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The Education of School Cultural Values to Increase the Students' Character Values of the Muhammadiyah School in the Pandemic covid 19 Era



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ABSTRACT

The purpose of this study was to find out in depth the education pattern of school cultural values to increase the students' character values of Muhammadiyah School in Bangunjiwo Kasihan Bantul of the Covid 19 Pandemic era. This research is a qualitative research with a qualitative descriptive approach. The results of this research showed that: The Pattern of School Cultural Education in School of Muhammadiyah in Bangunjiwo Kasihan Bantul Yogyakarta of the Covid 19 pandemic era covers: (1) Reading Culture the Qur'an and general science; (2) Dhuha & qiyamul lail prayer; (3) Praying of Jama'ah, Dhuhur and Asar to train students regularly in congregation in mosque around the school or the students's home that it becomes a habit. (4) Smile, Greetings, Greetings, Polite and Polite Habits, (5) fasting (Sunnah Monday-Thursday or fasting the obligatory Ramadhan. After obtaining a regular school culture, students got the transformation of character values, namely: (1) the culture of reading Al-Qur'an sharpens faith and faith as well as general science which is useful for increasing religious values and scientific insight; (2) Dhuha prayer, the obligatory prayer 5 times in congregation and tahajud prayer increased the value of faith and piety; (3) fasting (Sunnah Monday-Thursday or fasting the obligatory Ramadhan increased the value of faith, morals and self-control.

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ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui secara mendalam pola pendidikan nilai budaya sekolah untuk meningkatkan nilai karakter siswa Sekolah Muhammadiyah Bangunjiwo Kasihan Bantul pada era Pandemi Covid 19. Penelitian ini merupakan penelitian kualitatif dengan pendekatan deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa: Pola Pendidikan Budaya Sekolah di Sekolah Muhammadiyah Bangunjiwo Kasihan Bantul Yogyakarta pada era pandemi Covid 19 meliputi: (1) Budaya Baca Al-Qur'an dan IPA Umum; (2) Sholat Dhuha & qiyamul lail; (3) Sholat Jama'ah, Dhuhur dan Asar untuk melatih siswa secara rutin berjamaah di masjid sekitar sekolah atau rumah siswa yang menjadi kebiasaan. (4) Kebiasaan Tersenyum, Salam, Sopan dan Sopan, (5) Puasa (Sunnah Senin-Kamis atau Puasa Ramadhan Wajib. Setelah memperoleh budaya sekolah reguler, siswa mendapatkan transformasi nilai-nilai karakter, yaitu: (1) budaya membaca Al-Qur'an mempertajam keimanan dan ketaqwaan serta ilmu umum yang bermanfaat untuk meningkatkan nilai-nilai agama dan wawasan keilmuan; (2) Sholat Dhuha, sholat wajib 5 waktu berjamaah dan sholat tahajud meningkatkan nilai keimanan dan ketaqwaan. takwa; (3) puasa (Sunnah Senin-Kamis atau puasa wajib Ramadhan meningkatkan nilai iman, akhlak dan pengendalian diri).

KEYWORD:

Education
School Culture
Character Values
Muhammadiyah School



1. Introduction

This research was motivated by the decline in the character values of students and the psychological burden of students due to the covid 19 pandemic which added new problems to the world of education. The existence of the Covid 19 pandemic adds to new problems in the world of education. In this study, the problems raised were specifically faced by students of Muhammadiyah School in Bangunjiwo Kasihan Bantul of solving the problems they face, where not every problem can be resolved by themselves through logic, but must be resolved with an approach of religious culture, achievement culture, discipline culture. and a culture of cooperation (Hendro Widodo, 2019). Therefore, the cultural values of Muhammadiyah School need to be instilled and developed toward students to improve students' character in the era of the covid 19 pandemic as well as common problems that occur.

The phenomenon that occurs in the country of Indonesia is the increasing number of students involved in student brawls, beatings between students, cheating, violence, bullying and bullying in the school environment and outside of school. These problems have an impact on the degeneration of character values and can even lead to (lost generation) of students related to the low values of school culture, including: low religious culture, achievement culture, discipline culture and a very strong culture of cooperation among students in everyday life. worried by the community. In other terms, this can have an impact on the closure of religious attitudes, truth, justice, honesty, help to help, the social values possessed by students and can harm their own future as well as actions that harm others. We need the education and increase the values of school culture in dealing with students' deviant behavior. To prevent and minimize problems and provide solutions to these educational problems, the researcher in this research focused on the education of school cultural values in the covid 19 pandemic era in Muhammadiyah School of Bangunjiwo Kasihan Bantul Yogyakarta.

Religious cultural values refer to the intelligence of the heart, the soul which according to the terminology of the Islam is called the heart (*qalb*). That is a calm and peaceful heart and soul that can establish spiritual harmony with God. Efforts to increase spiritual intelligence in the Covid 19 pandemic era in supporting the student's achievements of Muhammadiyah School in Bangunjiwo Kasihan Bantul need to be developed of realizing good moral values and increasing the students' behavior. For this reason, the cultural value education related to the internalization of Islamic Religious Education (Al Islam) and Muhammadiyah as a guidance effort for students. So that later after completing this

education they can understand and practice the values of Islam and realize the true Muslim community and serve as a foundation as a way of life.

The values of religiosity culture will be guided and directed by the wisdom obtained after interpreting the meaning of life. Spiritual intelligence (SQ) will bring a person to an understanding of life. Someone who has spiritual intelligence (SQ) will be smarter in responding to all the sufferings of life with positive emotions and make sense of life. The people who have this intelligence (SQ) will always be right in their position to face any situation. Spiritual intelligence functions to transform spiritual values such as honesty, compassion, justice, honesty, responsibility, peace, trust and togetherness. The strategy to improve spiritual intelligence in the Pandemic 19 era aims to make students of Muhammadiyah School in Bangunjiwo Kasihan Bantul have a complete understanding of Islamic teachings (real Islam) and be able to apply them correctly in everyday life. Students of Muhammadiyah School in Bangunjiwo Kasihan Bantul are also expected to be human beings who believe and have faith in Allah SWT and are able to actualize themselves according to the teachings and norms of Islam with an Islamic personality and have good morals.

The teachers have done their best to improve the students' spiritual intelligence of the strategy of Muhammadiyah School in Bangunjiwo Kasihan Bantul for increasing spiritual intelligence (SQ) of the Covid 19 pandemic era. Every week the teachers of Muhammadiyah School in Bangunjiwo Kasihan Bantul Yogyakarta visited to the students' house or coordinates with the parents of students to carry out learning together with students in accordance with the division of places or groups determined by the school, while still adhering to health protocols. Teachers also carry out their role as communicators, facilitators and motivators, by using methods such as inviting and directing students to always get used to carrying out worship, behave well to their peers, teachers and family and both parents through advice between teaching times online. Learning is carried out as an effort to increase their enthusiasm for learning. Living life requires principles that will direct and guide students. The strength of religious culture (having faith values) will determine which path we choose, of course choosing the right path and not the wrong path. A person who has spiritual intelligence will understand how his life will go on. Always interpreting life from the positive side makes someone who is spiritually good will find a good life purpose as well.

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This article will discuss about the education of school cultural values to increase the Students' Character Values of the Muhammadiyah School in Bangunjiwo Kasihan Bantul Yogyakarta of the Pandemic covid 19 Era.

2. Literature Review

a. Relevant Previous Research

This research refers to relevant previous research. This research was conducted by reviewing the results of previous research. The results of the research will be described as follows:

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First, Subiyantoro's research related to the development of a Madrasah Culture-Based Humanist-Religious Value Education Model. The results of this study indicate that: The development of a humanist-religious value education model can be found by following the following steps, among others: (1) photographing madrasa culture, which includes aspects of artifacts and cultural activities; (2) determination of the vision, mission of madrasah, and standards, as well as programs in the field of artifacts; and (3) the implementation of religious humanist values education is designed and implemented through madrasah culture channels (Subiyantoro, 2013). The similarities of this research with the author's research are both related to education. While the difference is, the author's research focuses on the education of school cultural values in order to increase the character values of students.

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Second, Awhinarto & Suyadi's research related to Character Brains in Islamic Education: A Critical Analysis of Neuroscience-Based Islamic Character Education. The results showed that the human brain functions to influence humans in carrying out their activities. Human behavior is controlled by the nervous system in the brain, so that all activities boil down to brain function. Islamic character education emphasizes the process of forming good human behavior (*al-akhlaqul karimah*) and keeping people away from bad behavior (*al-akhlaqul madzmumah*). The similarities of this research with the author's research are both related to character education. While the difference is, the author's research focuses on the education of school cultural values in order to increase the character values of students (Awhinarto & Suyadi, 2020).

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Third, research conducted by brother Suhardi, from the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, Alauddin Makassar State Islamic University with the title "The Role of Islamic Religious Education Teachers in Developing the Spiritual Intelligence of Students of SMP N 2 Benteng, Selayar Archipelago district". The results of previous research show that

based on the reality on the ground in schools, there are many violations of morality, such as: theft in the school environment, abusing illegal drugs, skipping school, skipping midday prayers, and smoking. The similarities in this research are related to education / cultivation of spiritual values. The difference is that the author's research focuses on the cultural values of the school.

Fourth, research conducted by Qurotul Aini from the Study Program of Islamic Religious Education, Faculty of Islamic Religion, Sultan Agung Islamic University, Semarang with the title “The Relationship between Learning and Spiritual Intelligence in SMAN 1 Karang Tengah Demak”. The result of previous research studies indicates that to develop students who have faith and piety cannot be done without the spiritual dimension of students. The similarity of this research is that an educator must be able to give attention related to the students’ spirituality. Whereas the difference of the author's research of this research toward research above was focused on the **cultural values of the school** and its benefit to increase the students’ **character** during pandemic covid 19 eras.

b. Educational Theory

Pudjo Sumedi stated that education in a broad sense means a process to develop all aspects of human personality, including knowledge, values, attitudes, and skills. Meanwhile, in terms of education, it is a process of improvement, strengthening and refinement of all human abilities and potentials (Pudjo Sumedi, 2013). Education is often interpreted as an effort to mature humans. Education in essence is to optimally develop the potential that is in students (humans) in order to humanize humans as servants of Allah SWT on earth, so that students remain in the best dignity and status among Allah's other creations (Muhammad Anis, 2012). Furthermore, Muhammad Anis stated that education for the values of honesty is very important to be instilled in students (students) as early as possible so that they can be attached to the students' personalities and affect their future lives. Because actually honesty is very important for human life (Muhammad Anis, 2012).

c. School Culture

The quality of education in schools can be improved from two good aspects; first, from the structural aspect through discipline, rules and systems that match the demands and policies set. Second; cultural aspects that affect the development of students' attitudes or characters (Wulandari & Nugroho, 2020). So that school culture is a principle and tradition as well as **habits that are formed in the long journey of an**

educational institution with the interaction between educators, education personnel and students / students so that it becomes a reference and belief by all school members so as to encourage the emergence of attitudes and behavior of school residents. (Arrosyad et al., 2020). So that the school culture that is owned becomes an asset that is unique and abstract and constantly processes with different dynamics from one school to another (Dwi Anto, 2013).

In connection with the school culture, there are several cultures that are considered and developed in the Muhammadiyah School in Bangunjiwo Kasihan Bantul Yogyakarta, including: (a) Culture of religiosity; (b) Culture of reading / language strengthening; (c) Achievement culture; (d) Cultural artifacts (symbols of motivation) (Sutarman, 2020). The school culture can shape the character and personality of students by looking at quality school culture, both input, process and output. Furthermore, culture by instilling religious character education while promoting discipline, openness, a spirit of togetherness in helping to help. Finally, a good and good discipline culture in promoting religious values, caring, and making schools have Islamic school culture (Ajat Sudrajat, 2013), (Imam Mawardi, Norma Dewi Shalikhah, 2020). A good school culture can be applied by using materials, methods, strategies and media that support the realization of this culture in students (Zulfarno et al., 2019).

The teacher's strategy for increasing religious cultural values / spiritual intelligence (SQ) values in the Covid 19 pandemic era in order to instill students who are faithful and pious cannot be done without the spiritual dimension of the students. So that as an educator, he must be able to provide attention related to the spirituality of students. Giving attention through religious approaches and guidance, especially Islam, by studying Islamic education it is expected that there will be changes that are permanent or permanent in nature so that at the final stage there will be changes in knowledge, attitudes, values, and skills. changes obtained from the learning and learning process of Islamic and Muhammadiyah religious education can be applied in the behavior of everyday life.

The strategy or approach of Muhammadiyah School in Bangunjiwo Kasihan Bantul to increase the spiritual intelligence (SQ) of the Covid 19 pandemic era, teachers are expected to be able to know the meaning of spiritual or spiritual intelligence (SQ) in an environment related to religion, most importantly teachers must be able to be role models for students when they make mistakes, then The teacher must

admonish and give advice and give as a good example. to improve the spiritual intelligence of students do the habit of carrying out prayers before learning and when after learning, students also perform dhuha prayers, pray 5 times a day, carry out optimal learning, especially in the field of religion and Carry out online and offline learning and active guidance so that each student develops optimally, Carry out learning guidance to read the al-qur'an and understand the contents of the al-quran in improving the spiritual of students, Motivating all uh school residents to behave in an Islamic manner such as morals that are carried out by teachers and students. To increase the spiritual intelligence of the Teacher's Strategy as a motivator, teachers should be able to encourage students to be passionate and active in learning. Efforts to provide motivation, the teacher can analysis the motives behind students being lazy to learn and decreasing their performance in school. Every time the teacher must act as a motivator, motivating can be effective if it is done by paying attention to the needs of students.

Various approaches to learning methods provide reinforcement and so on, can also provide motivation for students to be more passionate about learning (Syaiful Bahri Djamarah, 2005). In the literature written by Islamic education experts, the role of the teacher is mixed with the requirements and characteristics of the teacher. There are several statements about teacher duties taken from the descriptions of Muslim writers about the requirements and characteristics of teachers, for example as a teacher must know the character of students, teachers must always try to improve their skills, both in the field they teach and how to teach them, teachers must teach their knowledge, do not act contrary to the knowledge it teaches.

Based on the references above, the writer is able to explain the positioning of this research which differs it from previous researches. The focus of this research is the education of school cultural values to Increase the Students' Character Values of the Muhammadiyah School in Bangunjiwo Kasihan Bantul Yogyakarta of Pandemic covid 19 eras.

3. Research Methods

The research approach used in this study is a qualitative descriptive (narrative) approach. Qualitative descriptive (narrative) is an approach to uncover and investigate the lives of individuals (John W. Cresswell, 2015). This is because individual behavior is influenced by a person's view of himself, his world, the concept of self, self-esteem and all matters relating to self-awareness or self-actualization. Research with a qualitative

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descriptive approach seeks to understand the meaning of events and its relation to people in certain situations. This research, the authors conducted in Muhammadiyah School of Bangunjiwo Kasihan Bantul Yogyakarta. With the consideration that the school is a school that instills the cultural values of the school which is integrated with the parents of students. Sources of data or research informants used in this research are informants who will be interviewed to obtain data. The informants included: (1) headmaster 1 person; (2) vice of headmaster of the curriculum 1 person; (3) 2 teachers; (4) 10 students of Muhammadiyah School in Bangun Jiwo Kasihan Bantul Yogyakarta (5) 1 Leader of Muhammadiyah Organization.

The data collection technique used in this research is an in-depth interview which requires the researcher to try to take the role of the party being studied (John W. Cresswell, 2015). Then related to the process of obtaining data in this study, the authors tried to make the interview conditions run smoothly, the authors delved into the psychology of the informants. Then, regarding the validity of the data in this study, the use of data triangulation was carried out by comparing the results of interviews from one informant with other informants and comparing the results of the interviews with the contents of the document. While the use of technical triangulation is done by using different techniques to get different data to get data from the same source. With this step, researchers will get a lot of useful input for the stability and validity of research results (John W. Cresswell, 2015).

4. Finding and Discussion

a. The Education Pattern of School Cultural Values of Muhammadiyah School in Bangunjiwo Kasihan Bantul Yogyakarta of the Covid 19 Pandemic Era

This research found the pattern of school cultural values, which is education for increasing the students' characters values, as it was stated by Ustadz Panjang, as the following:

- 1) Culture of Reading / *tadarus Al Qur'an*. This activity is a routine activity for students carried out by the school which is guided by a teacher (*ustadz*), while during the Covid 19 pandemic it was integrated with the parents of students at home with the assistance of the parents of the students. In addition, the culture of reading general science literature books through social media.
- 2) Dhuha Prayer. Dhuha prayer is carried out in the first hour of *tadarus Al-Qur'an* before teaching and learning activities, accompanied by a teacher or *ustadz* who teaches during the first hour. Meanwhile, during the covid 19 pandemic, this service was integrated with the parents / guardians of students at home.

- 3) Praying *Jama'ah*, *Dhuhur* and *Asar* to train students to congregate regularly in mosques in the school environment so that it becomes a habit. Meanwhile, during the COVID-19 pandemic, this service was integrated with the parents / guardians of students at home. This activity serves to strengthen the intrinsic religious values of students.
- 4) Prayers of *Jama'ah*, *Magrib*, *Isya*, *Fajr* through the collaboration of parents to train students to congregate regularly in mosques in the home environment so that it becomes a habit. This activity serves to strengthen the intrinsic religious values of students.
- 5) Environmental care activities. This activity is to train students to care about the school environment, so as to create a clean and comfortable school for learning. Meanwhile, during the Covid 19 pandemic these activities were integrated with the guidance of parents / guardians of students at home. This activity serves to strengthen the cultural values of student hygiene.
- 6) Cultural habits Smile, Greetings, Greetings, Polite and Polite. During the Covid 19 pandemic these activities were integrated with upbringing the parents / guardians of students at home.
- 7) The culture of the *sumah* fasting Monday-Thursday. This culture is useful for training students' habituation to have social values towards others (Panjang, 2021).

b. The Benefit of School Cultural Values Education to Increase the Students' Character Values in Muhammadiyah School of Bangunjiwo Kasihan Bantul Yogyakarta

According to Pudjo Sumedi and Sugeng Riyadi, the word change is in line with the word transformative which means a change in shape and character. So literally the change in character values in this study can be interpreted as a change in the individual's religious behavior that was not good at first to be better, and continuously (Pudjo Sumedi and Sugeng Riyadi, 2012).

Based on the findings of this study, the cultivation of religious culture education is beneficial for the transformation of changes in student character, which is the student's personality competence. Behavior that was not good before gets better. In addition, students after receiving regular internalization of school culture education, get changes (transformations) of religious values, namely: (1) *tadarus Al-Qur'an* sharpens faith and creed; (2) *Dhuha* prayer, the obligatory prayer 5 times in congregation and *tahajud* increases the value of faith and piety; (3) Cultural habits

Smile, Greetings, Greetings, Polite and Polite (5 cultures). The 5 cultures were to train students to familiarize themselves with polite attitudes in the relationship, mutual respect between young and old, students and teachers and between students and children and their parents. During the Covid 19 pandemic these activities were integrated with upbringing the parents / guardians of students at home. (4) fasting (*sunnah* Monday-Thursday or mandatory in the month of Ramadan sharpens and strengthens moral values and self-control (Panjang, 2021).

According to community leaders, by internalizing the values of the School Culture, students got a transformation of the character values (Bibit Raharjo, 2021). Related to these character values are as follows: After obtaining the internalization of the school's cultural values through the practice of religious education (spiritual intelligence) instilled by the school which is integrated with the parents / guardians of students at home, that children become more integrity, have noble character, and likes to help others (Sunaryo, S. A., et.al., 2021; Bibit Raharjo, 2021). Therefore, it can be stated that the education of the values of School Culture for students has good benefits for the formation of character values for the students who have more Islamic attitudes. In addition, school cultural education also has good relevance to the solution to the current character education problems of the Indonesian nation, which is added to the Covid 19 pandemic era.

This is in accordance with Musa Asy'arie's theory that culture is intrinsic religiosity, which is a way of religion that incorporates religious values into itself. The values and practices of these religious teachings plunge deep into the souls of students so that morals are grown, and a religious spirit is born that is linear with daily behavior (Syam, A. R., et.al, 2021; Musa Asy'arie, 2012).

5. Conclusion

The Education Pattern of the cultural values of the Muhammdiyah School are: (1) Reading Culture / *tadarus* Al Qur'an; (2) *Dhuha* & *qiyamul lail* prayer; (3) Praying *Jama'ah*, *Duhur* and *Asar* to train students regularly in congregation in mosques around the school or home so that it becomes a habit. (4) Environmental care activities; (5) Smile, Greetings, Greetings, Polite and Polite Habits. The 5-S culture is intended to train students who are beneficial for the formation of social manners, mutual respect between students and teachers and students and students and between children and parents. Meanwhile, related to the benefit and transformation of the students character values after got planting school culture education, namely: students after obtaining regular school culture, got transformation of

religious values, namely: (1) tadarus Al-Qur'an sharpens faith and creed; (2) Dhuha prayer, the obligatory prayer 5 times in congregation and tahajud increased the value of faith and piety; (3) the fasting (Sunnah Monday-Thursday or fasting the obligatory Ramadhan made the increasing of the value of faith, morals and self-control.

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