

Implementation of School Culture-Based Education in Fostering Students' Akhlakul Karimah at Al-Hananiyah Bodak Islamic Middle School 2024

Syarifuddin, Muhammad ROZI Iskandar

Institut Agama Islam Qamrulhuda Bagu Fakultas Tarbiyah Pringgerate
Lombok Tengah

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Abstract

This research aims to find out how to implement school culture-based character education and what are the results of implementing school culture-based character education in developing morals? Based on the results of several studies conducted, the researchers concluded: 1. The implementation of culture-based character education at Al-Hananiyah Bodak Islamic Middle School reflects a strong commitment to the development of students' morals. Through an implementation strategy that involves the integration of cultural and religious values, the involvement of all parties, as well as supporting extracurricular activities, character education can be implemented well. The methods used, such as project-based learning, discussions, and teacher examples, further strengthen these efforts. With a holistic and comprehensive approach, Al-Hananiyah Bodak Islamic Middle School seeks to form a generation that is not only academically intelligent but also has strong character. 2. The results of the evaluation of changes in students' morals at Al-Hananiyah Bodak Islamic Middle School show positive developments. By using observation methods, questionnaires and feedback from parents, schools can assess the extent to which character values have been implemented in students' daily lives. Increasing positive behavior, awareness of responsibility, and changes in attitudes towards friends are indicators of the success of school culture-based character education. This is a motivation for all parties in the school to continue to be committed to forming a generation that has good morals.

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Corresponding Author:

Syarifuddin

Institut Agama Islam Qamrulhuda Bagu Fakultas Tarbiyah Pringgerate

Email: amakqowil@gmail.com

1. INTRODUCTION

“Maka Allah memberikan ilham kepada jiwa (jalan) dan takwanya, maka beruntunglah orang yang mensucikan jiwanya, dan rusaklah orang yang mengotori jiwanya.” (Q.S. Ash Syam: 8-10).

Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System in article. (3) explained that every school has a function as a tool in developing students' potential to form good personalities. Apart from that, education also aims to develop the quality of education in order to instill character values in students, so

that student character can be formed. The values referred to are a culture of honesty, mutual trust, cooperation (read, discipline), efficiency, achievement and competence, cleanliness and mutual appreciation.

Implementation comes from the English word implement which means to implement, according to Nurdin the term implementation is to focus on activities, actions, actions, or the existence of plans in a system. Character education comes from the two words "Education" and "Character" which have their own meanings, where Education comes from Arabic, namely Tarbiyah (Fostering), while Character comes from Greek. *Charassein* which means in English *to engrave* and the word means carving or painting. What is meant is that the painting of the soul is manifested by behavior.

Talking about character education is often heard in the world of education and is no longer strange. This happens because character education, which is the basis for achieving life goals, begins to fade. Many of the nation's children are starting to have their behavior eroded, especially among students. This nation is trying to intellectually educate the younger generation, which is the majority of students, and improve their spiritual qualities in this era of globalization, with the aim of instilling spiritual values so that the younger generation understands the meaning of life. The lack of a strong foundation and character among students in accepting advances in information technology 4.0 is one of the main causes.

Community conditions greatly influence the emergence of arrogant and deviant behavior in students. Almost every day, in social reality, we can see social deviations committed by students. Small examples of the decline in behavior and etiquette can be seen in the practices of community life and schools, which have begun to deviate from the values of surrounding religion and culture. The religious and cultural values referred to here are the morals or behavior of society that have deviated from the cultures that have been taught since the time of the Prophet, which were then developed or preserved to this day. The meaning of culture itself, according to the term, is a certain way of life that exudes the identity of a group within a nation. However, if interpreted in Indonesian, culture comes from the Sanskrit word "buddhayah" which is the plural of the word buddhi which means mind or reason.

The culture that develops in Indonesia is not only found in society but can also develop in educational institutions, namely within the school environment. What is meant by school culture is the quality of school life that grows and develops in accordance with the wishes and certain values used by the school. What this means is that school culture is everything that exists in the school, starting from the environment, setting and physical, atmosphere, taste, nature and climate of the school which continuously grows students' intelligence through good experiences.

But this is inversely proportional to what is currently happening in cultural and moral educational institutions, which should make students better but instead become less good due to the influence of bad external culture which is then applied by students at school, we often even see that some students now have bad ethics and behavior where they often commit violence and bully each other with fellow students which can result in fights. This sounds terrible to some groups, especially parents, who consider the school environment as a place for their children to develop thinking and morals, but instead it becomes a place to hurt each other.

Ki Hajar Dewantara once said, as quoted by Azra, that education is an effort to improve the character, mind and body of children in accordance with the conditions of nature and society. However, the efforts contemplated by Ki Hajar Dewantara are completely inversely

proportional to what is happening currently. Students who are supposed to have good character, brilliant thinking, and be physically and spiritually healthy actually fall far short of expectations. Students, who should be the nation's brilliant successors, instead experience behavioral and intellectual decline.

In accordance with what is stated in Law no. 20 of 2003 concerning the National Education System in Article 3, which states that the function of national education is to form a civilized and dignified character. Apart from that, in the K13 curriculum there is also Pancasila and Citizenship education material presented because of the integration of the four pillars in determining national character.

Schools, as formal educational institutions in building student character, should be able to integrate school activities with character education. This can be done in an integrated manner by all parties in the school environment, both directly and indirectly, in order to form a school culture that can make students have character.

Matters related to character education and school culture can include two important aspects in improving and developing the quality of learning management. Character education based on school culture is a continuity between the vision, mission and structure that exists in a school so that character education in the school can grow and develop. Apart from that, education also plays an important role in improving and forming the morals and behavior of students who constitute the nation's generation. Every human being needs education as a method of awareness that seeks to explore and develop one's potential.

However, what is expected is actually the opposite in this day and age, even though the national education ministry is trying to emphasize character education in schools. In fact, in today's life, humans have returned to a life of existence, where actions that are not in accordance with applicable norms are actually carried out without deep thought and study of the consequences they will suffer. Many incidents depict things that go beyond the norms taught by Islamic religion and culture.

Based on this, at Al-Hananiyah Bodak Islamic Middle School, it was found that student behavior was still far from good behavior. They often commit illegal acts that violate order, like playing truant, being late, having incomplete clothing, and being reckless when driving motorized vehicles.

In line with this, to reduce the occurrence of this, the school implements several regulations aimed at minimizing the occurrence of this. The school even fosters student morals both in formal and non-formal lessons such as extracurricular activities such as scouting and implementing good cultures such as reading. Surah Yasin every Friday morning in the hall, Salim when meeting with the teacher, and reading prayers before and after the lesson given by the teacher has finished. This is because the development of character education is so important that it cannot be taken lightly.

By cultivating good ethics and behavior and mutual tolerance, both with fellow students and teachers, it is possible to make a big contribution to a better future. According to experts, this high level of behavior does not arise from oneself, but is influenced by several factors, the main ones being family, education and society.

Looking at the facts above, it is time for educational institutions to move and build student morals. So, it can be concluded that related to the results of these observations there are several problem formulations such as how to foster character education based on school culture at Al-Hananiyah Islamic Middle School, Bodak and how to foster character education based on school culture in developing students' morals and character at Al-Hananiyah Islamic Middle School, Bodak. The aim of this research is to describe the

implementation of school culture-based character education at Al-Hananiyah Bodak Islamic Middle School and describe the results of implementing school culture-based education in fostering moral character. Al-Hananiyah Bodak Islamic Middle School student. The problems in this research are 1. How to implement school culture-based character education. 2. What are the results of implementing school culture-based character education in developing morals?

2. THEORETICAL STUDY

1. Character building

a. Understanding Character Education

One of the goals of national education is stated in article 1 of the National Education System Law of 2003, namely developing the potential of students to have intelligence, personality and noble morals. From the goals of national education, education not only forms people who are intelligent intellectually, but also intelligent in personality. and character.

The meaning of character education itself comes from two different words in each word, namely "education" and "character". Education comes from the Arabic words "tarbiyah" (building), "tadris" (learning), "taklim" (teaching), "taqdim" (maintaining), "tazkiyah", and "tadzkirah" (purifying the soul and reminding people of things. good thing). Meanwhile, character comes from the Greek word *charassein* which means in English *engrave* and this word means carving and painting, what is meant is a painting of the soul that is manifested in behavior. Meanwhile, according to the Big Indonesian Dictionary, character has the meaning of morals, character, disposition, character and personality of a person who have been formed through the process of understanding the feelings and virtues that have been believed in and become the basis for viewing, behaving, thinking and acting. These feelings and virtues are like several values, behaviors and norms.

Raharjo also explained about character education: "Character education is a holistic educational process that connects behavioral dimensions with the social realm in students' lives as a foundation for the formation of a quality generation that is able to live independently and has principles of truth that can be accounted for." Meanwhile, Creasy defines character education as an effort to encourage students to grow and develop according to their thinking competence and adhere to the principles of behavior in their lives and have the courage to do what is right even when faced with various challenges.

Suyanto also mentioned that character education involves three aspects, namely knowledge (*cognitive*), feeling (*feeling*), and actions (*action*). Thomas Lickona further explained that character education with these three aspects will be effective. Character education implemented systematically and continuously will make children emotionally intelligent. This emotional intelligence will be an important foundation in preparing children for a bright future; Apart from that, it will be a weapon in facing all kinds of life challenges. Meanwhile, according to documents from the Ministry of National Education, character education is defined as values education, character education, behavioral education, character education, which aims to develop students' ability to make good decisions and realize that goodness in everyday life wholeheartedly.

b. Character Education Objectives

In detail, character education has five objectives, namely:

- 1) Developing the heart potential of students as human beings who have the values of national character.
- 2) Developing commendable student habits and behavior.
- 3) Instilling a spirit of leadership and responsibility as the nation's successor.
- 4) Developing people to become independent, creative and nation-minded people.
- 5) Developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship, and a high and strong sense of nationality.

c. Methods in character education

1) Methods in Character Education

- a) Conversational method
- b) Story method
- c) Imagery method
- d) Exemplary method
- e) Habituation method

2) Character Education in Schools

Furthermore, along with the development of the times accompanied by the development of thought, Indonesia included the implementation of character education in educational institutions which was proclaimed in Law number 20 of 2003 and then in 2010 and its application in 2013. So that the birth of character-based curricula or called K- 13.

Implementation of character education is carried out in several stages including:

- a. Teaching
- b. Exemplary
- c. Priority praxis
- d. Reflection

2. Implementation of Character Education in Schools

First, prioritizes the process of integrating character values in all subjects, both subjects that content teach character values and virtues such as PAI subjects, as well as materials that do not content teach character values such as Mathematics, and others.

Second, maximizing habituation programs, both ritual and non-ritual during the learning process.

Third, put emphasis back on PAI and Civics teachers not to get caught up in material that is purely cognitive and rote, because basically PAI and Civics learning material is substantially more about cultivation (*inculcation approach*) and experiences of character values (*action learning approach*). *Fourth*, maximizing the communication process between teachers and parents to monitor the extent of their children's development.

3. School Culture

- a) The school principal is the leader in everything and in all fields. Such as: directing attention to the student learning process, training teachers and employees to ensure students can reach predetermined standards.
- b) Teachers are committed to helping students achieve predetermined standards.

- c) The school's data is used to filter each student's abilities to help students' learning progress.
- d) Support and train teachers so they can guide students to achieve high levels of knowledge.
- e) Conduct regular evaluations of teachers to support students in achieving their maximum abilities.
- f) Employee training to support the creation of a positive school culture.
- g) Help *benchmarking* or benchmarks of progress that are related to the reconstruction of school culture.

Hadley Bear divides the elements of school culture into two categories:

- a. Invisible elements
 - b. Visible elements:
 - 1) Vision, mission and goals
 - 2) Curriculum
 - 3) Communication language
 - 4) Organizational structure
 - 5) Rituals and sayings
 - 6) School narratives and character narratives.
- 4. Building Moral Karimah**
- a. Understanding Building Students' Akhlakul Karimah**

Akhlakul karimah is good behavior that is in accordance with the teachings of the Islamic religion. Humans who have good morals in everyday life will always be respected, even people who behave in accordance with God's teachings will also be good in the eyes of God. **The concept of Akhlakul Karimah**

Morals are traits that humans can also have positive or negative values. Morals are not always synonymous with a person's knowledge or actions, sometimes there are people who speak softly like someone with morals, but it turns out they fall into hypocrisy. A person with morals will always be based on the Koran in all his actions so that he will not commit actions or words that will lead to lies.

- b. Source of Reference for Building Moral Karimah**
- c. Scope of Akhlakul Karimah**
 - 1) Ethics To Allah swt.
 - 2) Morality Toward Humans
 - 3) Morality To Oneself
 - 4) Morals in the Family Environment

3. DISCUSSION

1. Implementation of School Culture-Based Character Education at Al-Hananiyah Bodak Islamic Middle School

- 1. Strategy Implementation
 - a. Implementation Strategy and Character Education Methods
 - 1) Integration of Cultural and Religious Values

Al-Hananiyah Bodak Islamic Middle School integrates local cultural values with Islamic religious teachings as the foundation for character education. According to (Muhammad Zuhdi, S.Pd.I), the Principal of Al-Hananiyah Bodak Islamic Middle School explained:

"We believe that combining cultural values with Islamic teachings can give students a deeper understanding of the importance of character"

2) Involvement of All Parties

"Parent involvement is very important in supporting character education. We often hold seminars and meetings to explain the values we teach at school."

3) Supportive Extracurricular Activities

"Scouts and student organization activities help students learn cooperation and responsibility."

This activity gives students the opportunity to apply character values in real situations.

b. Character Education Method

1) Project Based Learning

The project-based learning method is applied to give students the opportunity to apply character values in a more practical context. (Abdul Qadir) stated:

"Through environmental cleanup projects, students not only learn about the importance of maintaining cleanliness, but also learn to be responsible and work together."

This method allows students to be directly involved and understand the impact of their actions on the environment.

c. Discussion and Reflection

Discussion and reflection sessions are effective methods for instilling character values. (Tomy Hisyam), teacher of Qur'an Hadith, explains:

"We often hold discussion sessions to discuss the moral values that students face every day. This helps them think critically and reflect on their actions."

d. Teacher's example

The role of the teacher as a role model is very crucial in character education. (Zohiratul Roqibah) emphasized:

"Students tend to imitate teachers' behavior. Therefore, we strive to be good examples in everyday behavior."

By being a role model, teachers can have a significant positive impact on students' character.

1. Obstacles and Solutions in Implementation

a. Obstacles and Solutions in the Implementation of School Culture-Based Character Education at Al-Hananiyah Bodak Islamic Middle School.

b. Obstacles in Implementation

1) Differences in Views Between Parents

One of the main obstacles faced is differences in views between parents regarding the values that should be taught to their children. (Muhammad Zuhdi, S.Pd.I), Principal, said;

"Sometimes, we meet parents who have different views on character education, which can confuse students."

2) Resource Limitations

Limited resources, whether in the form of funds or facilities, are also an obstacle in implementing character education. (Zohiratul Roqibah, SH), Fiqh teacher, explained:

"Some of the activities we plan require more funds which are not always available. This affects the variety of activities we can carry out."

This limitation can reduce the effectiveness of the desired character education program.

3) Student Habits that are Difficult to Change

Students' habits that have been formed before they enter junior high school are also a challenge. (Ferdi Wiranata), one of the students, stated:

"We realize that we have not fully implemented some of the values taught in school in our daily lives."

c. Implemented Solutions

1) Education and Approach to the Elderly

To overcome differences in views among parents, Al-Hananiyah Bodak Islamic Middle School actively carries out outreach regarding the values of character education taught. (Abdul Qadir, S.Pd.I), PAI teacher, explained:

"We often hold seminars and meetings with parents to explain the importance of character education, as well as the values we teach at school."

2) Fundraising and Collaboration with the Community

To overcome limited resources, schools are looking for alternatives by raising funds and collaborating with the community. (Muhammad Zuhdi) stated:

"We try to involve the community in school activities, which not only helps with funding but also increases the community's sense of ownership of character education."

3) Habituation and Mentoring Program

Schools also implement habituation and mentoring programs to help students change old habits. (Tomy Hisyam), teacher of Qur'an Hadith, explains:

"We hold regular activities that emphasize character values and provide assistance to students to apply these values in everyday life."

2. Results of Evaluation of School Culture-Based Character Education

1. Assessment of Changes in Students' Moral and Karimah

a. Process

1) Observation Method

The evaluation process begins with the observation method of student behavior in the school environment. (Muhammad Zuhdi, S.Pd.I), Principal, explained:

"We carry out regular observations of student interactions, both in the classroom and outside the classroom. This helps us understand the extent to which character values are applied in everyday life."

2) Student Questionnaires and Interviews

Apart from observations, questionnaires and interviews with students were also carried out to obtain their perspectives on changes in morals. (Ferdi Wiranata), one of the students, stated:

"We feel more aware of the importance of character after participating in the character education program. We also have more courage to do good and help friends."

3) Feedback from Parents

Feedback from parents is also an important part of the evaluation. (Abdul Qadir, S.Pd.I), PAI teacher, added:

"We hold meetings with parents to discuss students' progress at home. Many parents report that their children are starting to show positive behavior that was rarely seen before."

b. Results

1) Increased Positive Behavior

From the evaluation results, it can be seen that there is a significant increase in students' positive behavior. (Zohiratul Roqibah, SH), Fiqh teacher, said:

"We noted that many students who used to be less caring are now more active in social activities and showing empathy towards others."

2) Awareness of Responsibility

Students also showed an increase in awareness of responsibility. (Tomy Hisyam), Qur'an Hadith teacher, stated:

"We see that students are more responsible in completing assignments and homework. They also pay more attention to the cleanliness of the school environment"

3) Changes in Attitudes Toward Friends

In addition, changes in students' attitudes towards their friends are also very visible. Ferdi Wiranata stated:

"We respect and support each other more. Now, we work together more often in groups."

4. CONCLUSION

- a. The implementation of culture-based character education at Al-Hananiyah Bodak Islamic Middle School reflects a strong commitment to the development of students' morals. Through an implementation strategy that involves the integration of cultural and religious values, the involvement of all parties, as well as supporting extracurricular activities, character education can be implemented well. The methods used, such as project-based learning, discussions, and teacher examples, further strengthen these efforts. With a holistic and comprehensive approach, Al-Hananiyah Bodak Islamic Middle School seeks to form a generation that is not only academically intelligent but also has strong character.
- b. The results of changes in students' morals at Al-Hananiyah Bodak Islamic Middle School show positive developments. By using observation methods, questionnaires and feedback from parents, schools can assess the extent to which character values have been implemented in students' daily lives. Increasing positive behavior, awareness of responsibility, and changes in attitudes towards friends are indicators of the success of school culture-based character education. This is a motivation for all parties in the school to continue to be committed to forming a generation that has good morals.

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- Wawancara dengan Ferdi Wiranata, Siswa Sekolah SMP Islam Al-Hananiyah Bodak, Pada Hari Rabu, Tanggal 18 September 2024.