

Implementation of School Culture-Based Character Education for Students

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Abstract. The purpose of this study is to ascertain: how school culture-based character education is implemented; and what elements facilitate or hinder this process at SMA Negeri 1 Parung. This study combines a descriptive analysis method with a qualitative approach. This study employs a qualitative approach with descriptive analysis. Purposive sampling is a sampling technique. School principals, curricular vice principals, three teachers, and five students served as data sources or informants. In this study, data was gathered through observation, interviews, and documentation. The study's conclusions state that SMAN 1 Parung's implementation of school culture-based character education was successful because the school instilled values such as religious, discipline, literacy, love of the country, environmental care, honesty, and self-confidence. These ideas are established in schools through habit or positive behavior both within and outside of the classroom. Human resources, in this case the school, including all teachers, teaching staff, school employees, there are still students who are not aware of the importance of character education, factors of family environment, and community environmental factors, including friendship environment.

Keywords: Character Education; Implementation; School Culture; Student

1. Introduction

The times have brought us into a more advanced era where science, technology, and the dissemination of information are growing. In the past three years, the pace of development in technology and science has been so fast. The flow of globalization, which was accompanied by the COVID-19 pandemic, has brought human life completely digital. Which allows humans to adapt quickly to these changes. The changes that occur directly change the paradigms, patterns, lifestyles, values, attitudes, and even behaviors that have an impact on the decline of the nation's character. Education is one way to shape the character of the younger generation. Education in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 1 Paragraph (1) is explained as: a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, control self, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. Whereas its function is contained in Law No. 20 of 2003 concerning the National Education System in Article 3, which reads: "National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, it aims to develop the potential of students to become human beings who believe and fear God Almighty, having noble character, being healthy, knowledgeable,

capable, creative, independent, and being a modified and responsible citizen.” This means that schools as part of educational institutions participate in shaping the character of the nation. Between 2016 and 2020, the Indonesian Child Protection Commission (KPAI) received complaints from 480 children who were victims of bullying at school [1].

The Indonesian Child Protection Commission (KPAI) received public complaints regarding special child protection cases in 2021, totaling 2,982 cases. Of these, at most 1,138 cases of children were reported as victims of physical and/or psychological violence. Cases of physical and psychological violence included 574 cases of persecution, 515 cases of psychological violence, 35 cases of murder, and 14 cases of child victims of brawls. The perpetrators who committed physical and/or psychological violence against victims were generally people known to victims, such as friends, neighbors, teachers, and even parents. The KPAI noted that there were cases of children becoming victims of physical and/or psychological violence in Indonesia due to various factors. These factors include the negative influence of technology and information, the permissiveness of the socio-cultural environment, the weak quality of parenting, family poverty, high unemployment, and housing conditions that are not child-friendly. In addition to physical and psychological violence, as many as 859 cases of children were also reported as victims of sexual crimes. There were also 345 cases of children being victims of pornography and cybercrime.

Then, as many as 175 cases of children were reported as victims of abuse and neglect, and 147 cases of children were victims of economic and/or sexual exploitation. Meanwhile, there were 126 cases of children dealing with the law as perpetrators [2]. The case data found by KPAI can show that there has been a moral shift in the younger generation, and if this continues to happen, it can damage the character of the nation's future. Character itself can be interpreted the same way as morals and manners, so that national character is synonymous with national morals or national character. A nation with character is a nation that has morals and virtuous character, whereas a nation without character is a nation that does not or lacks morality or does not have good norms and behavior standards [3]. The character of the younger generation can be formed through the surrounding environment, including the community, school, and family environment. The four places have a big role in shaping the character and personality of the younger generation. The formation of character will be different if the surrounding environment, community, school, and family environment can form positive character, so it can also form positive character in the younger generation and vice versa.

The application of improving character education as the successor to the nation through the Strengthening Character Education (PPK) movement formed by the Ministry of Education and Culture in 2016. For the sake of strengthening character education (PPK), the Ministry of Education and Culture in 2017 narrowed down eighteen character values into five main characters. The five main character values instilled include religious, nationalist, integrity, independence, and mutual cooperation, originating from Pancasila. The five character values are a combination of the 11 existing character values, so that all of them are interrelated and integrated with each other to form a complete person and character [4].

According to Ahmad Sudrajat, character education is a system of instilling character values in school members that includes components of knowledge, awareness, or will, and actions to carry out these values, both towards God Almighty (YME), oneself, others, the environment, and nationality, so that they become human beings. In character education in schools, all components (stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, quality of relations, handling or management of subjects, school management, and implementation of co-curricular activities, empowerment of infrastructure, financing, and the work ethic of

all residents and the school environment [3]. The formation of the nation's noble values (character) through formal education in schools can be carried out through self-development programs in extracurricular activities, through the integration of noble values into learning, and into the culture of society and schools. According to Deal and Peterson in Supardi, "school culture is a set of values that underlies behavior, traditions, daily habits, and symbols that are practiced by school principals, teachers, administrative officers, students, and the community around the school. School culture is a characteristic, character, or image of the school in the wider community [5]. School culture development is carried out through self-development activities carried out through routine activities, spontaneous activities, exemplary activities, and conditioning [6]. School culture is a characteristic of a school that distinguishes it from other schools. All school members carry out their roles and responsibilities in accordance with the values and norms that are part of the school.

An effective school culture is the set of values, beliefs, and behaviors that are adopted as a collective agreement by all school staff to ensure consistent implementation. School culture has identifiable characteristics from the values, attitudes, and habits it adheres to, which are expressed through the actions of all school staff and are an integral part of all school activities and systems. Habituation of character values is reflected both in school activities, learning, and extracurricular activities. Various activities carried out aim to develop and shape the attitudes, behaviors, and personalities of students. Maximum application of character values in school culture can be achieved by means of preservation, habituation, direction, and strengthening of character values in every school activity [7]. The success of character education in a school culture must be supported by a good school culture. A good school culture will produce students who have good character as well. Vice versa, if the school culture owned by the school is bad, it will have an impact on the character of students who become bad.

SMAN1 Parung is one of the public schools in Bogor Regency, with a total of 1250 students. SMAN 1 Parung is one of the driving schools where character education has been reflected in the school's vision and mission, which are manifested in intra-curricular, co-curricular, and extra-curricular activities. One form of embodiment of character education in schools is through school culture, which is based on early observations, namely that through habits applied in schools such as reading the scriptures and literacy activities in the morning before starting learning and also JumSiRoh activities (Spiritual Spirit Friday), there is a 5S culture (smiles, greetings, greetings, courtesy, and manners) with the school community. The results of interviews conducted with school principals and curriculum assistants show that not all of the implementation of culture-based character education is optimal, especially with the impact of the COVID-19 pandemic being felt, especially in the character of students. Students who conduct school online during a pandemic have a different way of thinking and behavior when compared to students who do not experience the CO-19 pandemic. With a marked decrease in discipline, order, and politeness of students during online interactions. Learning activities, which are now gradually recovering and starting normal learning activities, make students and teachers have to adapt again. In this adjustment process, several problems were found, such as students who were not disciplined in carrying out the applicable school rules, such as arriving late to school or not wearing school attire according to the rules. In addition, during learning, the habits developed during online learning are still carried over, for example, not doing the assignments given or not submitting assignments on time. Another thing that is also quite visible is the way students behave and communicate with their friends, teachers, and the people around them.

The utterance of harsh and impolite words as a form of self-expression does not place

itself far from the character that must be owned by the next generation of the nation. In addition, character strengthening carried out by teachers has not been maximally implemented. Where there are still a handful of teachers who have not become role models for fellow teachers and also for their students. Asmawati Nur Maru'ao, in her research, emphasized the importance of implementing character education, namely to shape the character and personality of students so that they have high moral values, noble character, tolerance, are tough, and have good behavior that is manifested in everyday behavior. With the results of his research explaining that the program for implementing character values is integrated into the school curriculum and implemented through a school culture that consists of: religious culture, honest culture, clean culture, energy-saving culture, confident culture, disciplined culture, and queuing culture. Then, according to the results of research conducted by Irchammie Yusollina and I Made Suwanda, school cultural activity programs include arts, sports, religion or spirituality, and SKI.

School culture activities at SMAN 18 Surabaya run very effectively because they are in accordance with the program planning pattern, which includes school planning, socialization with parents and students, trials, implementation, and evaluation [4]. Apart from that, Hasnadi said that character building in Indonesia is the main focus and is very important in shaping and developing the potential of Indonesian citizens so that they have character according to the philosophy of Pancasila. School is one of the most effective places for shaping and developing students' character values. One strategy for developing character values in schools is through school culture [7]. Seeing the background above, this study aims to find out how the implementation of school culture-based character education affects students and what the supporting and inhibiting factors are in the implementation process. The research results are expected to add to the study of the implementation of character education in school culture.

2. Method

This study uses a qualitative approach with descriptive analysis. According to Sugiyono, the method of qualitative research is a method of research based on the philosophy of postpositivism, used to investigate the conditions of natural objects (as its opponent is experiment), where the penelite is a key instrument, the data collection technique is triangulated (combined), the data analysis is inductive/qualitative, and the results of the quality research emphasize meaning rather than generalization [8]. Descriptive research is a form of the most basic research aimed at describing or describing existing phenomena, both natural and human-made phenomena, with results that place more emphasis on meaning, which is described in the form of descriptions. The background of this research took place at SMAN 1 Parung and was conducted in January–February 2023. The sampling technique was purposive sampling. The data obtained is in the form of primary and secondary data. This research stage begins with: (1) the preparation stage, namely making a proposal in which it discusses the background, problems, objectives, research focus and benefits, literature review, and research methods; (2) the implementation stage of data collection, which is carried out by collecting data through interviews, observation, and documentation. With data analysis techniques carried out based on the theory of Miles and Huberman in Sugiyono, namely data reduction, data presentation, drawing conclusions, and verification [8]. Sources of data or informants were school principals, vice principals for curriculum, three teachers, and five students of SMA Negeri 1 Parung.

3. Results and Discussion

Based on the results of interviews and observations that have been made, it was found that the implementation of school culture-based character education for students at SMAN 1 Parung was carried out by designing the school's vision and mission and making its realization through several program activities created and supported by all components of the school. The character values that are instilled in the students of SMAN 1 Parung come from religion, Pancasila, culture, and national education goals. Which is manifested through intracurricular activities, extracurricular activities, and the school culture. Based on the vision and mission that have been made by the school, SMAN 1 Parung has four excellent programs: literacy, *adiwiyata*, entrepreneurship, and character education.



Figure 1. JumSiRoh activities are a form of implementing religious character in school culture

These four programs are the focus for cultivating character in the school culture of SMAN 1 Parung, which is carried out through habituation activities. Apart from that, SMAN 1 Parung also has a slogan that reads NEVAR BERKARAKTER, in which the word BERKARAKTER is a combination of Ber for bersih (clean), K for kreatif (creative), then A stands for Aman (safe), R stand for Religius (religious), the other A stands for Aktif (active), the other K stands for Kompetitif (competitive), and the last one TER stands for Tertib (orderly). This research is in line with Permendikbud Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units article 6 paragraph (3) which explains that strengthening character education with a school culture-based approach is carried out by emphasizing the habituation of the main values in school daily life; provide exemplary among school members; involve all education stakeholders in schools; establishing and complying with school norms, rules, and traditions; develop the uniqueness, superiority, and competitiveness of the school as a school characteristic; provide broad space for students to develop their potential through literacy activities; and specifically for students in basic education level education units or secondary education education units, they are given ample space to develop their potential through extracurricular activities.

Furthermore, from the results of observations and interviews, researchers also found character values that were deeply instilled in SMAN 1 Parung, namely religion, discipline, literacy, love of the motherland, care for the environment, honesty, and self-confidence. These characters are instilled through school culture in the form of habituation activities. On Monday, there are ceremonial activities, and then on Tuesday, there are activities to sing the national anthem, Indonesia Raya, and continue with *tadarus* for Muslims. On Wednesday,

there are literacy activities that end with making a resume. Then on Thursday, there are scout activities in the morning for grades 11 and 12, and in the afternoon, they continue for grade 10 students. Then on Friday, there are JumSiRoh activities. In addition to daily habituation activities, there are also habituation activities carried out through activities designed by the Student Council and the school as well as extracurricular activities. This is as stated by Norianda et al. in their research: "a good school culture contains habits that can have a good impact on the formation of the character of students.

Good habits can be internalized through routine activities, spontaneous activities, exemplary activities, and conditioning. Teaching, strengthening the school environment, extracurricular activities, and daily activities at home and in the community [9]. Furthermore, in the application of school culture-based character education, it does not always run smoothly; there are factors that become obstacles, and of course, there are factors that support the application of character education. Factors supporting the implementation of school culture-based character education at SMAN 1 Parung are human resources, in this case the school, namely all teachers and teaching staff, as well as school employees with a shared commitment to assisting, supervising, controlling, and guiding in every activity carried out by students. By providing guidance and direction, as well as being exemplary, both in the teaching and learning process in the classroom and outside the classroom. Exemplary is also done by students to provide examples of good actions that are expected to be role models for other students.

The next factor is the system formed by the school to implement character education effectively, which is also supported by adequate and proper facilities and infrastructure. In addition, support from school leaders and the cooperation of all school members, including students and school employees, are factors that support the implementation of school culture-based character education at SMAN 1 Parung. The supporting factors that have been described are in line with the results of research conducted by Bitasari, which states that the supporting factors for the character application process are educators and education staff, facilities and infrastructure, parents, family environment, community environment, and school environment [10]. The same thing was also revealed by Fatimah in her research: the supporting factors in the successful implementation of character education include support from competent human resources, adequate facilities and infrastructure, program activities to support policy implementation designed by schools, and giving rewards as a form of motivation given by schools. to children to always be enthusiastic about instilling character values in the school environment [11].

Then the research conducted by Nur Maru'ao stated that the supporting factors for the implementation of school culture-based education were family factors, environmental factors, and educator factors. So it can be concluded that the supporting factors in the implementation of school culture-based character education are the joint commitment of school components, adequate and proper facilities and infrastructure, as well as good environmental factors that are created in schools, families, and the community environment.

4. Conclusion

The implementation of character education through school culture at SMAN 1 Parung is carried out by making several activity programs in which character values are instilled. The character values that are deeply instilled in SMAN 1 Parung are religious, disciplined,

literacy, love for the motherland, care for the environment, honesty, and self-confidence. The inculcation of these values is implemented through habituation or positive activities in schools, both inside and outside the classroom. Then the factors supporting the implementation of school culture-based character education at SMAN 1 Parung include school human resources, namely all teachers, teaching staff, school employees, and the student participation system formed by the school, as well as adequate and proper facilities and infrastructure. While the inhibiting factors for the implementation of character education at SMAN 1 PARUNG are that there are a small number of teachers who have not been maximized in implementing character education in schools and becoming role models for students, there are still students who are not aware of the importance of character education, factors from the family environment, and social environmental factors, including friendship environment.

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