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BEST PRACTICE OF THE CHARACTER EDUCATION BASED ON THE RELIGIOUS SPIRIT IN DEVELOPMENT OF SCHOOL CULTURE

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Abstract

Character education is needed so that every individual can be a better person, a better civilian, and a better citizen. For that reason, one of the actions which should be done by the parents and teachers is preserving and teaching our kids the moral value to the children as the successor of national generation. The moral values which is invested for creating the character is the primary foundation for establishing a prosperous and civilized order of society.

This research describes and explains about how the education of character based on religious spirit in the development of school culture in the integrated Islamic elementary school (SDIT) of Luqman Al-Hakim Yogyakarta which includes: (1) integration, (2) inculcation of value, (3) *qudwah hasanah,* (4) cooperation, (5) treating, cleaning, tidying, and health, and (6) orienting in the quality. This research uses single case study where the data collection is conducted through interview to the institution, principles, teachers, workers, parents, students, and graduates. The observation is conducted toward the student's behavior of the character at the school or at home in accordance with the focus of the research, whereas documentation study is

conducted toward the documents and archives of the school and publication according to the focus of the research.

The result of the research shows that the pattern of student's character education in the Integrated Islamic elementary school (SDIT) of Luqman Al-Hakim succeeds in shaping the student's character which is academically and spiritually superior as what is written in the ten *muwashofat* of personality.

Keywords : Character education, Religious spirit, School culture

A. Introduction

Character education is needed so that every individual can be a better person, a better civilian, and a better citizen. For that reason, one of the actions that should be done by parent and teacher is preserving and teaching the moral value to the children as the successor of national generation. The moral values which is invested for creating the character is the primary foundation for establishing a prosperous and civilized order of society (Megawangi, 2004).

Character education is also done for solving various moral crises in the society. Some of character crises in the Indonesian people happen in macro scale like the high rate of corruption, conflict, low competitiveness, the lack of respect, and other cases. In micro ways, the citizen's problem also happens in the educational practice. Education in schools generally focuses on the achievement and mastery of competency with the assumption that student's mastery toward competency will make someone be able to do their task well. Competency guarantees that someone can master a science and technology (IPTEK). With the mastery of science and technology (IPTEK), the prosperity of citizens is expected to increase and this nation will be able to stand in the same degree with the advanced nation in the global interaction. In fact, we are just able to be a user and consumer of the science and technology (IPTEK) and ironically, there are many doctors even professors in that

field of study and there are few innovations which can be done (Raka, et al, 2011:9).

The measurement of success in the student's Indonesian education can only be seen from "becoming what", and not "what can be done" in the context of social life. There are many scholars who come from educational institutions but from those scholars, there are less people who give positive impact in macro scale. Even someone with high education often cannot show their professionalism, work randomly, and do not make any dedication. This matter is not caused by the academic skill, but it is caused by the weak moral value in them (Wahab, 2014:12). Today's education also still produces mentality and culture of position arrogance (amtenarism), which considers that civil servants is the primary purpose which is desired to be achieved by students. The educational system as the inheritance from the colonial has produced the obedient people, do not have any initiation, passive, and also afraid of taking a risk. The spirit of independence is weak and the result is the huge number of educated unemployment grows more days by days (Maarif, 2014: 12).

The phenomenon of the rising of integrated Islamic education is one of the achievements of educational quality in Indonesia which also become the answer (*best practice)* toward the importance of character education. Student is expected to not only be clever in learning and subjects, but also a student should be creative, independent, and have a good behavior. The presence of the SDIT of Luqman Al-Hakim Yogyakarta in the middle of national elementary school which experiences a lack of student (*regrouping)* is interesting to be observed. The guts to use religious label (Islam) in the conduction of the education actually gets many positive responses from the society. The society who feels anxious about the morality of their children believes that this integrated Islamic school is the preventive effort for protecting their children from the threat of moral decadence, moreover in the elementary school which is really fundamental. The choice of society in a school based on religion strengthens the belief that religion is able to

be a tool for fixing the condition, protecting (control) toward normative violation, and also a better life provision. Thus, the establishment of SDIT of Luqman Al-Hakim Yogyakarta is able to give a new hope and alternative choices for the parents or teachers for choosing the right education in the development of children's character.

SDIT of Luqman Al-Hakim Yogyakarta attempts to educate their students to have independent, creative, good moral, faithful, and skillful behaviors. With a system which applies *full day school,* namely, the learning starts at 7.15 till 15.30, the student will have a longer time for learning. This thing enables more value to be invested in students. This system is also effective as the facility for protecting students from the negative influences (especially television programs) and also making the school as the "second parent" in assisting the children in guided learning and playing. With more time for learning at school, students get more chances in the guidance of behavior and characters (Maksudin, 2010: 7). The used educational system by the school takes the role and affects in fairly wide part in improving the quality of Human Resource and also can affect the improvement of student's creativity and the independence (Marfu'ah, et al, 2007: 110-111).

B. The Development of School Culture

According to Zamroni (in Hanifah, 2012), giving a limit that school culture is the pattern of value, principles, traditions, and customs which are made in the long journey of school, are developed by the school in a long period of time, and become the handle which is trusted by the whole society of school so that it will motivate the rise of act and behavior from the people of the school. The following points are the best practice of character education through the development of school culture which has been conducted by the SDIT of Luqman Al-Hakim Yogyakarta which includes (1) integration, (2) inculcation of value, (3) *Qudwah Hasanah,* (4) Cooperation, (5) treating, cleaning, tidying, and health and also (6) orienting on the quality.

1. **Integration**

The pattern of character education through the development of integrated culture in the SDIT Luqman Al-Hakim Yogyakarta aim at creating an integrative-interconnective learning between the religious knowledge and general knowledge so that students understand that there is no dichotomy of knowledge. All fields of study in the established curriculum are developed through the integration of Islamic valuess which are contained in the holy Quran and As-Sunnah with the general knowledge which is taught. When teachers want to teach general knowledge, the knowledge has been packed in the perspective of how the holy Quran and As-Sunnah has discussed it. There is no ambivalence or dichotomy of knowledge. Islam is the foundation, frame, and aspiration for the whole process of thought and learning. The citizen of school is obliged to integrate the Islamic values in each activity of all field, and free/clean from the things that oppose the Islamic values (Kharudin, 2013: 80).

The concept of integration of knowledge is the answer for placing religion and social reality in one table without any opposition. It is like what Kuntawijoyo said (2007) that the movement of Islamic intellectualist should move from the text toward context. This scientific attempt is based on three things, namely,: (1) legitimizing Islam as the scientific process which deal with the text in the holy Quran toward the social contexts and people ecologist, (2) Islamic paradigm is a scientific result, namely, new paradigm about the integral knowledge as the unification of religion and revelation, and (3) Islam as the knowledge which is a process and also a result (Kuntowijoyo, 2007: V).

Through these three principles, Kuntowijoyo motivates the need of development in the social prophetic knowledge which does not only explain and changes the social phenomena but also gives a clue of the direction, the utilization, and for whom a transformation is conducted. The result of Islamic knowledge is the Islamic paradigm as the method for Islam in seeing the reality. It is necessary because the knowledge

of culture and sociology and reality cannot be seen directly by people, but it can be seen through a screen (words, cultures, symbols, cultures, citizen's agreements). Screen creates framing/frame which become the relation of image and world. Islamic paradigm is the invitation for creating religious postulate (Al-Quran and As-Sunnah) to become a theoretical knowledge. As knowledge is derived from the construction of daily experience in organized and systematic pattern, then the religious norm as human's experience is also able to be constructed into knowledge (Kuntowijoyo, 2007: vi-vii).

In this knowledge, the paradigm of Al-Quran can be considered as the construction of knowledge that enables us to understand the reality as what Al-Quran has understood it. The construction of knowledge which is built by Al-Quran aims at giving the people with the revelation which can shape the behavior of people toward the normative values in the Al-Quran, whether in the level of morality and the social level. The construction of understanding also enables us to formulate the great design about the Islamic system, including in the scope of knowledge. Besides giving the insight of axiology, the paradigm of Al-Quran can also function for giving the epistemologist insight (Kuntowijoyo, 2007: 11).

The concept of integration, according to Ismail Raji Al-Faruqi, is also understood as the *Islamization* of knowledge which attempts to return the knowledge to its origin which is *tauhid*. From the *tauhid*, there will be three kinds of unity, unity of knowledge, unity of life, and unity of history. As long as the Muslim does not have its own methodology, then the Muslim will always be obsolete. It is caused by the methodology of knowledge which is developing (secular) and anthropocentric eradicates religion as one of the sources of knowledge. Islamization of knowledge attempts at returning the knowledge into *tauhid* so there will be coherence between contexts with texts and knowledge which is bound to the faith.

Same as Al-Faruqi, Syed Hussein Al-Attas (1993: 159) also said that the integration of knowledge will alter mankind to the transcendent

awareness which is called as *tauhid*. The people's prosperity and the safety can be achieved through spirituality, intellectuality, religiousness, culture, and the other things. Thus, it is supposed that Islamic education will not separate the religious knowledge and scientific knowledge because all of the knowledge is sourced in one matter, the Creator.

The implication of the concept of scientific integration is that in the content of the material, knowledge and religion particularly give alternative interpretations, whereas the religious interpretation is based on the meaning. According to Roston (2006), knowledge and theology are designed for fixing the mistake of anthropocentrism. In the perspective of integration, it contains meaning that knowledge is characterized through explanation, whereas the religious characterized with expressive things (Roston, 2006: 25, 43).

According to Amin Abdullah (2012) the paradigm of the integrative-interconnective knowledge is the form of response toward the problem of today's society where the globalization has emerged the complexity of human's problem. This thing is based in the assumption that in understanding the life phenomena of complexity which is faced by someone, every structure of knowledge, whether it is religious, social-humanist knowledge, and the scientific knowledge, it cannot stand alone. Cooperation, the feeling of needing each other, and call each other between various disciplines of knowledge commonly are able to solve the faced problem. In axiology, integrated paradigm offers a the perspective of human and scientist's religious world which is new, more open, and able to open a dialog and cooperation in the plural society, and to be human of the global citizenship. (Riyanto, 2012: 6, 45).

In the context of curriculum, concept, and application of the integrated Islamic education which has been developed since the 1990s, in fact, it is suitable with the development of curriculum of 2013. Curriculum of 2013 uses the philosophy of developing individual's life of students in religion, art, creativity, communication, value, and various dimensions of intelligence which is suitable with the self of the

students and it is needed by the society, citizen, and mankind. Thus, the characteristics of the curriculum of 2013 are (1) developing the balance between the development of spiritual and social action, curiosity, creativity, cooperation with intellectual and psychomotor skill; (2) school as the part of society that gives planned learning experience where the student applies what has been learnt in school to the society and utilize society as the learning source; (3) developing action, knowledge, and skill and also applying in various situations in school and society; (4) giving a loose time for developing various actions, knowledge, and skills; (5) competency in the shape of core class competency which is explained more in the basic competency of subjects (6) core class competency as the organizing elements (organizing elements) of basic competency where all basic competencies and learning process which is developed to achieve the competency which is stated in the core competency; (7) the developing of basic competency which is based on accumulative principles and reinforces and also enriches for one subject to another and the stage of education (horizontal and vertical organization) (Kemendikbud, 2013).

The form of integration in this curriculum also appears in the explanation of core competency (KI). Core competency is designed in accordance with the increase of the student's age in certain class. Through core competency, vertical integration of various basic competencies in the different class can also be preserved. The formulation of the core competency uses the following notation, which is : (1) core competency-1 (KI-1) for the core competency of spiritual action; (2) core competency-2 (KI-2) for the core competency of social action; (3) core competency-3 (KI-3) for core competency of knowledge; and (4) core competency-4 (KI-4) for core competency of skill.

From the discussion, it can be concluded that between the reason which is stated and that the need of idea for integrative knowledge and religion is a matter of theology, sociology, and history. Theologically, the

Islamic education which sees that the natural and human phenomenon as the object of science is the god's verses (all creations in the universe). The order of "*iqra*" is the order for reading all signs of the greatness of God whether in the written form (Holy Quran) and in the suggested form (the universe). Based on this perspective, there will be no separation between the religious knowledge with science because both of them are the sign of God's greatness. Without mastering both knowledge, then the role of mankind as the *khalifatullah Fil-ardh* (The Cultivator for Prosperous Earth) will not be able to be achieved. Thus, historically and sociologically, the development of knowledge and absolute technology is done because it is a "*tools*" for managing the earth as the attempt of increasing the prosperity of mankind (Agus, 2014: 303).

2. The Inculcation of Value

The pattern of character education through the development of culture of value inculcation in SDIT of Luqman Al-Hakim aim at making the student get used to live with good value and they be able to comprehend it.

The process of inculcation of value is a part that presents student's psychological totality which involves the individual's whole potential (cognitive, affective, and psychomotor) and the whole function of socio-cultural totality in the context of interaction in family, educational units, and also society. Psychological and socio-cultural totality can be divided as what is depicted in the following chart:

The Scope Of Character Education

Clever, critical, creative, innovative, curious, open-minded, productive, oriented on science and technology, and reflective

Faithful and obedient, honest, trustworthy, fair, responsible, emphatic, brave to take risk, persistent, sincere, and patriotic

MANAGEMENT OF THOUGHT

MANAGEMENT OF HEART

MANAGEMENT OF BODY

MANAGEMENT OF FEELING

Clean and healthy, discipline, sportive, tough, reliable, resistant, friendly, cooperative, determinative, competitive, cheerful, and rigid

Polite, respectful, tolerant, caring, love to help, cooperative, nationalist, cosmopolite, prioritizing public necessary, proud to use Indonesian language and product, dynamic, hard worker, and work ethical
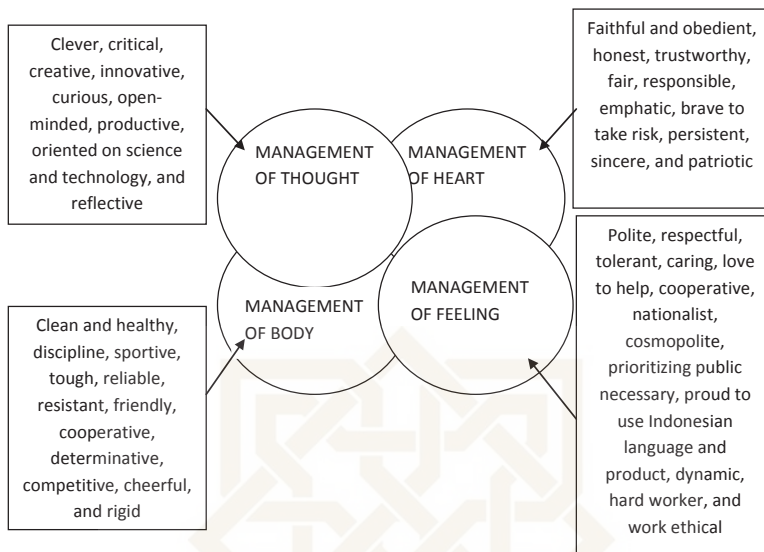
Image 1.2 The Configuration of Character Education

According to that image, the categorization of value is based on the consideration that in its essence, characterized someone's deed is the realization of the totality of psychological function which involves all individual's potentials (cognitive, affective, and psychomotor) and the totality of socio-cultural function in the context of interaction (in family, educational units, and society) and it is last for a lifetime. The configuration of character in the context of the totality of psychological and socio-cultural process can be divided in: (1) those by heart management, (2) thought management, (2) body management, and (4) feeling management. This process holistically and coherently has the linkage and completes each other, and also each of it conceptually is the division of ancestral value which inside of it, there are a number of value as what is seen in the chart above (Balitbang Kemendiknas, 2010: 8-9).

The inculcation of value can be conducted in order to present the knowledge (knowing the good), emotion (feeling the good), and virtue (acting the good) through the habituating activity in students.

According to Lickona (1991), with the habituation of value, someone will be able to respond a situation morally in the real action through good, honest, responsible behavior and respecting older people. This statement is in harmony with Aristotle (in Lickona, 1991), that character bind tightly with "*habit*" or custom which is continually done. With habituation in guiding the student, it helps them to decide which one is good and which one is bad, tend what is good, and realize goodness in daily life whole-heartedly (Lickona, 1991).

The strategy of inculcation of value which is effective is conducted through positive habituations and conducive school culture. Habituation for greeting when they meet teacher, kissing parent and teacher's hand when they are parting and meeting, saying thanks if they get a favor or present, reading Al-Quran daily, Monday-Thursday fasting, the conduction of reward and punishment, and other things is really appropriate with the theory of behaviorist learning approach.

According to Thorndike (from the result of his research about the phenomena of trial and error learning and training transfer), it is said if we are in the controlled situation and condition, we will too produce controlled effect of behavior (Hergenham & Olson, 2010:78). In the shaping of personality (personality), according to Skinner, it is said that one's personality is the reinforcement (reinforcement) from the stimulant which later shapes consistent behaviors. He exemplify that if we learn English, then we will be able to master it soon because the English environment will reinforce us (Hergenham & Olson, 2010: 85). It is in a harmony with the classical conditioning theory (Ivan Pavlov), which says that repeated stimulant giving will result in the desired response. From the perspective of behaviorist learning theory, then the pattern of character habituation which so far has been done is really relevant with the shaping of student's character. Repeated behavior, then is added with reinforcement, and also conduction of appreciation (reward0 and sanction (punishment) will raise a spontaneous behavior. This is in a harmony with what Al-Ghazaly says that what is said as

morals (character) is the good deed in the response of something which is done spontaneously without deep thought (Ilyas, 2008: 13).

3. Qudwah Hasanah

The pattern of character education through the development of *Qudwah Hasanah* (exemplary) culture in SDIT of Luqman Al-Hakim Yogyakarta aim at making the whole citizen of school (especially teachers and staffs) as the figure of exemplary for students. A teacher should take part as the giver of affection (caregiver), model (model), and mentor (mentor) (Lickona, 2001). Arabic proverb said "*faqudusy-syai' la yu'thi*", which means that it is impossible for us to give when we do not have it. It is impossible to teach and inculcate character to students if the teachers and someone who has influences in school do not posses (attached) those character in them. According to the theory of Piaget's level of cognitive development which is concrete, children still think and learn from seeing the concrete things (Piaget, 2010: 10). Then those concrete things (both in the shape of utterance or actual action) from the teacher's self is what is captured by students. According to Bandura (1978: 117), in the level of development in child's age, they will learn through the process of imitating (imitation) toward certain model. Learning can exist because individual imitates others (model) who is reinforced (reinforcement) as the consequence of the action which is done by the model (*vicarious reinforcement*).

Besides, according to Tilman (2004), the development of atmosphere in the learning environment supports the development of character, which is the atmosphere of positive emotion (happiness, optimism, and creativity), social interaction (Judgment, humble, politeness, tolerance, respect, gratitude, and sharing). The development of factor of exemplary in learning process is the priority. Students will understand and know more from what they capture/see (*values are caught not taught)* and not only as what is taught to them (Tilman, 2004, 11).

Students will learn more from what they see (*verba movent exempla trahunt*). Teachers must appear as one which can be obeyed and imitated. Teacher demand to have the authentic personality and they have the consistent value and moral which is same whether in school environment or in society. In this case, a teacher cannot "pretend" where in school they appear as good fellow, but in society they appear in an opposite. As what is said by Soekarno (1959, in Koesoema, 2011: 214): "*Men kan niet onderwijzen wat men wil, men kan niet onderwijzen wat men weet, men kan allen onderwijzen wat man is*", that people cannot teach something as they desire, people cannot teach what they do not posses, and people can only teach what they posses.

Thus, the foundation of character education actually lies in the shoulder of teachers. Consistency in teaching character education is not only through class learning, but it is also done through the value which is presented in the teacher's selves in their actual life outside the class. The character of teacher will really determine the color of personality in their students. Students will understand the values easier from the thing which is near with their life and they get reinforcement and affirmation in the teacher's behavior (Koesoma, 2011: 214-215). Then, the factor of teacher's personality does affect the development of student's morals. Teacher's personality is the best method in educating student's characters. As the first step in developing the virtuous character in student, it should be started from preparing the teacher's personalities which is filled with good, right, and virtuous values.

Teacher's personality will be effective in affecting student's characters/morals not only when they interact in class, but also that personalities will always present in their daily life. Professional action, values, and faith which is presented by teachers – whether verbal or non-verbal – in the interaction with students, family, colleagues, and society will reinforce the student's positive deeds in their development and learning (Osguthorpe, 2008).

Teachers have the power to inculcate the values and characters to students at least in three ways, namely, (1) teachers can be effective affection giver, love and respect students, helps them to be success in school, build their confidence, and make them understand about what is good morals from how teachers treat them with good ethics. (2) Teachers can be models, who are people with ethic who are able to show high respects and responsibility, both in class and outside the class. Teachers can be examples in something which relates with moral which can be seen directly by students through deed in school or outside the school. (3) Teachers can mentors with ethics, gives moral instructions, and guidance through explanation, class discussion, telling stories, encouragement, giving feedback which is corrective toward certain phenomena (Lickona, 2012: 112).

4. Cooperation

Pattern of character education through cooperative culture aims at making the citizen of school (teachers, staffs, students, and parents) always keep the cooperative action in achieving the purposes of school character education. Children will grow to be characterized person in good way if they grow in the characterized social environment. So, it is necessary to bring people's awareness from all people who influence the children's life and inculcate that character education is the vital thing to be done, whether it is from family, school, and all components of society (religious institution, sport gathering, business community, and other things). Considering the big influence which is owned by parent toward children, then school should build cooperation with parents in applying character education with various approaches. This is really important to be done for avoiding the value of paradoxes between the achieved children in school or at home (Walker, 2010).

Building perception which is similar between the school and parent is the important thing for educating children. The purposes of education will be easily achieved if there is understanding and cooperation between the school and parent (Hornby & Lafaele, 2011).

Besides, Sumary (2010) also mentions that *first,* the role of parent is really important in affecting the development of children's moral, *second,* positive nurture is really effective in affecting the student's academic achievement, and *third,* that parent's factor of generation, commitment, positive perception, and religion gives the contribution in the student's achievement.

5. Treating, Cleaning, Tidying, and Health

The pattern of character education through the culture of treating, cleaning, tidying, and health is developed with purposes for making the citizens of school (teachers, staffs, students, and parents) always treat, keep the hygiene, tidy, beautify, and keep health. Hygiene is a part of faith. The habit of treating, cleaning, tidying, regulated, and ordered will bring the entire academician to the healthy and fresh environment. The entire school environment whether in class, corridor, wall, floor, door, window, bathroom, and clean schoolyard which are clean and not dusty makes a positive emotion (Khairudin, 2013: 81). The habit of treating, clean, tidy, and regulated in students can teach the character of caring and responsible toward environment. In a harmony with the main design, Kemedikbud's character development of treating, cleaning, tidying, and health is the result of the configuration of heart management, thought management, body management, and feeling management (Kemedikbud, 2010).

6. Orienting on Quality

The pattern of the character education through culture which is oriented to the quality can be conducted to protect the consistency of the continuity of quality and the quality of learning and also student's output. In this culture, the character which is developed is the hard worker, commitment, and responsibility. Hard working can be done in the relation for achieving the standard which has been defined. That thing is dine for measuring the level of success from the conduction of character education in the educational unit through various evaluation

programs with comparing the early condition with the achievement in certain time (Kemendiknas, 2010).

With the conduction of (1) the standard of learning quality which includes: standard of concept, standard of competency of graduate, standard of competency for content, standard of religious education, standard of student guiding, standard of process, standard of evaluation/marking, standard of teacher and educational staff, the standard of facilities, standard of management, standard of funding, standard of cooperation, (2) school accreditation can be conducted by JSIT or independent institution which is agreed, through the Department of Education of Regency with the target of accreditation, SSN, and through international institution like IHES, IBO, and Cambridge, (3) the internal or external audit, and (4) creating the document of standard violation (delays, mistakes, and discipline violation) is possible to create a superior and competitive quality of school (JSIT, 2010).

C. Conclusion

The invention of this research shows that the integration of religious knowledge with the scientific knowledge can be implemented in the learning practice in school. Between the two conflicts, there is reinforcement in it. It is like what is stated by Kuntowijoyo (2007) that the Islamic intellectual movement should move from the text toward context. The scientific attempt is based on three things: (a) Islamic science as the scientific process which moves from the text in Al-Quran toward social context and human ecologist, (b) Islamic paradigm is the result of science, which become a new paradigm about the integral of knowledge as the unifying of religion and revelation, and (c) Islam is knowledge which comes as process and also as result. Religious lesson must be able to be translated more operationally for answering and giving solution toward the problems which exists in the society. The religious lesson is not allowed to focus in the individual's private territory, but it must give a social meaning for their follower. Transcendental dimension must be aligned with the socio-horizontal

dimension. The religious meaning which is stated by Glock & Stark should consist of five aspects which should be in a harmony with some dimensions, which is: (1) the dimension of faith (religious belief), (2) ritual (religious behavior), (3) comprehending (religious experience), (4) science (religious knowledge), and (5) implementation (religious effect) (Jalaludin, 2010). Someone is considered as religious if he/she has the whole aspects which is having strong faith (faith), diligent in doing the religious activity, having the religious knowledge which is equal, being able to comprehend the taught values, and its existence brings the benefits toward other people.

Besides that thing, Kuntowijowo also motivates the need of development of social prophetic knowledge which does not only explain and change the social phenomena, but also gives the direction toward where, what it is for, and by whom a transformation should be done. The result of Islamic knowledge is the Islamic paradigm as the perspective toward reality. It is necessary because the cultural science and sociological science and also its reality can be seen directly by people bit through screens (words, cultures, symbols, cultures, and social agreements). Screen creates framing/frame which is a relation between image and world. Islamic paradigm is the invitation for creating the religious postulate (Al-Quran and As-Sunnah) which becomes a scientific theory. Science is derived from the construction of daily experience in organized and systematic ways. The religious norm as human's experience can also be constructed to become science (Kuntowijoyo, 2007: vi-vii).

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