



The Role of School Culture in Improving Student Character at MIS Bina Insan

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ABSTRACT

ARTICLE INFO

Article history:

Received

20 June 2023

Revised

27 July 2023

Accepted

15 August 2023

Key Word

How to cite

Doi

This study aims to determine the character building of students at MIS Bina Insan through the application of school culture. This research method uses descriptive qualitative. The research was conducted at MIS Bina Insan with research subjects namely the head of the madrasa, teachers, and students. Data collection techniques in this study were carried out by observation, interviews, and documentation studies. The results of the research show that schools instill cultural values that can improve student character with several activities that are usually carried out at schools, namely the morning call program, Friday alms sharing, Duha and midday prayers in congregation, commemoration of religious and national holidays, and activities teaching and learning process in class.

School Culture, Character Education

<http://pusdikra-publishing.com/index.php/jsr>

[10.51178/jsr.v4i2.1449](https://doi.org/10.51178/jsr.v4i2.1449)



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INTRODUCTION

During the Covid-19 pandemic, Indonesia made changes and improvements in all aspects of life following the current situation. One of these changes and improvements includes the digitalized education system in the learning process, distance learning using sophisticated technology. Learn via Zoom, *classroom*, and WhatsApp all day long at each other's homes. The Covid-19 pandemic lasted for about two years. During the Covid-19 pandemic, the 2013 curriculum was changed to an emergency curriculum. During the Covid-19 pandemic, a zoning system prohibited students, teachers, and the public from leaving their homes other than the front guards such as doctors and police/TNI to handle Covid-19 countermeasures. So children cannot go to school other than at their home because of low-character education. Character education is only obtained from the family for about two years. Meanwhile, character education can be obtained through the culture that is applied in schools. At the end of the Covid-19 pandemic, it is necessary to repair and renew, especially in the world of education to restore children's character and improve children's character through a school culture that is instilled to familiarize children with good cultural values.

The lack of character education causes juvenile delinquency in the school environment which often occurs, namely bullying, and extortion of fellow adolescents which causes juvenile delinquency which continues to increase, such as the occurrence of fights and even recently the killing of fellow youths caused by heartache and revenge, student motorcycle gang brawls that use guns and other sharp objects which cause serious injuries and even death which fall into the category of murder. In addition, juvenile delinquency that occurs is smoking, even smoking methamphetamine which is included in this type of drug. Likewise, with the rise of the internet and the use of Android, many teenagers abuse technological sophistication such as watching pornography, resulting in sexual relations between adolescents, promiscuity which causes pregnancy out of wedlock, and even early marriage.

It was further stated that juvenile delinquency is caused by several triggering factors, one of which is the most dominant is the sophistication of information technology, in this case, gadgets. Susanto as Chairman of the Indo Child Protection Commission It is sia (KPAI) said that the results of a national KPAI survey conducted during the Covid-19 pandemic showed that 22 percent of school-age children or youth watched shows containing pornographic content and things that were not by Indonesian culture.

North Sumatra is the first province with the highest crime rate in Indonesia. In 2020, the North Sumatra Regional Police recorded the highest number of crimes, namely around 32,990 incidents. This figure consists of various types of crimes such as crimes against life, crimes of decency, and crimes against public order (<https://nasional.sindonews.com>).

In 2022 (<https://sumut.bps.go.id>) noted that the highest types of crimes/offenses were in the events of narcotics crimes/offenses totaling 5950. Meanwhile, other crimes such as violation of decency, adultery totaled 330, rape totaled 203, gambling amounted to 514, kidnapping amounted to 28, murder amounted to 96, serious maltreatment amounted to 2260, 1176 minor maltreatment, 28 minor thefts, 532 violent thefts, 4738 aggravated thefts, 457 insults, 715 extortion, 2620 motor vehicle thefts.

So one of the things that must be improved (Wahyudi, 2020, p. 80) is the education system which is a strategy or method used in the teaching and learning process to achieve goals so that students can actively develop the potential that exists within them. Education is conscious and planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state. The development of education in this world cannot be separated from the development of the industrial revolution that has occurred in this world, because indirect changes in the order of the economy have also changed the order of education in a country.

When viewed from the point of view of the process of instilling character education in Indonesia, this has been stated in Law Number 20 of 2003 concerning the National Education System is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to has religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by himself, society, nation, and state.

Character Strengthening (<https://www.jogloabang.com>) is also contained in Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education comes with the consideration that to create a cultured nation through strengthening religious values, honesty, tolerance, discipline, hard work, creativity, independent, democratic, sense of curiosity, national spirit, love for the motherland, respect for achievement, communicative, love peace, love to read, care for the environment, care for the social, and be responsible, the government deems it necessary to strengthen character education. So based on these considerations, on September 6, 2017, President Joko Widodo signed Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education. In Presidential Regulation 87 of 2017 concerning Strengthening Character Education, it is stated, Strengthening Character Education, hereinafter abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart exercise, taste exercise, thought exercise, and sports with involvement and work. between educational units, families, and communities as part of the National Mental Revolution Movement (GNRM).

Micro-value/character development can be divided into four pillars (Syafuddin, 2016, p. 180), namely: teaching and learning activities in class, daily activities in the form of educational unit culture (*School culture*); co-curricular and/or extracurricular activities, as well as daily activities at home and in the community. Therefore, education providers must be prepared to build a world of education with character to face the global world. Thus education remains consistent in efforts to build national character, then the transformation of values through the family (*parenting*), school (*schooling*), and society, placing national character education as a holistic process that mobilizes the potential of children in the order of national values.

RESEARCH METHOD

The research used to test the role of school culture in improving student character is a qualitative type. Qualitative research with a phenomenological approach is a direct study of the phenomenon of character education that is studied naturally about matters related to school culture.

According to Nasution, qualitative methods are often called naturalistic research methods because the research is carried out under natural conditions, also known as

ethnographic methods. After all, initially, this method was used more for research in the field of cultural anthropology, referred to as qualitative methods, because the data collected and analyzed are more qualitative (Sugiyono, 2015:13). Subjects in this study included the head of the Madrasah and teachers. Data collection techniques in this study were carried out by observation, interviews, and documentation studies.

Qualitative research is descriptive (research with a method to describe a research result. As the name implies, this type of descriptive research has a goal (Ramadhan, 2021, p. 8) to provide a description, explanation, as well as validation of the phenomenon being studied.

RESULTS AND DISCUSSION

Organizational culture (Sutrisno, 2010, p. 2) can be defined as a set of value systems (*value*), beliefs (*beliefs*), assumptions (*assumptions*), or norms that have long been in effect, agreed upon, and followed by members of an organization as a guideline for behavior and solving organizational problems Andheri.

Keith Davis and John W. Newstrom (Mangkunegara, 2005, p. 113) stated that "*organizational culture is the set of assumptions, beliefs, values, and norms that are shared among its members*". Furthermore, John R. Schermerhorn and James G. Hunt stated that "*organizational culture is the system of shared beliefs and values that develops, within an organization and guides the behavior of its members*".

In general (Gibson, 2006, p. 31), but operationally, Edgar Schein in his writings on *organizational Culture and Leadership* defines culture as "*A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think, and feel about those problems*".

According to Schein, organizational culture is a pattern of basic assumptions that a group has discovered, opened, or developed through learning to solve problems of external adaptation and internal integration, and which has worked well enough to be seen and therefore taught to new members as the correct way to see, think, and feel about these issues.

Organizational culture (Glinow, 2007, hal. 253) is the basic pattern of shared assumptions, values, and beliefs considered to be the correct way of thinking about and acting on problems and opportunities facing the organization.

Meanwhile, Robert P. Vecchino defines organizational culture as shared values and norms contained in an organization and taught to workers who come. This definition suggests that organizational culture concerns shared beliefs and feelings, regularities in behavior, and historical processes for transmitting values and norms.

Meanwhile, Jerald Greenberg and Robert A. Baron stated organizational culture as a cognitive framework consisting of attitudes, values, behavioral norms, and

expectations that are accepted and shared by members of the organization. At the root of any organizational culture is a set of core characteristics that are valued collectively by members of the organization.

Organizational Culture according to Stephen P. Robbins (2007, p. 289) is a common perception held by organizational members, a system of shared meaning. Organizational culture is concerned with how employees perceive the characteristics of organizational culture, not with whether they like them or not.

According to Barry Phegan, Organizational culture is about how people feel about doing good work and what makes equipment and people work together in harmony. Organizational culture is a complex pattern of how people do things, what they believe, what is appreciated and law is about how and why people take different jobs within institutions.

Organizational culture is a set of norms consisting of beliefs, attitudes, core values, and behavior patterns, shared by people in an organization. Shared beliefs, core values, and behavior patterns influence performance in the organization. *Beliefs* or beliefs are assumptions or perceptions about things, people, and organizations as a whole, accepted as something true and proper. *Core values* is the dominant or core value, which is accepted in the whole organization. Behavior Patterns or the behavior and the way people act towards one another.

In Greek, (Wahyudi, 2020, p. 3) the character (*charassein*), means "to carve" or "to carve". Some educational figures argue that character is a manifestation of one's behavior, such as being honest, cruel, diligent, and so on. In addition, the character is also closely related to one's personality. This shows that the character is the value of the form of behavior. It's just that the values contained in a person's behavior are relative so the value of a behavior is very difficult for others to understand. The quality and strength of mental or moral, morals or character is a special personality that becomes a driving force, as well as differentiating one individual from another individual is also part of character. Thus, a person can be said to have character if he has succeeded in absorbing the values and beliefs desired by society and using them as moral strength in his life.

Humans as creatures that are created with the potential of reason as an ability that is not possessed by other creatures must continue to develop this capability and become someone who can carry out tasks.in preserving this nature, as Allah SWT says. in Surat Al-Baqarah verse 30 as follows:

And when your Lord said to the angels, "Indeed, I am making a successor in the earth." They said, "Will I place therein one who will make mischief therein?" Let go of the blood while we glorify Your praise and sanctify You. He said: I know what you do not know.

Meaning And (remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Do you want to make someone who destroys and sheds blood there, while we glorify you and purify our meat?" He said, "Indeed, I know what you do not know."

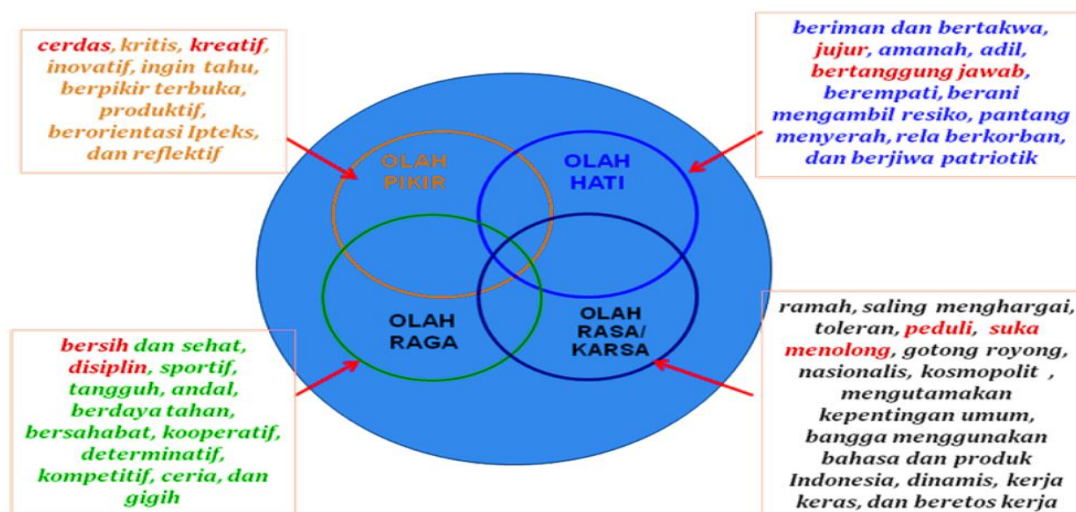
To create humans as the noblest creatures on His side, the development of character in humans needs to be maintained so that good and commendable traits and behaviors are formed.

Likewise with the formation of one's character in the world of education, especially in the world of Islamic education. Character education in Islamic education places more emphasis on individual development through inculcating commendable morals so that they can make themselves good individuals for individuals, the people around them, and society at large. Personal relations with society in Islam, are bound by culture in the community which is then called societal norms or better known as '*ilah ruhiyyah khuluqiyah*' (interaction bound by a code of ethics). (Wahyudi, 2020, p. 4).

Character is behavior that is based on values based on religious norms, culture, law/constitution, customs, and aesthetics. Character education is a planned effort to make students know, care about, and internalize values so that students behave as human beings. This character is assessed according to the human relationship with God, oneself, others and the environment, and the nation and state. The human relationship with God is assessed according to the degree of piety and religious attitude. Human relations with oneself are assessed based on an honest, responsible, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, creativity, innovation, independence, and a sense of curiosity. Human relations with each other and the environment are assessed based on an attitude of awareness of rights and obligations, obedience to social rules, respect for the work of others, politeness, and democracy, and care for the social environment and the environment. Meanwhile, the relationship between humans and their nation and country is assessed based on an attitude of nationalism and respect for diversity, and an understanding of culture and the economy.

According to the Director General of Higher Education (Barnawi and M. Arifin, 2012:24), character education can be interpreted as value education, character education, moral education, and character education, which aims to develop the ability of students to make good and bad decisions, maintain what is good, embodying, and spreading that goodness in everyday life with all my heart. In addition, character education is a planned effort to make students know, care about and internalize values so that students behave as human beings. This is Ellen's opinion (in Zainal Aqib, 2011: 41), namely character building is an extraordinary goal of a true education system. So education is not only a means of transferring knowledge but rather a means of acculturation and distribution of values.

According to Kemdiknas (2011: 14), the components of character education can be seen in the image below.



Picture 1.
Components of Character Education

Based on the above, that character education (Amini, 2016, p. 155-156) are efforts that are systematically designed and implemented to help students in understanding the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, courtesy manners, culture, and customs.

Character values (Amini, 2016, p. 157) that can be explored and instilled include the following:

Table 1.
Character Values

No	Character Value	Description
1	Religious	Obedient attitude and behavior in carrying out the teachings of the religion they adhere to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions.
2	Honest	Behavior is based on efforts to make oneself a person who can always be trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from themselves.
4	Discipline	Actions that show orderly behavior and comply with various rules and regulations.

5	Hard work	Behavior that shows genuine effort in overcoming various learning and assignment obstacles, and completing assignments as well as possible.
6	Creative	Think and do something to produce new ways or results from something you already have.
7	Independent	Attitudes and behaviors that are not easy to depend on others in completing tasks.
8	Democratic	A way of thinking, behaving and acting that evaluates the same rights and obligations of oneself and others.
9	Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something that he learns, sees, and hears.
10	National spirit	A way of thinking, acting, and having insight that places the interests of the nation and state above self and group interests.
11	Love of country	Ways of thinking, behaving, and acting that show loyalty, caring, and high appreciation for language, the nation's physical, social, cultural, economic, and political environment.
12	Reward achievements	Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
13	Friendly/comm unicative	Actions that show pleasure in talking, socializing, and working with others.
14	Love peace	Attitudes, words, and actions that make others feel happy and secure in their presence.
15	Likes to read	The habit of providing time to read various readings that give welfare to him.
16	Environmental care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred.
17	Social care	Attitudes and actions that always want to assist other people and communities in need.
18	Responsibility	A person's attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social, and cultural), the state, and God Almighty.

Discussion Result

As for the school culture (Madrasah) that is instilled in students so that they have attitudes and characteristics that have good morals by the vision of the school to make students who believe and have good morals, namely:

1. Morning Apple Activities Program

Every morning assembly from Monday to Saturday, MIS Bina Insan has a morning assembly program such as advice from the coach at every flag ceremony, recitation of morning prayers, and short surahs every Tuesday - Saturday. In the morning assembly, after the students prepared the line, the teacher advised the children. This activity trains independent students in reciting prayers and surahs. The morning assembly activities also train students on their responsibilities in the process of preparing lines because each student is given a line-up schedule, and officers for morning activities such as reciting surahs, asmaul husna, vocabulary, and also mufradat. Morning Apple activities are scheduled according to the officers carried out to make students communicative, democratic, and disciplined characters.

2. Alms Sharing Friday

Every Friday students are taught to give their best infaq/alms. Before giving alms, the teacher encourages children to pray first and intend the alms to be given. Friday sharing alms on Friday also sharing food and groceries with the underprivileged. Sharing alms Friday is a Foundation program that involves students distributing alms every Friday to instill a caring attitude toward others.

3. Duha and Zuhr in the congregation

Every day, before starting, students learn to pray first. After prayer, then enter the Tahsin and Tahfidz KBM so that the child remains in a state of ablution before starting learning. As well as Salat Zuhur in the congregation who are trained to become priests and get used to the congregation. This trains children to get used to prayer and the attitude that the importance of prayer. Meanwhile, the congregation aims to train the importance of congregation as well as cooperation in building neat lines or rows.

4. Commemoration of Religious and National Holidays

Regular religious activities are done at MIS Bina Insan, namely the Muharram parade, Maulid Nabi SAW, Isra Mi'raj, and religious commemoration activities such as tadarusan in the month of Ramadan at school. In the Muharram Parade, the school made a food-sharing program with the community and socialized the Islamic New Year's Day by sharing it with the community. Every National Religious commemoration momentum holds lectures, religious contests, and distribution to orphans and underprivileged families. This aims to improve the child's religious attitude and train a caring attitude towards others. The activity of

sharing food regardless of religion, race, and ethnicity is to train students in intolerance. In addition to religious activities, and activities on national holidays such as August 17, schools always hold activities to instill love for the motherland and national spirit by celebrating Independence Day. The competition that was held also taught children to work together with parents of students who include parents in these activities.

5. Teaching and Learning Process Activities in Class

In the process of teaching and learning activities, the teacher instills character through the opening of learning by starting learning by reading prayers and greetings which are then accompanied by read prayer study. The curriculum also participates in the process of cultivating student character namely learning by adding insight into students in thematic learning, such as learning Natural Sciences Associate in the Qur'an and hadith. After learning the teacher always closes learning with lafadz Alhamdulillah and goes home from school by reading a prayer. In the learning process, students are also trained to study independently, read diligently, and also collaborate with friends to solve problems or work in groups. To hone students' knowledge with group work activities, students are guided to be creative and home-curious to know older students by accustoming students to reading.

CONCLUSION

School culture is a set of norms consisting of beliefs, attitudes, core values , and patterns of behavior, shared by both the school principal and teachers to students. Whereas Character is behavior that is based on values based on religious norms, culture, law/constitution, customs, and aesthetics. School culture can improve student character. The characteristics that are instilled in schools in students are religious character, independence, cooperation, creativity, curiosity, fondness of reading, caring for others, responsibility, love of the motherland, national spirit, and also tolerance. This is evidenced by the school culture such as the morning apple program, Friday Alms sharing, Dhuha and Zuhr Prayers in the congregation, the commemoration of religious and national holidays, and teaching and learning activities in class.

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