Found Box, Friday Action (AJUBER), Islamic Wall Magazine (MADIGAIS), My Dhuha Board, Honesty Cafeteria, Friday Gymnastics, and Friday Cleaning. This culture is embodied into a media and program that is routinely implemented in Karangmloko 2 Elementary School.

Character education based school culture of Karangmloko 2 Elementary School is carried out through three stages, namely; moral knowing, moral feeling, and moral action. The moral knowing stage is the stage of conveying character values to students. The moral feeling stage is the stage of meaning of character values as something important for students. The moral action stage is the stage of actualizing character values in real behavior.

The values of the characters produced by the culture include Religion, Social Responsibility, Helping Each Other, Love Literacy, Learning Spirit, Discipline, Honesty, Responsibility, Caring for Health, Unity, and Caring for the Environment.



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