

## **Adaptation of 5S Culture in Forming the Character of Grade 1 Students Based on Islamic and Muhammadiyah Values: An Ethnographic Study at Muhammadiyah Elementary School 34 Cikupa**

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### **Abstract**

*The transition period from family environment to elementary school is an important phase in student character building. This study aims to understand how the adaptation of the 5S culture (Smile, Salam, Sapa, Polite, and Santun) can shape the character of grade 1 students integrated with Al-Islam and Kemuhammadiyah (AIK) values. The research method used a qualitative approach with ethnographic methods at SD Muhammadiyah 34 Cikupa, involving 28 students, teachers, and parents. Data collection techniques included six months of participatory observation, in-depth interviews, visual documentation, and field notes. The results show that there are three stages of 5S culture adaptation, namely the stages of imitation, internalization, and naturalization. The 5S culture proved effective in instilling AIK values early on, marked by a significant increase in students' positive behavior. This process is influenced by the child's personality, family involvement, and teacher exemplary. The integration of 5S culture and AIK can be an effective strategy in Islamic character education, especially in the early transition period of elementary school.*

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## **1. INTRODUCTION**

First grade of elementary school is a critical transitional stage in a child's life, where they begin to interact with the broader social system beyond the family. At the age of 6–7, children enter a golden age of character formation, where basic life values begin to be ingrained and shape their future personalities. The transition from preschool to elementary school is a crucial phase for developing children's discipline, independence, and basic social skills. Today's education system faces various complex challenges, particularly related to the degradation of morals and social ethics among students, reflected in the rise of bullying behavior between students, the rise of juvenile delinquency, and the alarming decline in discipline levels. These conditions indicate that the moral character of the younger generation is experiencing a very worrying decline, largely caused by the rapid flow of globalization with all its negative impacts. This demands an innovative and systematic approach to character education through simple habits that can integrate Islamic values into school culture.

Research on character education in elementary schools has been conducted extensively using various approaches. Tsania & Rigiandi (2023) examined the importance of strengthening the 5S culture in the PAUD phase as a foundation for adaptation in elementary schools, but this study has not explored in depth how the ethnographic

implementation of 5S culture in Islamic elementary schools. Kusumaningrum (2020) in his research emphasized the importance of maintaining 5S cultural values in elementary school education, but this study is still conceptual and does not provide an empirical picture of practical implementation in the field, especially for first-grade students. This study also does not integrate Islamic values in the implementation of 5S culture. Norazmi et al. (2024) examined the habituation of the 5S culture program in schools for students of SDN Kuin Selatan 3, but this study used a quantitative descriptive approach and did not specifically focus on first-grade students and did not integrate the values of Al-Islam Kemuhammadiyahan. Setyadi et al. (2019) examined the implementation of the 5S culture as a reinforcement of character education at MTs Muhammadiyah 9 Mondokan Sragen, but this study focused on the secondary level and used a quantitative descriptive approach. Afifah et al. (2023) examined the implementation of the 5S culture and teachers' methods in familiarizing elementary school students, but this study did not specifically focus on first-grade students and did not use an ethnographic approach to understand the implementation process in depth. This study also did not integrate Islamic values in the context of Islamic schools. M. Nurhuda Ricky Subagia & Muhlasin Amrullah (2024) emphasized the importance of an innovative character education approach through simple habits that integrate Islamic values into school culture. This study provides a strong theoretical foundation, but is still conceptual and does not provide an empirical picture of practical implementation in the field. Putri Nur Rizki Wijayanti & Muhlasin Amrullah (2024) identified the importance of Muhammadiyah Islamic values such as responsibility, honesty, and amar ma'ruf nahi munkar in character education. Although this study provides a comprehensive value framework, no study has specifically explored how these values can be internalized through the 5S culture in first-grade students.

Ethnographic research on character education in elementary schools has been conducted by several researchers. Ulya & Marzuki (2024) conducted an ethnographic study of school culture in shaping religious character in public elementary schools, but this study did not focus on the 5S culture and did not integrate the values of Al-Islam Kemuhammadiyahan. Firmansyah et al. (2021) examined the internalization of local wisdom values of the Robo-Robo tradition in elementary schools using an ethnographic approach, but this study focused on specific local wisdom and did not examine the 5S culture. Previous studies generally used a quantitative approach or literature study, focusing on policy analysis or measuring the impact of character education programs. Ethnographic studies that can describe the process of implementing the 5S culture in depth and contextually are still very limited, especially in the context of Islamic elementary schools that integrate Al-Islam Kemuhammadiyahan values, especially for first-grade students as a critical transition period.

This research provides a new contribution in the form of an ethnographic study that comprehensively explores the implementation of the 5S culture (Smile, Greeting, Greeting, Polite, Courteous) in the character formation of first-grade students in elementary schools based on Al-Islam Kemuhammadiyahan values. The scientific novelty of this research lies in the Ethnographic Approach to understand the process of implementing the 5S culture in depth and contextually, which has not been done much in previous research and also concentrates on first-grade students who specifically examine the implementation in students as a critical transition period and the golden age of character formation. This research also Integrates AIK Values to Explore how the 5S culture can be combined with the values of Al-Islam Kemuhammadiyahan in the context of formal education. Internalization Process Analysis is also used to Describe in detail how these values are

internalized in students' daily behavior through participatory observation and analysis of school culture.

Based on the background and literature review that has been presented, this study attempts to answer the main question: How is the implementation of the 5S culture (Smile, Greeting, Greeting, Polite, Courteous) in character formation of grade 1 students at Muhammadiyah Elementary School 34 Cikupa which is integrated with the values of Al-Islam Kemuhammadiyah can be understood in depth through an ethnographic approach. To examine the main problem comprehensively, this study focuses on four important interrelated dimensions, namely the process of implementing the 5S culture in learning activities and daily life at school, the integration of Al-Islam Kemuhammadiyah values in the practice of 5S culture, the response and adaptation of grade 1 students to the implementation of 5S culture, as well as the supporting and inhibiting factors of the implementation of 5S culture in character formation of students. This study aims to analyze and describe the implementation of the 5S culture in character formation of grade 1 students at Muhammadiyah Elementary School 34 Cikupa through an ethnographic approach. The ethnographic approach was chosen to provide a deep and holistic understanding of the phenomenon of school culture in its natural context. Specifically, this study was designed to describe the process of implementing the 5S culture in learning activities and daily lives of first-grade students, analyze the integration of Al-Islam Kemuhammadiyah values in the practice of 5S culture, identify patterns of response and adaptation of first-grade students to the implementation of 5S culture, find supporting and inhibiting factors for the implementation of 5S culture in the formation of student character, and formulate an effective implementation model of 5S culture for the formation of character of first-grade students in elementary schools based on Al-Islam Kemuhammadiyah values.

## 2. RESEARCH METHOD

This study used a qualitative approach with ethnographic methods chosen to gain a comprehensive and contextual understanding of cultural practices and values that develop within the school environment (Kamarusdiana, 2019). Through this approach, the researcher sought to explore in depth the process of internalizing the 5S culture in shaping students' character, particularly during the early transition period at the elementary school level (Sukadari et al., 2015). The study was conducted at Muhammadiyah 34 Elementary School, Cikupa, Tangerang Regency, Banten, for six months. The research subjects consisted of 28 first-grade students as the main subjects, three teachers including the class teacher, assistant teacher, and AIK teacher as key informants, and 28 parents as supporting informants (Tarjiah & Handayani, 2021). Subject selection was carried out using a purposive sampling technique, where first-grade students were selected because they were in the early transition period in elementary education and were undergoing a process of adapting to the school culture (Sari et al., 2019). Data were collected through participant observation to capture the dynamics of students' daily lives, in-depth interviews with relevant stakeholders using semi-structured guidelines, visual documentation to complement empirical evidence, and field notes recording key events during the research process (Kamarusdiana, 2019). Data analysis was conducted inductively, with stages of data reduction, thematic categorization, thick description development, triangulation between sources, and validation through member checking (Sukadari et al., 2015). Data validity was maintained through triangulation of sources, techniques, and time, long-term observation over six months, and confirmation of results with informants to ensure accurate interpretation and reduce researcher bias. This study adhered to ethical research principles

by obtaining approval from the school and parents, protecting the identity and privacy of research subjects, maintaining data confidentiality, and respecting the rights of research subjects (Nopitasari & Setyowati, 2021).

### 3. RESEARCH RESULTS AND DISCUSSION (12 Pt)

In facing the challenges of character in the modern era, adapting positive values such as 5S (Smile, Greet, Say Hello, Be Polite, and Courteous) is very significant in creating a conducive learning environment, especially during the initial transition period for students at the elementary school level. This is implemented through strengthening the values of Al-Islam and Muhammadiyah. The 5S culture is not new, but rather an educational heritage that has long been implemented in Indonesian schools, and has been proven to contribute to shaping the character of students. The values contained in 5S are very much in line with Islamic teachings, such as the importance of spreading greetings, being friendly, respecting others, and maintaining good manners and morals in social interactions. All values in the 5S culture are manifestations of akhlakul karimah (good character) which is the main foundation of the Muhammadiyah education system, which emphasizes the integration of moral and spiritual aspects in the formation of student character. Through the integration of the 5S culture into learning practices based on Al-Islam and Muhammadiyah, schools not only shape students' social character but also instill religious values that are applicable in everyday life. These values need to be internalized consistently so that character education can be reflected in a complete, meaningful, and relevant manner to the context of student development (Fitriyani & Nurul Mubin, 2025).

#### Stages of Adapting 5S Culture in Schools

##### 1. Imitation Stage (Months 1–2)

At this stage, students imitate the behavior of teachers and peers. They begin to greet and smile upon teacher guidance. In the first week of observation, it was apparent that almost all first-grade students were still adapting to the school environment. Most appeared passive, shy, and confused. Others were hyperactive and difficult to manage, sometimes even disrupting their peers. Some students also displayed apathy and were less responsive to greetings or invitations from teachers and peers. However, a small number spontaneously demonstrated positive behaviors such as smiling, greeting, or speaking politely. This phenomenon demonstrates the diversity of character traits and the social and emotional readiness of students entering elementary school. In a discussion with the class teacher, I asked for her views on the current state of the first-grade students' character. The teacher explained that children are still in a transitional period from the world of play at home or in early childhood education to the more structured elementary school system. Therefore, their behavior tends to be free-flowing, arbitrary, and often difficult to control. However, the teacher emphasized that this condition cannot be ignored. It is precisely at this age that cultivating good attitudes and values, such as the 5S culture, is crucial.

"Yes, ma'am, they're still in a transitional period, but we're still encouraging them to smile, say hello, be polite, and so on. If they don't get used to it now, it will carry over into adulthood," said the class teacher, optimistically yet realistically. Theoretically, this stage aligns with the theory *Social Learning* from Albert Bandura. In his theory, Bandura explains that children learn through the process of modeling or imitating the behavior of other individuals, especially adults or figures

they consider to be role models *role model* (Tarsono, 2010). Early childhood children will imitate the words, expressions, and actions of their teachers or peers, even though they do not yet fully understand the meaning behind these behaviors.

In the first month, researchers noted that only 6 of 28 students (21%) spontaneously greeted their teacher. The rest responded only when directed. Even when smiling, most students still appeared timid and unnatural. Teachers must frequently remind students to smile or greet. However, consistent intervention through verbal direction, role modeling, and positive reinforcement for each behavior will form basic habits that help students' development. For example, "Alvin, when he entered school that morning, was silent and bowed his head. When greeted by the teacher, he immediately ran off without saying anything. However, after being reprimanded and directed, he responded." Initial observations show that at this stage, imitation is the first step that teachers must maximize through consistent good example-setting. In an Islamic values-based character approach, habituation is the primary entry point for instilling good manners, even before children understand the deeper meaning of these behaviors. This aligns with the principle of Islamic education, which states that good manners must be taught before knowledge.

## 2. Internalization Stage (Months 3–4)

Students begin to understand the meaning behind the 5S behavior. There is an increase in the spontaneity of their behavior. Entering the third month, changes in student behavior begin to be gradually seen. In this phase, students are no longer simply imitating, but begin to understand the meaning and value of each behavior in the 5S culture. They begin to demonstrate awareness in their actions, such as greeting without being reminded, smiling during interactions, and apologizing spontaneously when they make a mistake. As expressed in Vygotsky's sociocultural theory, the learning process in early childhood occurs effectively through social interactions, especially with more competent individuals—both adults and peers—which then facilitates the internalization of values, norms, and mental functions that shape children's cognitive development and character gradually (Eka Kurniati, 2025). This phenomenon is clearly evident when children begin to use greetings not because they are asked to, but rather as a conscious habit that they perceive as a positive value in their daily lives.

In my observations, I noticed that Zahra's younger sister, who was initially quiet and rarely spoke, now greets her teacher almost every morning with, "Assalamualaikum, Ma'am," accompanied by a sincere smile. When I asked why she said this greeting, Zahra replied, "So I can get a reward, Ma'am. The teacher said it's also a prayer." This is evidence that the child is not only practicing behavior mechanically, but is also beginning to understand the spiritual meaning behind these actions. This aligns with Bandura's (1977) theory, which states that social learning consists of four stages of attention., retention, **reproduction**, and motivation of Students at this stage have gone through the process of paying attention to models (teachers/parents), memorizing behaviors, and beginning to reproduce them with internal motivation in the form of spiritual or social rewards (Elga Yanuardianto, 2019). In activities in the school cafeteria, for example, although they still appear to be jostling for space, many students can already be directed to line up and say "sorry" when they bump into a friend. According to the class teacher, this is inseparable from repeated habits—both at school and at home. The surrounding environment also plays a significant role in shaping children's character. Teachers also have a strategic responsibility as role models and facilitators who instill moral and social values through

daily habits, such as the 5S culture. This strengthens the formation of noble morals and positive behavior from an early age. Teachers emphasize the importance of a warm and non-coercive approach, understanding that first-grade students are still in the concrete operational development stage, as explained by Santrock, where children more easily understand concrete things through direct experience (Rima Triangingsih, 2016).

"Now, many people say 'sorry' or 'thank you' without being asked. Some also greet their teachers or friends first, and if someone forgets to return the greeting, they are immediately reminded," said the class teacher when I invited them to discuss it. Support from a conducive school environment, teacher role models, and family involvement are a crucial combination at this stage. Children begin to feel that the 5S behavior is not just a school rule, but part of their identity as Muslims and students with good morals. This is the essence of the process of internalizing values—when external values are consciously accepted and become part of a personal belief system.

### 3. Naturalization Stage (Months 5–6)

5S behavior becomes a habit performed automatically without direction. Entering the fifth and sixth months, 5S cultural behavior in first-grade students begins to appear to become a natural part of their lives. Greetings, smiling, and polite behavior no longer depend on teacher direction. In fact, some students even serve as reminders for their peers. At this stage, students have experienced what is known as *naturalization of behavior*, which is when habits that were initially taught externally have been internalized and become automatic habits. This is in line with James Clear's theory in his book *Atomic Habits*, which explains that small habits carried out consistently and continuously can bring about major changes in a person (Abdullah Safei, 2022). In Bandura's view, as previously explained, this phase represents a continuation of the social learning process, where actions initially motivated by external factors transform into actions driven by stable internal motivation. They are no longer simply imitating, but have made the 5S values their own *Self-regulated behavior*, namely self-controlled behavior. A concrete example is seen in Reza, a student who was previously known to be quiet and passive. Now, with full initiative, he greets me, "Assalamualaikum, Sir," with a cheerful smile. When a friend rushes into class without greeting the teacher, Reza spontaneously reminds him, "Hey, don't forget to greet, okay? We've already taught you to." This reaction shows that values such as greetings and politeness have become part of his social belief system. This finding can also be analyzed using Pierre Bourdieu's theory of *habitus*, namely a system of dispositions that is embedded through experience and continuous socialization in the social environment *Habitus*. The behaviors formed through the practice of 5S culture not only form habits, but also create a tendency to act consistently. Students not only *do* 5S, but already *become* a person who smiles, greets, says hello, is polite and courteous (Guerra Manzo, 2010).

These behaviors appear consistent across various spaces: in the classroom, the cafeteria, the prayer room, and even at the gate when school ends. Even when the teacher is absent, some students still greet each other upon entering the classroom or help their friends without being asked. In my observations, the 5S culture is beginning to function as a shared value system that lives and grows in their daily lives. The class teacher also acknowledged significant changes. "Now they seem to have their own alarm clock. For example, if someone cuts in line, their friend immediately reminds them. If someone cries, their friend says, 'Sorry, I pushed them.' We don't have to constantly remind them like before," the class teacher explained. In the context of

Islamic-based character education, this stage is crucial because it demonstrates that the values of Al-Islam and Kemuhammadiyah (AIK) have begun to be internalized and become part of the children's souls. When students begin to demonstrate 5S behavior spontaneously without direction, it indicates that the internalization process is effective. Values such as politeness, greeting, or smiling, which are done naturally, reflect that children not only understand them cognitively but also absorb them affectively, thus forming a strong Islamic personality from an early age. *Mercy for all the worlds, brotherhood, and noble morals begin* to be reflected in the small actions they take every day.

As explained in the hadith of the Prophet SAW "Your smile to your brother is charity." (Narrated by Tirmidhi, No. 1956) In the Qur'an, Allah SWT also states in Surah An-Nur, verse 61, about the importance of saying salam as a form of respect and blessing when entering a house. Through this habit, students not only learn the ethics of interaction but also instill spiritual values that shape Islamic character from an early age. This shows that character education through simple habits such as 5S can have a profound and sustainable effect when carried out consistently and involving all parties, especially teachers, parents, and the school environment.

### 5S Behavior Development Data

Month	Say hello	Natural smile	Greeting friends	Be thankful	Good manners
1	21%	14%	11%	18%	25%
3	54%	43%	36%	46%	57%

### Adaptation Supporting Factors

#### 1. Internal

Internal factors include a child's personality characteristics (extrovert vs. introvert), preschool experiences, and intrinsic motivation (Arina et al., 2023). Children develop emotional maturity through direct experiences that shape moral values and social understanding. Teachers and parents need to recognize each child's uniqueness to ensure a more targeted educational approach (Hamzia Marie, 2021).

#### 2. External

Teachers play the role of primary educators and mentors in shaping students' character. Professional teachers not only deliver material but also create a supportive learning environment and foster problem-solving skills. They serve as role models, mentors, and guides in students' social values (Lestari & Miftahul Mahrus, 2025).

## 4. CONCLUSION

This study shows that the adaptation of the 5S culture through strengthening Islamic and Muhammadiyah values has succeeded in gradually forming the character of first grade students:

- Imitation stage, students begin to imitate behavior (months 1–2);
- Internalization stage, students understand the meaning behind 5S behavior (months 3–4);
- In the naturalization stage, behavior becomes an automatic habit (months 5–6).

This process aligns with social learning and child development theories and aligns with the expectations outlined in the introductory chapter. The 5S culture has proven effective

as an applicable and relevant Islamic-based character-building approach in elementary schools.

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