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The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta

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Abstract

This research aims to: 1) describing the cultural approach in the development of holistic education in Muhammadiyah Elementary School: 2) finding the role of school's stakeholders in realizing holistic education in Muhammadiyah Sleman Elementary School. This research was conducted at Muhammadiyah Sleman Elementary School Yogyakarta. This research was qualitative research of phenomenology by interpretive paradigm. Data collection techniques were observation, interview, and documentation. Data analysis was by interactive model, which were data reduction, data display, and data conclusion drawing/verification. The results of this research are: 1) school culture becomes an important part in improving education quality. The development of holistic education in Muhammadiyah elementary school using cultural approach. Values, beliefs, and habits are built on the school community's awareness and will, which is bottom-up in nature. The basis of realizing holistic education in school is the school culture. Positive school culture will make holistic education done well, on the contrary negative school culture will make holistic education difficult to obtained. Therefore schools should build strong school culture in implementing holistic education; 2) school stakeholders who very important in realizing holistic education at Muhammadiyah Sleman Elementary School are principal, guard team of school culture, teachers, families, school committees, community, and guard team of holistic education.

Keywords: holistic education, Muhammadiyah elementary school, school culture

A. Introduction

Holistic education is an effort to improve the education quality in schools. The actualization of holistic education is closely linked to the cultural conditioning being established among the school's members. The achievement of holistic education requires efforts to change the conditions and behaviors of school, school community, and school supporters, thus the school's cultural dimension becomes very central. Therefore school culture is the basic asset of holistic education implementation. Usman, et.al (2016) explained the school culture is the key to the success of the school in carrying out the learning process. the principal should be able to see the school environment holistically, so that a broader framework is obtained in order to understand difficult problems and complex relationships in the school. Through the deepening of his understanding of organizational culture in schools, he will be even better in providing the sharpening of values, beliefs and attitudes that are important in order to improve the stability and selection of the learning environment.

According to Zamroni (2014), holistic education practice views education as a process of learners' culture cultivation which is multilevel (cognitive, emotional, social, physical, artistic, creative and spiritual). Miller (2015) explained the holistic education is develops all learners' potential harmoniously (integrated and balanced), which are intellectual, emotional, physical, social, aesthetic, and spiritual. These six aspects are developed in harmony, one potential should not grow far beyond the ability of other aspects, because it can result in human who is not holistic. All dimensions of children development occur simultaneously and integrated, each aspect not stand alone, and the development of one aspect is influenced by other aspects. Unity and integrity of the multilevel when successfully developed congenially and harmoniously will produce integral human. This multilevel cultural cultivation process will take place when there is togetherness and requires understanding and meaning among learners and educators and other school residents.

Ali and Marpuji in Hamami (2011) identify the Muhammadiyah educational problems, regarding to the absence of Islamic values in the behavior of the school citizens, and inability to create a representative Islamic culture, losing their identity, and even some of the Muhammadiyah schools almost have no difference from other schools.

The problem is an academic problem that needs to be criticized and solved by educational institutions, especially in this case Muhammadiyah schools. Muhammadiyah education needs to transform that students' achievement that will be realized are not only the academic achievement, but also as an intact, which includes academic quality, moral toughness and social sensitivity. To realize the figure of this intact student, the theory and reality should not be separated. Students learn something simultaneously integrated between the theories and reality of life, from books and from society (Zamroni, 2014). The learning process is very important at a school and lesson Ismuba is the characteristic and advantage of school Muhammadiyah. Various problems in the process of learning ismuba learning program planning, the implementation of the learning process, and monitoring the process of learning that are not yet effective (Setyawan dan Widodo, 2019).

The reality of the educational process proves that holistic education in Indonesia is increasingly important to fight for its actualization and should not just be a trend. This is supported by Widyastono's research results (2012) which conclude that holistic education has not been implemented comprehensively in learning. The learning has only developed the realm of knowledge, but has not developed the realm of students' skills and affective affairs.

Holistic education expected to be able to answer the challenge an increasingly developing era, so that awareness of education will be able to grow holistically. Understanding holistic education will shape patterns and implementation of education which holistic anyway. Thus education in Indonesia will be able to carry the kindness and rise of Indonesia towards a progressive country (Nuryana, 2007).

The understanding and support of school community towards the implementation of holistic education is important, because the values, beliefs, norms, and habits developed in schools are contributing factors to the holistic education success. A well-formulated values structure tries to be manifested in everyday behavior through an effective interaction process. In long span of time, the behavior will form a unique cultural pattern, and then become school's special character (Musfah, 2012). Understanding the school culture will have real action in improving the of school quality, as school's culture is part of the school's quality improvement framework.

School culture factors have not been widely appointed as one of the determining factors, including in efforts to improve school quality. This is as confirmed by Olim (2007) stating that cultural research in studying educational problems is still lacking because educational problems are seen as an area of educational psychology, with a focus on classroom environments such as didactic and methodical.

School culture is one of determinants to the success of educational process implementation in schools. Good school culture is expected to succeed in improving the education quality, which has academic and affective values. Hasnun (2010) stated that the failure of the principal in managing the school due to failure in school culture management. Santri (2016) explained the positive school culture can provide opportunities for ideas that are can improve teacher performance and help the creation of quality schools. Every school residents must be able to adjust on the existing school culture. With the development of a good school culture can foster a spirit that will be able to improve teacher performance in running its duty, so that it can improve quality the school.

School culture is a factor that affects the improvement of school quality can even give influence on improving the schools' level. Therefore, schools need to build the school culture earnestly in order to improved school quality. Without strong, positive, and conducive school culture, thus school quality improvement becomes less effective. The result of Maryamah's research (2016) concluded that the development of a strong, intimate, conducive, and responsible school culture Benefits: (1) Ensures a better quality of work. (2) Open the entire network communication of all types and levels both vertical and horizontal communication. (3) More open and transparent. (4) Creating togetherness and a high sense of belonging. (5) Increase solidarity and sense of kinship. (6) If found an

error will be can be fixed immediately. (7) Can adapt well to the development of science and technology. School residents have the responsibility of maintaining a good and school culture acceptable. School residents play a role in developing and realizing culture effective school.

B. Literature Review
1. School Culture

A school may have a number of cultures with one dominant culture and a number of other cultures as subordination. A number of beliefs and values are widely agreed upon in school, and also some groups have limited agreement among them about certain beliefs and values. If the culture of subordination is not appropriate or against the dominant culture, it will hamper the development efforts to become a quality school. Muhaimin (2009) stated that school culture is something that is built from the result of a meeting between the values held by the principal as a leader, with the values held by the teachers and employees in the school. These values are built by the human minds that exist in the school. Prabowo (2008) explained that values are built by the human minds that exist in the school. The meeting of human thoughts in the school then produces what is called the "organizational mind". The organizational mind then arises in the form of shared values, and then those values will become the main ingredients for school culture. From that culture, it emerged in various symbols and actions that are visible in the daily life of the school. Waller (Deal and Peterson, 2002) explains School have a culture that is definitely their own. There are in the school, complex rituals of personal relationship, a set of folkways, mores and irrational sanctions. A moral code based upon them. There are games, which are sublimated wars, teams and elaborate set of ceremonies concerning them. There are traditions, and traditionalists waging their world old battle against innovators

Based on the definition of school culture above it can be concluded that the school culture is a pattern of knowledge, shared philosophy, ideology, beliefs, values, assumptions, expectations, norms, symbols, attitudes, skills attitudes, and habits, and artifacts material that are accepted together with full awareness by the school's community such as principal, teachers, student employees, as well as parents who became a guidelines behavior of school residents and became the identity of school that distinguishes it from other schools.

2. Holistic education

Holistic terminology in the Qur'an can be represented by the term *kaffah*. This term is written in the Qur'an:

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Translation:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (QS. Al-Baqarah: 208).

The above verse confirms Muslims to Islam as a whole (*Islam Kaffah*). *Islam Kaffah* contains the meaning of total submission to all the commands of Allah that are formulated in the Qur'an and Hadith. The Qur'an and the Hadith are the main sources of Islamic law governing all matters of human life in the world (Arifin, 2013).

According to Wahyudi (2009), the concept of *kaffah* Muslim is a blend of human submission to the three verses of God, namely: the *Qur'aniah*, *Kauniah*, and *Insaniah* verses. First, the *Qur'aniah (Qauliah)* verse is the rules summarized in the Qur'an and al-Hadith. The people who obey the *Qur'aniah* verse are called theological Muslims. Second, the *Kauniah* verse is the signs of God's greatness in the universe (the cosmos). *Sunnatullah* or God's destiny (natural law) holds a key role in determining safety or peace in the world. Third, the *Insanah* verse is the signs of greatness or the laws of Allah governing human life (cosmic). The most important law here is the law of spouse. Islam and Faith (safe and secure) at this level is to balance the positive and negative potentials which creates a balance or social justice. Allah has delegated this balance law to the mankind as reflected in the Hadith "The please of Allah depends on the pleases of man (parents)".

A Muslim who is *kaffah* means that his whole life is submissive and obedient to the rules of Islam. The attitude and behavior of his life is in accordance with the guidance of Islam as exemplified by the Prophet Muhammad SAW. The attitude and behavior that are in accordance with the guidance of Islam are also called as religious morals (Lubis, 2009).

Holistic education is a philosophy of education based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values such as compassion and peace (Ganesh, 2013). Holistic education is an education that develops all learners' potential harmoniously (integrated and balanced), including intellectual, emotional, physical, social, aesthetic, and spiritual (Miller, 2005: 2). These six aspects should be harmoniously developed. All dimensions of children's development occur simultaneously and integrated, each not stands alone and the development of one aspect is influenced by other aspects. Nava (2000) described a holistic education model that has multidimension potential, including intellectual, social, emotional, physical, aesthetic, and spiritual, as illustrated in the following figure:
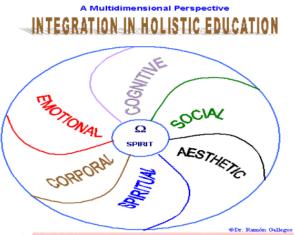
Figure 1. Multi-Dimensional Perspective Integration in Holistic Education (Nava, 2000)

Those multidimensional potential is in fact an integral whole that every individual has. Each of these potentials is interrelated or related, thus developing a potential to be associated with other potentials as well.

Megawangi et al (2011) more explicitly explained that human potential must be developed through education are: a) physical aspects: optimal development of fine and gross motor aspects, maintaining stamina and health; b) emotional aspects: concerning aspects of mental health; able to control stress, self-discipline of negative actions, confidence, risk-taking, and empathy; c) the social aspect: learning to enjoy their job, working in team, being sociable, caring about social issues and social-spirited, responsible, respecting others, understanding the differences and habits of others, obeying all applicable rules; d) the aspect of creativity: being able to express oneself in various productive activities (musical art, mind, etc.), as well as finding the right solution for various problems; e) spiritual aspect: able to interpret the meaning and purpose of life and be able to reflect about himself, knowing his mission in this life as an important part of a life system, and always be *ta'zim* (honor) to the whole creation of God; and f) academic aspect: logical thinking, speaking, and writing well. In addition, can address critical questions and draw conclusions from various known information.

Thus, the holistic education intended in this research is the educational model that builds the human being as a whole and balanced by developing all the potentials, including the cognitive-intellectual, emotional, social, spiritual, creativity, and physical. The six potentials are a unity and should not be separated, because between one and the other are related.

C. Research Methodology

This research was conducted at Muhammadiyah Sleman Elementary School Yogyakarta, Indonesia. This research combined theoretical and empirical research. Research sources were collected through bibliographic and field studies. This was qualitative research. The paradigm of this research was interpretive paradigm with phenomenology approach. The research subjects were a school principal, five teachers, six students, and two school committees. Data collection techniques were participant observation, in-depth interviews, and documentation.

Test of data credibility was by triangulation method. Triangulation method was using technique and source triangulation. Analysis model was using analysis while sharpening the data validity and analysis through data interpretation as a whole. In this case there were four very important stages that inter-related: data collection, data reduction, data presentation, and conclusion or verification (Sugiyono, 2018).

D. Findings

The development of holistic education is designed in learning and schooling system that involves and support by all the school's community. It means, the implementation of holistic education should be embedded by the school culture system as the operational basis, thus it will be able to run based on agreement and understanding among the school community. School as leading sector attempts to utilize and empower all the school community to succeed in the process of holistic education in schools.

All school components must collaborate on an interconnection basis and integrate steps to build a school environment that supports the realization of holistic education. The success key in developing holistic education is that every educational institution or school should implement school culture. The school culture in holistic education development must be continually built and implemented by all stakeholders in school, such as principal, teachers, staff, students, parents, and the community.

School culture becomes an important part in improving school quality. The quality of school cannot be well achieved if school culture is not built well. Improvement of the school quality in this case is the development of holistic education in Muhammadiyah Sleman Elementary School using cultural approach. It means that values, beliefs, and habits are built on the awareness and will of the school community, which is bottom-up in nature..

The basis of realizing a holistic education in school is the school culture. When the school culture is good, then holistic education will good, on the contrary when the school culture is negative so the holistic education implementation will be difficult. Therefore schools are required to build strong school culture in implementing holistic education.

Building a strong school culture can be seen on the artifact culture (physical and non-physical), values, norms, and beliefs that have been built can be applied in school well. Therefore, in the school need to be created environment both physical and social that can encourage all school community, especially students, to have comfortable atmosphere. This will work if all stakeholder components have same commitment. Positive commitment is a determinant in building positive culture in school.

In this regard, Sudrajat (2011: 145) mentioned that school leaders, teachers, and employees should focus on organizing efforts lead to stakeholder expectations in the following ways: 1) defining the role of school leaders, teachers, and school community through open communication and academic activities that can best serve the needs of a particular community (students); 2) establishing effective communication mechanisms, such as by regular (weekly or monthly) meetings between school leaders, teachers, and employees; the school with partner, such as with particular college or professional organization; the school with parents guardian; and schools with government, 3) conducting joint assessments to achieve school success such as through meetings with selected successful schools or excellent schools, or by conducting comparative studies 4) visualizing school vision and mission, beliefs, values, norms, and habits being expected by the school, and 5) providing trainings or opportunities to all school's components to attend various training or self-development, which support the realization of the expected school culture.

Peterson and Deal (2013) also explained that each component of the school plays a different role according to their respective responsibilities in accordance with school activities and structures. They also play a central role in shaping the school culture by communicating the school's vision and mission, articulating and maintaining positive values, norms, and habits, and appreciating every achievement that school community has.

Implementation of holistic education in Muhammadiyah Sleman Elementary School has developed six human potentials, which are: *first*, cognitive potential. Theoretical constructs to develop cognitive-intellectual potential are through: a) active learning, b) using student-centered approaches, c) learning by discussion and question-answer methods, d) teachers do setting class and class conductivity, e) intertwining educational interactions of three-way pattern in learning, f) building interpersonal communication of teachers and learners outside the classroom, and g) building psychological environment or social climate, intensive teachers and parents collaboration. The development of cognitive-intellectual potential is actually contained other potential development, because one aspect can be developed through other aspects. The results of interviews with students on March 28, 2018 stating:

> "Yes, teachers often ask us to ask questions and also often ask us to answer questions raised by the teacher"

Other students also admitted that some of the teachers used the question and answer method as well as the discussion method in learning. This is confirmed by students as follows:

> "In class, the teacher often invites discussion, forms small groups in the class and asks us to ask if there is subject matter that is not yet understood" (interview with student 20 April 2018).

The use of the discussion and question and answer method in learning is also justified by the statement of Mr. Sunaryo as the guardian of class IV as follows:

"The students I teach usually I often discuss, both with question and answer subject matter and also students I ask to form groups to discuss subject matter" (interview with teacher 20 April 2018)

Based on the statements above, it can be concluded that the discussion and question and answer methods become one of the learning methods used by teachers in developing the critical ability and courage of students to express their opinions in class.

Second, the emotional potential. Aspects of emotional potential are focused on: a) self-confidence, b) sympathy, c) empathy, d) stress controll, e) self-controll from negative actions, and f) respecting others. Train the students' self-confidence by asking learners to convey the results of discussions or assignments in front of the class. The form of self-confidence in learners is not only evidenced by the activities that exist in the class, but also the involvement in the contest both in school and outside school. In the aspect of sympathy, through learning, learners tell about the social problems that exist in the community in order to involving the emotions of learners. Learners study outside the classroom, in order to see first-hand the learning material being taught. One of the ways is through outing activities, in order to add insight and provide real-life experience to learners.

In empathy indicators, school always encourages learners to help victims of natural disasters, and ask learners to help when there are other learners in distressed. School awareness is not only shown to the victims of natural disasters whose outside the school, but also the concern is shown to learners or school residents who experience distress. In the indicator of self-control of negative deeds, schools facilitate extracurricular activities and tutoring, thus after school hours learners can fill their spare time with positive activities. Indicator on respect for others is reflected in school routine activities such as welcoming the students' arrival in the school's gate and shaking hands, being able to appreciate and accept the opinions of others by habitual method of question-answer and discussion in the learning process.

SD Muhammadiyah Sleman's teachers in developing the cognitive potential of students use the question and answer method and discussion. The results of the discussion are requested by the teacher to be delivered in front of the class. This trains students' confidence. This way will be able to increase students' confidence. As stated by students Nadia Herwinda Sari as follows:

Usually after class discussion, representatives of each group are asked by the teacher to deliver in front of the class (interview with student 20 April 2018).

Other students also stated the same thing that students were asked to convey the results of the discussion in front of the class. Thus, students are asked to submit the results of the discussion in front of the class is a way for Muhammadiyah Sleman elementary school teachers to practice the confidence of students.

In learning activities in students learn outside the classroom to see first-hand the material being taught. This was confirmed by one of the class IV students who stated:

> "We were once invited by a teacher who taught Indonesian to the Sleman market to interview traders in the market. Here we are allowed to bring cellphones to record interviews with traders".

Third, the development of social potential aspect focused on indicators of a) awareness of social issues and social-spirited, b) responsible, c) comply with all applicable regulations, and d) work in team. A social awareness attitude in school is developed through school culture such as visiting school's member who is in distress, collecting donations for victims of natural disasters, and visiting sick people. This applies not only to learners but to the entire school community.

The value of responsibility to the learner is reflected from picking up and disposing garbage to its place, the habit of disposing garbage to its place is not only contained the value of physical hygiene, but also the moral message of love hygiene. Another form of responsibility is to do the task given by the teacher. The pattern of giving homework is still strong in Muhammadiyah Sleman Elementary School. It is because not all learners have the same ability to capture or understand the lessons that have been delivered by the teacher in the classroom, so that learners need more opportunities to learn. The positive value of homework is to train the personal responsibilities necessary to familiarize learning regularly and also to build partnerships between schools and parents so that it empowers the education.

Developing aspects of social potential to comply with all applicable regulations, school have rules and regulations for teachers and employees as well as for learners. Even for students, the school rules and discipline in the school and classroom. While the rules for teachers and employees are legally-formal has been set in the Decree of the Branch Board of Muhammadiyah Sleman. Developing the social aspects potential of work in teams is learners get used to working in groups in the learning process, and implementing cooperative learning. In addition, through Hizbul Wathan (Muhammadiyah Scout) activities and camp activities are done.

Developing aspects of social potential in building a sense of affection is reflected in the ability of teachers to speak well with learners in the learning process and also in daily life in the school environment. In addition, the value of brotherhood and peace is developed through school activities by organizing social activities. Social conscience is in the context of social relationship (interpersonal) or benefiting others. In addition, schools often hold friendly match with other schools or attend the contest outside the school as a medium to strengthen friendship relationships between learners and other school students, or strengthen the institutional cooperation between schools.

Researchers' observation at school also proves that students dispose of trash in trash bins available at school. During recess time the students are busy eating snacks in the school canteen, chatting with their friends but still snacks are thrown in the trash. In addition, in the school environment, writing is seen throwing trash in its place. Likewise, the results of interviews with students who stated:

> "I was spending snacks in the canteen, accidentally throwing trash in the school yard, there was a teacher who saw, I was reprimanded" (interview with student 20 Agustus 2018).

Fourth, spiritual potential. This aspect of spiritual potential is focused on indicators of: 1) devout in praying; 2) behave in gratitude; and 3) pray before and after activities. Devout in praying for elementary students of Muhammadiyah Sleman Elementary School is supported by the application of religious culture in school. The adherence to pray is cultivated in Muhammadiyah Sleman Elementary School through the school program, such as the habituation of *dhuha* and *zuhur* pray in congregation in school, and reading and memorizing of Quran for students and teachers, animal sacrifice of *qurban* in school and distribution of *zakat fitrah* (charity given to the poor).

The attitude of accepting the assignment from the teacher with an open attitude is a form of learners' gratitude towards the school's work. Learners receive homework given by teachers openly and with pleasure. Learners feel not discouraged by the grade obtained. The development of spiritual attitudes can also be manifested in the form of praying before and after learning. It is cultivated every day and done in all classes as a manifestation of spirituality within the learners in learning.

The observance of worship for students is supported by the application of religious culture in schools. The observance of this service is cultivated through school programs, such as the custom of *Dhuha* prayer and *zuhr* in congregation at school. As confirmed by the teacher Al-Islam as follows:

> "*Dhuha* prayer at school is carried out alternately according to the schedule of each class, some at the mosque and some at the library. In each place there is an order picket schedule" (interview with teacher on Monday 20 August 2018).

Likewise, the implementation of *Zuhr* prayers in schools is done in stages because the school *musholla* has not been sufficient to accommodate all students. This was confirmed by the school principal as follows:

> "*Dhuha* and *zuhr* prayers in congregation in schools are carried out gradually every day, due to the inadequate capacity of the *musholla* for all students" (interview with principal 20 August 2018).

Fifth, the potential of creativity. The development of creativity potential is reflected in the ability of learners to express themselves in productive activities. Self-expression in productive activities is manifested in the ability of students to writing in order to fill the school's wall magazine. Potential creativity also reflected through intra-curricular activities of potential creation and the students' work displayed in the classroom. Decorations and classroom wall decoration are displayed by students as a product of lessons of Art, Culture, and Skills or Art, Culture, and Practice.

Developing the potential for creativity through learning Arts, Culture, and Skills (SBK). as explained by students as follows:

"SBK lessons make skills, sometimes from paper, cans, bottles, the results are displayed in class"(Interview with student 29 August 2018).

In addition to going through SBK lessons, the development of student creativity is also developed through Saturday's potential creations in the intra-curricular activities. Through Saturday this potential creation students are equipped with skills and creativity. As explained by Mrs. Yani as follows:

"On Saturdays, schools have Saturday potential creation programs, so students are given skills and creativity" (Interview with teacher 29 August 2018).

The work of students from the SBK / SBDP lessons is displayed in class.

Sixth, physical potential, including fine and gross motor. Gross motor development is done through learning activities by inviting light gymnastics (ice breaking) in learning, and through extracurricular activities such as futsal, swimming, *Tapak Suci*/martial arts. While the development of fine motor potential is done through the development of intra-curricular activities (lessons of Art, Culture, and Skills or Art, Culture, and Practice) and the potential creation of learners.

Gross motor development of students through play learning methods, ice breaking. Revealed by Mrs. Ila Listyani as follows:

"I also used to give games to Al-Islam lessons and also in Arabic lessons, especially Arabic, usually singing to make students happy and not tired of learning" (Interview with teacher 29 August 2018).

The fine motor development of students is done through potential creative activities. Through this activity, students make or produce a product either by weaving or cutting paper.

Every learner actually has human potentials, which are cognitive, emotional, social, spiritual, creativity, and physical, its just that these potentials can develop better, through education. It is an educational process that can develop these potential to be more optimal. The holistic education process is seen as being able to develop these potentials because in the point of view of holistic education, these potentials are unified entities that can be develop to build a balanced and strong childhood personality.

Every member of Muhammadiyah elementary school has a role in realizing a good culture in the implementation of holistic education that are:

1. Principal

The principal is the spearhead and determinant in building good school culture. The most important thing is the willingness of the principal to act as *uswatun hasanah*, good role model for teachers, students, employees, even for parents/guardians. Some things that the principal should do in realizing good school culture are: Striving to be a good role model for teachers, employees, and students; encouraging teachers and employees to become good role models for students; scheduling an ongoing coaching for teachers; establishing

and supporting school culture development teams in strengthening holistic education; and organizing certain activities that support holistic education in schools.

Based on the results of this study, the researcher made a theoretical construction of that in order to support the optimal implementation of holistic education in school, the researchers construct theoretical constructions that the principal becomes an IKHLAS (Innovative, *Kreatif* (creative), Humanist, *Luwes* (supple), *Agama* (religious) and *Sabar* (patient)) person. Such character becomes the strengthening factor of the holistic education implementation in school.

Innovative shows the character of the principal to always think and innovate in school that can bring changes, both on the development of school resources, curriculum, learning models, and students' self-development, both academic and non-academic. Innovation shows on the creation of something different from before. Principals should be able to change the views and mindset of school community who pro status quo becomes open and accept change.

Kreatif (creative) shows the ability of the principal to create something new, unprecedented, involving the dimensions of process, person, and creative product. Principal play a role in developing creative culture and creating an academic atmosphere in order to the innovative efforts in school become a culture. Principal's creativity inspires school community dare to think creatively, so they can be bolder to think out of the box. The principal must also have the creativity to develop all the school's elements, both personal and physical facilities, through the school's creative program.

Humanist is pointing out the relationship among the school community, which is humanist relationship that upholds the humanity values. Every school personnel are treated with dignity as a human being, appreciating and respecting others.

Luwes (flexible) shows the principal's behavior to the school community, which is adaptable to various school conditions. School leadership behaviors require a wide of knowledge and flexibility in behavior. Schools lead by principals who have wide knowledge but lack the flexibility, as a result the leadership process become authoritarian and centralistic. Schools with a school principals who are flexible in their behavior but are not broad-minded and knowledgeable then their leadership process becomes *laissez faire*. These two elements greatly influence the pattern of school leadership.

Agama (religious), shows the principal's personality in thinking, manner, and acting in accordance with the command of religion. Principals play role as *uswatun hasanah*, role model for the school community, and make religion values as base of school development.

Sabar (patience) shows the ability of the principal in refraining from trials and criticism from various parties (not irritable, quickly desperate, and quickly broken). The principal must be patient to listen to the various problems of the school community, be patient in providing the best solution, and be patient to always motivate the school community to solve every problem they faces.

2. Guard Team of School Culture

The team is formed to assist in the implementation of good school culture program, which involves/comprises elements of school leadership, teachers, employees, and parent/guardian representatives. The team is tasked with determining the priority of values, norms, habits of certain characters that will be cultivated and cultured in the school environment. The team periodically conducts meetings to coordinate and evaluate all activities and developments in the implementation of cultural programs in the school environment.

3. Teachers

Teachers have a role as agent of change, which is to be example or role model for students, teachers also has very big role to change the learners behavior to learn holistically (cognitive-intellectual, emotional, social, spiritual, creativity, and physical). In this role, the teachers as an individual can be imitated by learners both in terms of good speech and in terms of noble behavior or morals.

In addition, teachers have a role as agent of transformation. Through this role, teachers help learners transform themselves to a higher or better personal quality level. Teacher's duty is not only to convey knowledge but to educate or cultivate emotional and spiritual socio-cultural values in the educational process.

As transformation agents, ways of thinking and holistic values needed in education should be integrated into an educator. It means that teachers will have difficulty in understanding and implementing holistic education when the teacher's perspective is still partial to the learners' potential. Therefore, schools should facilitate the learners' needs to the develop their potential by intra-curricular and extracurricular activities, which can bind teachers to be able to perform these activities in a sustainable manner.

The teachers' role as a transformation agent has characteristics: not looking at the students as a row of empty glasses, but seeds with varying potential advantages; see the core and function of education is to develop the human potential for more meaningful life; view school as learning communities, not machines; full of concern; appreciative; prime learner; and integrity (Raka, 2006).

4. Family

Learners' parents/guardians can engage in cultural activities and character cultivation through several activities. Learners' parents/guardians can actively monitor the development of their children's behavior through students' activity books that have been prepared by the school.

Likewise, equally important is the input that comes from the parents/guardians about the experience/information about their children at home in order to occur synchronization between education at school with education at home, re-enforced by the learners' parents/guardians at home about what has been taught in school. Here it takes good cooperation between schools with parents/guardians. Students' parents/guardians are also actively participating in routine activities carried out by the school between parents with homeroom/classroom teachers.

5. School Committees and Community

School, school committees, and communities jointly compose an activity that can support the realization of good character and culture building for all the school community (principal, teachers, employees, students and parents/guardians). Activities that can be done are: inviting experts, public figures, or community leaders who are idolized by children so as to provide motivation to students in realizing good character for students, and also in realizing their future goals; organizing social work projects in collaboration with social organizations community that can generate the sensitivity of school community. There is also a need for good cooperation between school, school committees, and community.

In addition to the above five components, school also needs to form a guard team of holistic education. This team was formed in order to assist the implementation of holistic education; this team consists of school leaders, teachers, employees, and representatives of parents/guardians. This team is tasked to monitor the achievement of holistic education and to evaluate it, thus be able to continuously supervise the holistic education to run optimally.

All of 27 above components must be in conjunction, focusing attention and playing roles in accordance with their respective duties and responsibilities towards the enactment of good values, norms, and habits within the school environment in supporting holistic education implementation. The presence of good attention, strong commitment and cooperation among them will make it easier to realize a holistic education based on school culture.

E. Discussion

Formulation of educational objectives of Ahmad Dahlan shows the trident of educational objectives of individual, moral, and social development that is similar to the concept of holistic education. It means the trident of educational objectives is a holistic form of educational goals built by. Ahmad Dahlan.

Kuntoro and Astuti (2012) briefly described the characteristics of the school and educational system of Muhammadiyah or the foundational thinking of education of Ahmad Dahlan as follows: 1) educational building based on religion, because religion can not be separated from life; 2) school education teaches religion and general science simultaneously; 3) an appreciation of intellectual intelligence as the asset of developing a dynamic life, renewing religious practice and thinking that impede progress; 4) religion is understood dynamically, not merely a ritual activity but being practiced to improve the life of the community, and 5) the purpose of education to build noble character committed in the effort to improve and promote social life.

The opinion of Kuntoro and Astuti showed that Muhammadiyah education orientation is on the development of intellectual intelligence, noble character, and social life. The three elements are a unity, integrated in the Muhammadiyah schools system. Therefore, it can be emphasized that Muhammadiyah education or foundational thinking of education of Ahmad Dahlan has since its inception been oriented towards the development of humanism potential (holistic education). Mulkhan (2016) mentioned and

named the educational praxis of. Ahmad Dahlan as a humanism education. This naming refers to the educational objectives outlined by Ahmad Dahlan. According to Abdul Munir Mulkhan's interpretation, the purpose of education by Ahmad Dahlan is the establishment of an independent social unit to save the world as the realization of Islamic teachings in the life of society and nation in the midst of the world association. Mulkhan also added, activities and education praxis of K.H. Ahmad Dahlan is addressed to design a new world, and a unity of humanity in the advancement of science and technology as well as civilization, blessed with the ethics of the Quran.

In accordance with the results of Bachtiar's research (2018) mentioned that as a complement to the Muhammadiyah's progressive educational mission in harmony with the objectives of national education in order to form a personal have faith and piety which are realized through noble morals as well useful for the community, the field of Al Islam and muhammadiyah matter presenting *dhuhur* and Asr prayer programs in congregation, *kultum*, Eid prayer, distribution of zakat, *infaq*, and alms, the slaughter as well as the distribution of meat sacrifice for the community around the school and orphanage, as well as the Friday program blessing in the form of distribution of food packages to *pedicab* drivers passing by around school.

Referring to the conceptualization of holistic education above, in fact since the founder of Muhammadiyah, KH Ahmad Dahlan, founded Muhammadiyah school has emphasized on the integrity, both on the educational system and practice, as well as the goals to be generated by education. KH. Ahmad Dahlan is to give birth to religious human being whose entire personal potential (individuality) can grow integrally (whole optimal), high moral, and have a positive social attitude manifested in the form of social action to promote the life and prosperity of society. This concept also confirms that in the Muhammadiyah education, the two sides of the basic needs of human life, material and spiritual needs, seek to be harmoniously developed.

Zamroni (2014) said that the wholeness (holisticness) of education is meant to have a transformative nature, namely education that will lead people's lives to the better conditions, spiritual and material. Moreover, Zamroni clarified the educational system and practice established by K.H. Ahmad Dahlan, which is holistic and transformative, has characteristics of: 1) the integrity in purpose and learning materials, 2) the integrity of theory and practice, 3) the integrity between formal and non-formal education, and 4) the integrity among various educational centers. In line with Nururhuda's research results (2018), the Muhammadiyah school curriculum pays attention to the basis of the integrative-holistic curriculum which includes the unity of curriculum content, development of student potential, integrating knowledge and charity, involving various parties and developing culture schools based on Islamic values

As the results of Husna's research (2017) concluded that holistic education according to Muchlas Samani is a whole, not partial education concept. That makes Islamic values as a spirit and subjects as a container. As well as the purpose for develop the potential possessed by students in dealing with time front of it. For the implementation of holistic education in the education system in Indonesia according to

Muchlas Samani, it was still lacking. This is because in the education system in Indonesia still uses a general curriculum.

Muhammadiyah schools culture is inseparable from the Muhammadiyah culture itself, as well as the physical artifact culture that shows the condition of the physical environment of the school. Physical artifacts are the level of school culture that is displayed in everyday life in school, that can be observed and felt directly by anyone who is in the environment and make direct contact with the school. For example, the school buildings that contain the Muhammadiyah symbols, the flags and symbols the autonomous organization of Muhammadiyah, and photos of Muhammadiyah founder are physical artifacts culture in Muhammadiyah schools. This is in line with the opinion of Wayne (2006), symbols expressing school culture are usually used to help identify important cultural themes. It is mentioned that there are three forms of communication systems of the school's cultural content, which are history, physical icons (logos, mottoes, and trophies) and rituals (ceremonies or important routine events) held by schools.

The physical artifact of the school also shows the learning environment atmosphere that contributes to the learning process. Dimyati and Mudjiyono (2013) confirmed that the learning environment atmospheres are the condition of school buildings and classrooms that have influence on learning activities. Syaifurahman and Tri Ujiati (2013) pointed out learning environment atmosphere that influences in the learning process such as class noise, seating style, visual classroom environment, colors in classroom, concrete life pictures, students' works display, environmental class lighting, influence of season on learning, optimal temperature in the learning environment, and facilities in the learning environment. As also evidenced by the results of research Retnasari and Suharno (2018) that the results showed that: (1) the process of civic character habituation in Yogyakarta Muhammadiyah Boarding School SMP is done holistically, through the process of learning activities, school culture, extracurricular activities, and community activities; The results of the research showed that process of civics character habituation at SMP MBS Yogyakarta has been done holistically through teaching and learning activities, school culture, extracurricular activities, and social activities.

The explanation above confirms that the school's physical artifact is a factor that should not be ignored because it gives effect to the quality of learning. As also confirmed by Sanjaya (2011), learning activities undertaken in good and healthy environment conditions can provide better satisfaction compared with learning done on bad and unhealthy environments. This environmental condition is not only physical, such as the condition of the study room with light illumination and good ventilation. However, it also concerns the non-physical environment such as the relationships between teachers and students, as well as relationships among students. Such environmental circumstances will affect students' learning motivation.

Mulyasa (2009) stated that safe, comfortable and orderly school environments, great expectations of all school residents, school health, and student-centered activities are climates that encouraging learning environments. Conducive environment is the backbone and driving factors that can provide a special attraction to the learning process, on the contrary unpleasant environment will cause boredom and tiredness.

In the study of holistic education, artifact/physical environment is understood as not necessarily contained just physical values, but in the physical artifact actually there is also moral and social values built together in school. An example is class hygiene. Classroom cleanliness is an attempt to clean up the classroom and keep it clean. The value contained in the class cleanliness is not only understood physically, but teachers and learners must also be aware that in addition to physical values there is also a moral value, in which maintaining cleanliness is part of the Islamic faith, value of cooperation between clean duty students, and also the together responsibility and so on, thus put forward or highlighted not only physical that class is clean, but also moral and socio-emotional values.

In line with the results of Sutarman's research (2017) that holistic education has impact on the transformation of the students' character values, which are (1) intrinsic religiosity with deep faith-planted inside, (2) able to control emotion, self-motivated, care, and well-socialized, (3) the improvement of academic achievement, and (4) tough in facing problems, not easy of being hopeless, stressful, or frustrated.

In addition to these physical conditions, social atmosphere in school also affect the learning activities. This is a form of social environment, or form of non-physical artifacts, that is the interaction between school residents. The conducive interaction among school residents is the support of holistic education implementation in schools. The close relationship in the form of harmonious and humanist interaction among the school community became one of the factors that affect the school's culture. This is reinforced by Busher's (2006) opinion which explained that school culture is manifested through relationship driven between learners and teachers, as well as among fellow learners, with a special approach in teaching and learning activities. Developing a culture in school is very useful in fostering positive interpersonal relationships based on shared values between people who work together.

Good social relationships among fellow school community are created and become school positive culture. The proportional familiarity among fellow school community will encourage the creation of a positive school culture so as to facilitate holistic education implementation. Therefore, the principal as a school leader is functioned to realize harmonious human relationships in order to foster and develop cooperation among school personnel. Thus, the principal has a social responsibility in building good interaction among fellow school members/school personnel.

The development of school culture that can improve the school's quality should be designed through school programs. The program is built by the school's residents, principal, teachers, administrative staff, students and parents. The Ministry of National Education (2002) mentioned what the school community need in school culture development is the application and development of democratic school life values; forming of cooperation culture; fostering professionalism culture in the school community, creating conducive academic school climate; and fostering cultural diversity in school life.

F. Conclusion

School culture becomes an important part in improving the quality of education. The development of holistic education in Muhammadiyah Elementary Schools is using cultural approach. Values, beliefs, and habits are built on the awareness and will of the school community, which is bottom-up in nature. The basic of realizing holistic education in schools is the school culture. Positive school culture will make holistic education done well, on the contrary negative school culture will make holistic education difficult to obtained. Therefore schools should build strong school culture in implementing holistic education.

School stakeholders are an important role in realizing holistic education. Holistic education will work well if supported by every stakeholder in the school, including the principal, the guard team of school culture, teachers, families, the school committees, and the community as well as the guard team of holistic education. Every component that supports the implementation of holistic education is united in carrying out their respective duties and responsibilities for the effectiveness of holistic education in school.

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