

Strengthening of Religious Character Education Based on School Culture in The Indonesian Secondary School

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Abstract: This research aims to answer how the implementation of religious character education building based on school culture and conducted a successful program at SMAN 5 Yogyakarta (Yogyakarta 5 Public High School). This study is highly important to conduct since the religious character is a pivotal value in the learning process in Indonesia. The research subjects consisted of school principals, teachers, and students. Determination of the subjects carried out by purposive sampling. Data collection used interview, observation, and documentation. Data analysis was performed by an interactively inductive data analysis technique with data reduction stages, data displays, and conclusion drawing. The results of the study showed that 1) the implementation of religious character education building based on school culture was carried out through the issuance of school rules, social environmental conditioning, School Branding, developing religious talents and interests held through extracurricular activities and building educational unit relationships. 2) The success achieved is that the students carry out worship with full awareness, increase the enthusiasm of learning to read the scriptures, and make student's attitude to be better. The findings of this study indicated the importance of the school's cultural base in implementing holistic religious character education programs in schools.

Keywords: *Character Education Building; Religious Value; and School Culture.*

Introduction

Information technology development becomes a challenge in preparing character education for young people. The educators who are mostly digital immigrants experience difficulties when they are demanded to be able to assist students who are part of the native digital generation (Prensky, 2001). They have different characteristics, habits, and perspectives of life. Therefore, this issue needs attention from various parties, especially from the government and educational institutions in Indonesia.

The other problems related to character education such as the phenomenon of vandalism, student gangs, dishonest habits (cheating) when working on exam questions, and student brawls still often occur in big cities like Jakarta, Surabaya, and Yogyakarta which incidentally are cities for the students which the educational institutions have been located in. Schools have been deemed less successful in civilizing human values. This has become one of the sources of the problems in the humanitarian field because the climate and culture of schools are not conducive.

The character education strengthening program (PPK) is a government program created to respond to these phenomena. The process of education in schools is directed to humans who have intellectual intelligence, life skills, and also a good character. All components of education such as curriculum, teacher, assessment system are expected to not only focus on developing intellectual intelligence but also pay attention to two other aspects, both psychomotor and affective. It is hoped that the development of these three aspects will enable schools to give birth to alumni who can finally face the challenges of the times.

SMAN 5 Yogyakarta (Yogyakarta 5 Public High School, in the following sections it is called SMAN 5 Yogyakarta) is one of the schools that has successfully implemented PPK. From the five main values of PPK, religiosity is the main value developed to achieve affective school branding. Religious values are one of the values that are considered most importantly in equipping generations to live in modern times (Suyatno, 2019a). The implementation of the PPK program is carried out by SMAN 5 Yogyakarta through several means, one of which is through the school culture.

The estuary of the application of character education is the achievement of learning objectives that are marked by the creation of a noble young generation and have the values of a religious character.

Based on the background of the problems that have been described, this research attempts to answer the following questions:

1. How is the implementation of the school culture based PPK religious values program in SMAN 5 Yogyakarta?
2. How was the successful implementation of the PPK program on religious values based on school culture at SMAN 5 Yogyakarta?

Literature Review

Strengthening the Character Education Program in Indonesia

Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and country (Undang-undang No.20 Tahun 2003 tentang Sistem Pendidikan Nasional dalam Pasal 1 ayat (1)/ Laws Number 1 of 2003 on National Education system). Based on the abovementioned definition, it can be interpreted that education is a process of preparing students by building physically, developing souls, honing their minds, and internalizing values cultural and religious values that live amid society.

PPK is one of the programs from the government that is designed to prepare future generations to be the generation that has the depth of knowledge, skills, and behavioural virtues. This program is implemented based on Undang-Undang No. 20 tahun 2003 Pasal 3:

National education functions to develop capabilities and shape the character and civilization of a dignified nation to educate the life of the nation, aiming at developing the potential of students to become human beings who believe in and fear God Almighty, have noble, healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen.

The PPK program is also based on the educational philosophy of Ki Hajar Dewantara which divides character values into four main parts to become a complete human being which includes processing of heart (*ethics*), processing of mind (*literacy*), processing of intention (*aesthetics*), and sports body (*kinesthetic*). These four values are the basic foundation for the growth and development of civilized people who deliver humans as healthy, intelligent, dignified human beings who have a high spirit of integrity.

PPK has five main values which include the value of religiosity, the value of nationalism, the value of independence, the value of cooperation and the value of integrity. The following is an explanatory chart of crystallization of PPK values formed in an integrated value order that is connected with various aspects of character according to the Ministry of Education and Culture (2019) in figure 1.



Fig. 1. The implementation of PPK in the Ministry of Education and Culture

The Urgency of Religious Value for students

Religious as one of the values in character education is described by the Ministry of National Education (2010) as an obedient attitude and behaviour in implementing religious teachings, tolerating religious practice of other religions, and living in harmony with followers of other religions. Furthermore, Naim (2011) revealed that religious values are the appreciation and implementation of religious teachings in daily life. Religious values are values that originate from religious teachings adopted by a person and are implemented in daily life. Azzet (2011) states that it should be developed in students is the awakening of students' thoughts, words, and actions that are pursued based on divined values or originated from the religious teachings they hold, therefore, the students are expected to truly understand and practice what has been taught in everyday life. If someone has a good character related to his Lord, then his whole life will be better because in the teachings of religion not only teaches to have good relations with God but also with others.

Religious is a value that reflects a faith in God Almighty, embodied in the behaviour of carrying out religious teachings and beliefs that are embraced, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions. Religious values include three dimensions of relations, namely, the relationship of individuals with God, individuals with each other, and individuals with the universe (environment). The value of this religious character is shown in loving and maintaining the integrity of creation. Religious sub-values include peace, tolerance, respect for religious differences and beliefs, firm stand, self-confidence, cooperation between followers of religion and beliefs, anti-violence and violence, friendship, sincerity, not forcing the will, loving the environment, as well as protecting the small and marginalized (Kemendiknas, 2010). Religious values must be instilled to shape the character of the nation, especially for students. The formation of character firstly must start from the smallest thing, oneself and then applied to the family environment and finally spread to the broader community.

Strengthening Religious Values Based on School Culture

Character education can be done through several approaches, one of which is based on school culture. PPK based school culture that is able to shape the character of students can be achieved by giving an example, habituation, accompaniment, school traditions, extracurricular activities, and evaluation of school norms and regulations. According to Jones (1995), school culture is a pattern of values, norms, attitudes, culture and habits that are formed in schools and are constantly being developed, so that they become the culture of the school community. According to the Kemendiknas (2010), school culture is an atmosphere of school life where students interact; students to students, teachers to teachers, counsellors with each other, administrative staff with others, and among members of school community groups. The development of the values of character education in school culture includes the activities carried out by school principals, teachers, counsellors, administrative staff when they communicate with the students.

PPK based on school culture is an activity to create a school ambience and environment that supports the practice of PPK in overcoming classrooms and involving all systems, structures, and actors in school education. The development of school culture-based PPK including overall school governance, the design of the Education Unit Level Curriculum (KTSP), and the making of school rules and regulations. Strengthening school culture-based Character Education Building focuses on habituation and culture formation which represents the main values of PPK which are the priority of the education unit. This habit is integrated into the overall activities in the school which is reflected in the conducive atmosphere and school environment. It can also be said that school culture is a school tradition that grows and develops following the spirit and values adopted by the school. This tradition colours the quality of life of a school, including the quality of the environment, the quality of interaction, and the quality of the academic atmosphere.

The strategy of building a school culture in internalizing PPK's core values can be done through routine activities, spontaneous activities, exemplary activities, and programmed activities. These activities can be applied through literacy activities, extracurricular activities, as well as fair, democratic and educative school rules. Aisyah (2018) argues that building a school culture can be done with a socio-cultural approach to character education, including through modeling, learning, empowerment and culture, and strengthening. This is in line with Kirschenbaum who argues that comprehensive strategies in implementing character education include *inculcating* (instilling values and morality), *modeling* (exemplifying values and morality), *facilitating* (facilitating the development of values and morals, and skill development (developing skills to achieve a peaceful personal life) and conducive social life (Zuchdi, 2008). According to Raihani (2017), for inculcation of values to be successful students need to involve all interrelated school elements, consisting of (1) school vision and policies; (2) curriculum and teaching; (3) leadership and management; (4) capacity and culture; (5) student activism; and (6) collaboration with the broader community.

Methods

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Research Design

This research is qualitative research with a case study approach (Creswell, 2013). Qualitative research is research that is directed by uncovering symptoms, facts, or events systematically and accurately, concerning the nature of a particular population or region (Zuriah, 2006).

Participants

The research was carried out in SMAN 5 Yogyakarta. The researchers chose the school because SMAN 5 Yogyakarta is one of the public schools that applies religious values with branding as an effective school. The study was conducted from February to September 2019. This study used a subject determination technique with certain criteria (purposive) because the researcher wanted to identify specific things from the research topic. 27 key research informant is the Principal as the person in charge of the program. The research subject demography can be seen at table 1.

Table 1. Research Subject Demography

Name	Status	Gender
Jmr	Headmaster	Male
SN	Vice Principal in Student affairs	Male
Wrs	Vice-principal in facilities and infrastructure	Male
SA	Islamic Education Teacher	Male
AA	Student grade XII	Female
RA	Student grade XI	Male
UM	Student grade XI/ Mentor MABIT	Male
Aul	Student grade XI/Spiritual Manager	Female
BK	The leader of the order team	Female
Ep	Student grade X	Female
Zr	Student grade XI/ Mentoring Management Team	Male

Data Collection Techniques and Analysis

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Data collection techniques used were observation and interviews. The observations used were non-participant observations, while the interviews that are used were semi-structured. Researchers are guided by interview guidelines and observation guidelines that have been made by taking into account the theoretical studies that have been described. The results of interviews and observations are often in field notes and journaled (Creswell, 2013). Data analysis in this study was carried out through three stages; data collection, data reduction, data presentation and drawing/verifying conclusions (Miles & Huberman, 1994). Data analysis was initiated by conducting interview transcripts and reviewing the interview transcript results, moreover, the researchers can fully understand the data in the field (Creswell, 2008; Liamputtong, 2009). The data is presented in the form of the narrative text, furthermore, the presentation of the data will obtain clarity and will make it easier to understand what is being studied. Presentation of data in this study is with narrative text. In the presentation, excerpts from the teacher's interview results are included as illustrative examples of each theme that has been made (Fine et al., 2000; Simons, 2009).

Findings and Discussion

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This study aimed to describe the implementation of religious character education building based on school culture at SMAN 5 Yogyakarta and the level of success in implementing the program. 5 research data was presented based on themes that researchers found during data collection in the field. Based on data analysis in the field, it was found that the stages of implementation carried out by SMAN 5 Yogyakarta in implementing the values of religious character through school culture including through the issuance of rules and regulations; conditioning the social environment through internalization of character values, role models, habituation, and acculturation; school branding; developing student's interests, talents, and potentials through student's activities and extracurricular activities; as well as building relationships between schools and the societies.

Issuance of supporting school rules and regulations

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Based on the results of interviews with the school principal, Jmr, it was explained that the implementation of PPK in SMAN 5 Yogyakarta was as follows:

SMAN 5 Yogyakarta has been promoting the PPK program for a long time. To focus as an affection school itself, it has been started since 2012. In 2014, it also received an award from the Indonesian Ministry of Religion. So that all of the PPK values have been implemented in this school. However, the value of affection that was applied through the inculcation of religious values was what we significantly emphasized more. Due to our opinion, religious values became the pivotal foundation for the character education of students (Interview 14 March 2019).

The implementation of PPK in religious values based on school culture was begun by the issuance of rules and regulation that regulates all of the program related to school. The formation process by rules and regulation teams that was published in SK Headmaster No.186 KEP/472 /7/2018. The teams of supporting teacher always coordinate to deliver the motivation, understanding, exemplary, advice, measurable punishment, and reward. According to counselling guidance, as leader of the order team, he stated that:

The schools determined the winner point, the student who became a winner was hoped to strengthen the religious ambience. It has been written on student's rules and regulation book. The order team tried to arrange the provisions in each point dan the section adjusted school vision and mission (interview 5 August 2019).

One of the aspects that were regulated in school regulation is such as student mandatory to follow all of the religious activities, as stated in the section 8 verse 4: "all of the students required to follow all of the religious program based on student's beliefs".

The implementation of PPK in SMAN 5 Yogyakarta is in line with research from Arifin's (2017) which he states that six things make character values can be formed in the schools; motivation, understanding, exemplary, advice, measured punishment and giving a gift. In line with that, Hovardas (2016) suggested that one of the successes of character education is the existence of school rules that bind these values and progressively socialize them to the universe. The study of Meilan (2018) and Ettekel (2018) emphasizes the importance of more time allocation so that PPK can be realized well. The implementation of PPK in the religious values based on school culture in SMA 5 Yogyakarta is also related to the explanation of Lickona (2004) which emphasizes three things in educating character, and it is formulated in moral knowing, moral feeling, and moral acting. Based on that research, the success of character education starts with a good understanding of character, feeling up to loving, and implementing or modelling a good character in daily life.

Conditioning the social environment

The patterns and forms of social relationships that are built and created in SMAN 5 Yogyakarta are to create a religious atmosphere which is done by arranging a strategy to regulate the relationship among the students, students with educators and education staff, fellow educators, educators with other education staffs, and fellow education staffs. The others have given birth to a unique culture system that has become a culture in the school. The creation of a religious atmosphere is an attempt to create a condition of the atmosphere of the school with religious values and behaviour. Creating a religious atmosphere in SMAN 5 Yogyakarta was created through several stages of activities in the school environment. According to Jmr, as the principal, it was explained that the activities carried out as an effort to create a condition in the school environment were as follows:

Several activities supported the affection school concerning Mbak's religious education. Among them are Morning Sympathy, Reading Al-Quran, Praying Dhuha, Tahsin, Tahfidz, Reciting Hadits, Slide Box, Praying Dhuhr, Asr, and some activities carried out through Rohis (*religious community*) such as mentoring, studies, and others. All were assisted by Rohis (Interview, 14 March 2019)

The condition of the school environment and the social environment also determines a factor in the implementation of the PPK program. This is appropriate with the opinion of Zuhul Cubuku which emphasizes the importance of building interpersonal communication and the opinion of Tavos Hovardas and Rou Sojournes who stated that PPK development was not only started from schools but there was a link between families, communities and informal networks by building a shared concern to build the nation's character.

8 This is consistent with the results of Suyatno's research (2019) which states that teachers must find way 7 to work collaboratively and creatively with various parties, especially parents. Corresponding to the opinion of Cho 7 & Cheah (2009), he states that collaboration is an important element for effective change. Banks (2005) states that a learning environment that introduces differences enables students to share experiences based on different perspectives. The condition of the social environment can be formed through examples. This is in accordance with the opinion of Lickona (2016: 107-108) that the principal's strategy in instilling students' character education is not merely about modelling, but it can also be through sch 5 culture. Strategies through this school culture can be in the form of habituation, rules and schoo 1 culture. This is in line with the results of Wantini's research (2019) which showed that the value of education starts with the preparation of a school vision based on values, thus following by the achievement of the vision through a value education preparation strategy.

Furthermore, based on research results Dholina (2019), it is stated that the way teachers instil values in students through pedagogical ways such as directing, guiding, sharing experiences, empathy, caring, and being a role model, while those in the opposi 1 category choose strict disciplinary ways and applying reward and punishment methods to students. In line with the research of Chong and Cheah (2009) which states that to be able to succeed in carrying out their duties, teachers need to have the value of commitment and dedication.

School Branding

School branding is an image of a school through the development of the uniqueness, distinctiveness, and excellence of schools that distinguishes the schools from others. The affection School is a branding school that was built by SMA Negeri 5 Yogyakarta. This School Brand has been initiated since 1999 but began to be maximally sought in 2012. The results of the interview with Jmr as the Principal, are explained as follows:

The affection school in this school was started by Mr Ilham. He was the Principal around 1999. During that time, there were improvements in the field of IMTAQ. Such as regular prayer conducted on time, mosque construction, and the others. Indeed, he highly paid attention to the development of IMTAQ and the problem of worship in SMA Negeri 5 Yogyakarta. And Thank God (*Alhamdulillah*), I could continue until this time (Interview, March 13, 2019) ".

Based on the efforts that have been made, in 2012, SMAN 5 Yogyakarta was designated as an Affection Based School. This was done as an effort in making the instilling religious values that is effective for students. According to Jmr's opinion:

Success was not determined by IQ. However, someone's emotional and spiritual matters were also extremely decisive. Well, it based on this school that was built starting from the character. Furthermore, children's piety could be formed (Interview, March 14, 2019).

School branding can be seen from the vision and mission of the school. 5e vision of SMAN 5 Yogyakarta contains the meaning that the school wants to produce the graduates of the school who believe in and devote to God Almighty, have a good character, be intelligent, independent, love the environment and the motherland, have a culture and global perspective. It can be seen clearly that the school brand was built starting from a vision related to the predicate "affective school". This is in line with what was stated by Helgeson (Mulyasa 2015: 23) that school principals who are fully successful in developing management and leadership have and understand a full vision of their school.

Developing Interest, Talent, and Potential Through Extra-curricular

The implementation of PPK in religious values at SMAN 5 Yogyakarta was also developed through extracurricular activities. According to the results of the interview with Jmr as the principal, that:

Each branch of the extracurricular activities that existed contained the values of a religious character that was, indeed, developed by the school. This was conducted to build students' moral feelings, moreover, extracurricular activities were not only used to channel students' talents and interests but also expected to be intermediaries to foster character in students' souls (Interview, March 13, 2019).

23 in the process of implementing religious character values, one of the ways that are undertaken by SMAN 5 Yogyakarta is to develop the interests, talents, and potential of students through existing extracurricular activities. This is based on the opinion of Kirschenbaum in Zuchdi (2008) which suggests that a comprehensive strategy in the implementation of character education is skill development, it is namely the development of skills to achieve a peaceful personal life

and conducive social life. Following the opinion of Maulana, he stated that character activities can be developed to the fullest with personal development, school culture and extracurricular activities.

Establishing education unit relations with the surrounding community

SMAN 5 Yogyakarta establishes relationships and cooperation with parents/guardians of students and the residents of surrounding communities as one of the efforts in supporting the process of implementing the PPK religious value program in the schools. This activity is carried out as an effort to reinforce religious values that have been instilled through culture in the schools. As stated by EP in this following statement:

Parents were also involved in inculcating the religious character of the students. This was done to keep control of the success of applying the character education in the schools. It was useless, for example, if the school emphasized that students could carry out religious values, however, at home, they are left alone. Therefore, there was still a collaboration between the school and the students' parents. It was usually done by the homeroom teacher or counseling guidance teacher (Interview, August 14, 2019) ".

The relationship between the education unit and the surrounding community is demonstrated by the two-way communication established between the school and the student's family. This is in line with Brown's opinion that is not only teachers, members of the school administration are also required to support relationships among students and parents involved in many programs conducted by schools (Brown et al., 2006). The communication begins with the delivery of the vision and mission of the school related to the PPK program in meetings with parents, thus they understand the main role in motivating and supporting activities from the internal family.

The Impact of Implementing PPK of Religious Value Based on School Culture

In this study, it is seen that some successes such as students who want to carry out worship without having to be forced by the teacher and the spirit of learning to read the holy book are increasing, also attitude of courtesy of students is getting better. Schools use a school-based cultural approach that can shape the character of students with the help of school social institutions so that religious values can be formed and formed within students through the discipline of school rules, example, habituation, habituation, accompaniment, extracurricular activities, and relationship building with the community.

Based on the results of the research obtained by the researcher, it can be concluded that there is such a success in the implementation of PPK religious character values that have been applied in SMAN 5 Yogyakarta. Although there are still some shortcomings, in general, the programs launched by the school can succeed in producing faithful and pious graduates who can carry out their obligations and be responsible for the teachings of their religion.

Based on observations and interviews with JMR as a principal, he stated that the successful implementation of the character values in the schools can be demonstrated in several ways. This is explained in the following interview results:

The success of the program carried out by schools regarding religious values, one of which was that students could themselves and without coercion carried out a prayer on time. When there was a call for praying, they immediately rush went to the mosque. The non-Islamic also did the same things. They would immediately go to a special worship room if the call for praying has already reverberated. Well, this showed that they were getting used to the culture in this school (Interview, 14 March 2019) ".

Other successes are also demonstrated by the existence of students who show willingness and enthusiasm in learning Al-Qur'an. This can be seen in the results of the interview with Z (students of class XI) as follows:

When I first entered high school, I still faltered while reading the Al-Qur'an. Well, Thank God (*Alhamdulillah*) in the high school there were mentoring activities and Al-Qur'an Reading. Then, yes, I would join too. And also Thank God (*Alhamdulillah*), for about one month, I became fluent in reading the Al-Qur'an. And finally, we could take part in leading a *Tadarus* (Reading Al-Qur'an) as a central (Interview, March 13, 2019) ".

In addition to these sub-values, the inculcation of values about cooperation among the adherents of religion and beliefs, anti-violence and friendship, and friendship can also be seen in the following interviews with AA:

Regarding cooperation among religious communities, we always worked together, especially if there were general activities carried out by schools, such as competitions, OSIS social services, and others. We always tried to keep

our speech to not hurt someone²⁵ specially those who had a different religion. It was very sensitive. Thus, yes, we tried to keep our relationships in order to get a good relation with all religious people, especially the people in this school (Interview, March 13, 2019).

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Based on the abovementioned results of the interview, it can be seen that religious sub-values that are prioritized at SMAN 5 Yogyakarta include loving a peace, being tolerance, respecting the differences both someone's religion and beliefs, cooperating the adherents of religions and beliefs, disagreeing bullying and violence, and making a friendship. Based on the results of the research obtained by the researcher, it can be concluded that there is such a success in the implementation of PPK religious character values that have been applied in SMAN 5 Yogyakarta. Although there are still some shortcomings, in general, the programs launched by the school can succeed in producing faithful and pious graduates who can carry out their obligations and be responsible for the teachings of their religion.

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Conclusion

Based on the analysis of research data about the implementation of PPK in religious values at SMAN 5 Yogyakarta, it can be concluded that the implementation of PPK in religious values is carried out through the issuance of supporting regulations and rules of education units. In the rule and regulation, the articles regulate the rules (religious values) in worship, socializing, dressing, and things that intersect with other religious values. Furthermore, it is also done by structuring the physical environment. SMAN 5 Yogyakarta has provided the facilities and infrastructure that support the implementation of religious PPK values. This was done through the arrangement of several buildings, the arrangement of the living room (lobby), the provision of places of worship, the arrangement of places of cleanliness, the provision of worship tools and books, and the installation of posters and aphorisms. Conditioning the social environment is also done through several stages including: moral knowing, moral feeling and moral action. The naming of affective schools is done through the formulation of the school's vision and mission, the identification of the potential environment, the search of the uniqueness of the school to be highlighted, the finding of how the community's perception of what has been built by the school, as well as determining the character values that want to be seeded by the school, etc. The predicate as an affective school was formed by policymakers at the school, therefore, the brand of SMAN 5 Yogyakarta emerged as an affective school, which favoured the value of religious character.

The process of implementing PPK on religious values through several extracurricular activities includes scouting extracurricular activities, arts, language, and culinary arts (*Tata Boga*). The implementation process is conducted through coaching during praying times, making works such as articles that discuss religious values, students' disciplinary attitudes in applying religious values during extracurricular activities, and providing students with an understanding of halal food ingredients through extracurricular of culinary arts (*Tata Boga*). In the process of implementing religious character values, the school establishes relationships and cooperation with the parents/guardians of the students and their surroundings. This activity is carried out as an effort to reinforce religious values that have been instilled through culture in the schools.

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