IMPLEMENTATION OF CHARACTER-BASED EDUCATION AND SCHOOL CULTURE AT SDIT PERMATA BUNDA 1 BANDAR LAMPUNG

Abdul Hakim[1], Dedi Saputra[2], Nasrudin Harahap[3], Nurul Hidayati Murtafiah[4]

[1] Institut Agama Islam An Nur lampung, Indonesia
[2] Institut Agama Islam An Nur lampung, Indonesia
[3] Institut Agama Islam An Nur lampung, Indonesia
[4] Institut Agama Islam An Nur lampung, Indonesia
Email : abdulhakimpks@gmail.com[1], dediretroisme95@gmail.com[2], paknas150@gmail.com [3], nurulhm@an-nur.ac.id [4]

Abstract :

The alternative of character building of students can be done through school culture in accordance with the Grand Design of character education because the character as a character is built based on applicable values. Therefore, character education through the school culture that students have based on values essentially shapes the child into a better character and in a positive direction. For this reason, the writer analyses the Implementation of Character-Based Education and School Culture at SDIT Permata Bunda 1 Bandar Lampung. This research is a descriptive study using a qualitative approach. Descriptive research tries to explain the current solution based on the data, then presents the data and interprets it. Data collection techniques in this study were interviews, observation, and documentation. For the sample, the principals and teachers of SDIT Permata Bunda 1 Bandar Lampung. The Qur'anic generation are youths who hold fast to the Qur'an, make the Qur'an as a guide for their lives, read, memorise and understand its contents, and practice it in all aspects of life in the world. Children's character education is a process of forming a child's character or personality and is used as a provision from childhood to adulthood. Therefore, character education is an important thing that must be given to children because these fundamental values are needed in the future. Achievement is a standardised test to measure a student's knowledge and proficiency in one or more knowledge in a subject.

Keywords: *education, character, culture, school.*

Abstrak :

Sebenarnya altenatif pembentukan karakter siswa dapat dilakukan salah satunya melalui budaya sekolah sesuai dengan Grand Design pendidikan karakter karena karakter sebagai akhlak dibangun berlandaskan nilai-nilai yang berlaku. Pendidikan karakter melalui budaya sekolah yang dimiliki siswa berdasarkan nilai-nilai pada hakikatnya akan membentuk anak pada sifat yang lebih baik dan kearah yang positif. Untuk itu penulis disini menganalisis tentang Penyelenggaraan Pendidikan Berbasis Karakter dan Budaya Sekolah di SDIT Permata Bunda 1 Bandar Lampung. Penelitian ini merupakan penelitian deskriptif menggunakan pendekatan kualitatif. Penelitian deskriptif adalah penelitian yang berusaha menuturkan pemecahan yang ada sekarang berdasarkan data-data, kemudian menyajikan data, dan menginterpretasi.

Teknik pengumpulan data dalam penelitian ini adalah wawancara, observasi, dan dokumentasi. Untuk sampelnya yaitu kepala sekolah, dan guru SDIT Permata Bunda 1 Bandar Lampung. Generasi Qur'ani adalah pemuda yang berpegang teguh pada Al-Qur'an, menjadikan Al-Qur'an sebagai pedoman hidupnya, membaca, menghafal dan memahami isinya, serta mengamalkannya dalam seluruh aspek kehidupan di dunia. Pendidikan karakter anak merupakan suatu proses pembentukan karakter atau kepribadian seorang anak yang akan digunakan sebagai bekal dari ia anak-anak hingga tumbuh menjadi dewasa oleh karena itu pendidikan karakter menjadi suatu hal yang penting yang harus diberikan pada anak karena nilai-nilai dasar ini sangat dibutuhkan untuk kedepannya. Prestasi adalah sebuah standar dari tes untuk mengukur pengetahuan dan kecakapan bagi seorang siswa dalam satu atau lebih pengetahuan dalam pelajaran.

Kata Kunci: *Pendidikan, Karakter, Budaya, Sekolah.*

INTRODUCTION

The character crisis shows that education in schools has not been able to shape students' character following the law above. Education in Indonesia currently only conveys knowledge and forgets to inculcate character values so that the Indonesian nation not be separated from the problem of moral decay. The alternative of character building of students can be done through school culture following the Grand Design of character education because the character as a character is built based on applicable values.

Character education is an initiative planned for students to develop the character of students to become good individuals. Have great character statistics and are coveted by the state and state. Character development That is one way the government implements a character revolution that students of noble character must possess. In acquiring competence and support for human resource development, students' character in non-formal education has not provided significant benefits, especially in the home environment: an inadequate understanding or parental understanding of childcare, Parental attention and other activities. Social media and environmental influences The environment can harm the development character of students. (Rozak Sayuti, n.d.) also notes that peers can have a considerable impact. Students deal with the environment and improve students' character values . Sociability becomes interested in friends of the same age and relates well. His peers' work allows him to be a role model.

Based on (Education & National., 2003), national education's function is to develop abilities and form noble character and civilisation values. Students who believe and fear God are independent, healthy and have a noble character, capable and creative. Based on (Presidential Regulation Number 87, 2017) Presidential Regulation Number 87. (2017). Strengthening Character Education. Strengthening character education (PPK) character education is part of the national education strategy to prepare the golden generation for 2045 with the spirit of Pancasila. The Presidential Regulation became the initial foundation for character education in implementing education in Indonesia. Character education aims to grow students' character so that they can make good decisions, maintain good habits and apply them in their daily lives. In another sense, character education does not only increase knowledge but also fosters

love and awareness always to behave well. According to (Kemendikbud, 2017), 5 main values need to be developed in implementing KDP: Religious, Nationalist, Independent, Mutual Cooperation, and Integrity. Although it has been established that there are 5 main values forming character, each school can set its development priorities. The development of these values can be based on the interests and conditions of each school so that in its application, there may be differences in the values developed by each school. As educational institutions, schools should not only be a place to gain knowledge but also to align the eccentric character of the younger generation. According to (Isnaini, 2013), one of the cornerstones in the application of character education is school culture.

School culture is a characteristic of the school marked by the habits it displays, the values it holds, and the actions shown by all school members (Zulaikhah, 2019). School culture is a model of formation by a particular group (Schein, 2017). Character is an inner trait that affects all behaviour and thoughts of a person. Getting maximum educational results requires character habituation frequently because character cannot be changed with an instant process. It takes a long process to produce good character. However, a good culture can foster a positive attitude from students (Freeks, 2015). According to (Kemendikbud, 2017), character education through school culture should focus on forming habits that reflect the value of strengthening character education. And according to (Kemendiknas, 2018), habituation formation can be applied in daily activities at school, for example, (1) routine activities, (2) spontaneous, (3) exemplary, and (4) conditioning. In habituation, students are provoked to realise their good habits at school. When followed by awareness and self-introspection, their habits eventually integrate into their personalities. Ireland research results (Elanda, M., Sulistyarini, S., & Syamsuri, 2021) show that religious character education can be implemented in the form of routine, spontaneous, exemplary activities, and conditioning by students in daily activities at school. Therefore, this school culture is an absolute thing that needs special attention by school managers to create a conducive school environment and facilitate the formation of character in schools.

Sutjipto (Sutjipto, 2011) defines character as a way of thinking and behaving that characterises each individual to live and work together within the family, community, nation, and state. Character is a characteristic possessed by an object or individual. These characteristics are genuine and rooted in the personality of the object or individual and are "machines" that drive how a person acts, behaves, says, and responds to something.

According to the psychological dictionary, the character is personality in terms of ethical or moral starting points, for example, someone's honesty, and is usually associated with relatively fixed traits the values in character education. There are 18 points of character education values such as being religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communicative, love of peace, love to read, care for the environment, care about social, responsibility.

According to the Ministry of National Education (Kemendiknas, 2018), the objectives of implementing character education are 1. Developing students' hearts potential as citizens with cultural values and national character; 2. Developing commendable habits and behaviour of students; 3. Instilling the spirit of leadership and responsibility, 5. developing students to become independent human beings, with national insight; 6. developing a school life environment as a safe learning environment full of creativity and friendship.

The function of character education, according to the Ministry of National Education (Kemendikbud, 2017) states that character education has the following functions: 1. Formation and Development of Potential functions to form and develop human potential or Indonesian citizens to think well, have a good heart and behave following the Pancasila philosophy of life; 2. Improvement and Strengthening serve to improve the negative character of human beings and Indonesian citizens and shape the role of families, community education units and the government to participate and be responsible for developing human potential or citizens towards a nation that is characterised, advanced, independent and prosperous. ; 3. Screening functions to sort out the cultural values of one's nation and filter the vibrant cultures of other nations to become human characters and Indonesian citizens to be more helpful.

Based on the researcher's first observation on the Implementation of Character-Based Education and School Culture at SDIT Permata Bunda 1 Bandar Lampung, the researchers found an exciting vision of SDIT Permata Bunda, namely the realisation of the Quranic, Character, and Achievement generations. So when in observation, researchers found activities that were following the Vision of SDIT Permata Bunda, such as before and after learning to pray first, ablution and prayer guidance, memorising prayers and hadith, memorising murajaah, halaqoh Qur'an, Dhuha prayer, Dhikr Al -Ma'tsurat, Islamic Personal Development, ADD and MRT Training, Morning Assembly, Homecoming Muhasabah, and achievement guidance. Moreover, ethical behaviour, should not cheat on assignments or during school exams, discipline and be punctual when entering school, Attitude of love for the homeland, concern for high appreciation for the language, physical, social, cultural, economic, and political environment of the nation such as carrying out a flag ceremony every day Monday, the teacher always motivates students to achieve high achievements, students are also always motivated to do assignments and homework on time, students are also taught to manage their time well. Based on all these explanations, researchers are interested in analysing the Implementation of Character-Based Education and School Culture at SDIT Permata Bunda 1 Bandar Lampung.

RESEARCH METHOD

This research is a descriptive study using a qualitative approach (Apriyanto et al., 2020). Descriptive research tries to explain the current solution

based on the data, then presents the data and interprets it. Data collection techniques in this study were interviews, observation, and documentation. For the sample, the principals and teachers of SDIT Permata Bunda 1 Bandar Lampung. Miles and Huberman (Sugiono, 2019) stated that activities in qualitative data analysis were carried out interactively and continued until they were completed so that the data was saturated. According to Miles and Huberman, analysis techniques are data collection, data reduction, data display, and conclusion drawing/verification.

FINDINGS AND DISCUSSION
Profile of SDIT Permata Bunda 1 Bandar Lampung

The Integrated Islamic Elementary School (SDIT) Permata Bunda 1 Bandar Lampung was established in September 2001. On February 4, 2011, SDIT Permata Bunda became a member of the Indonesian Integrated Islamic School Network (JSIT) to equalise the quality standards of Integrated Islamic schools. The birth of the SDIT Permata Bunda was based on the spirit of providing quality and quality alternative Islamic education for the people of Bandar Lampung. The spirit of doing good and sincerity is the basis for spreading integrated Islamic values. In every aspect of learning and habituation of daily life, students have the spirit of Pancasila and love for the country and nation.

SDIT Permata Bunda realises that Islamic schools should be able to compete with schools in general in educating the nation's generation by combining cognitive, affective, and psychomotor aspects that are framed in spiritual values.

The vision of SDIT Permata Bunda is the realisation of the Quranic, Character, and Achievement generations. Meanwhile, the missions of SDIT Permata Bunda are: (1) Creating students who are able and enjoy reading the Koran fluently. (2) Realising students who are able to memorise and understand the Koran correctly. (3) Developing programs, school environments, and families to shape students' character. (4) Realising students who are able to apply Islamic characters in everyday life. (5) Creating students who have a nationalist spirit. (6) Realising coaching. (6) Realising the development of student competence competitively. (7) Empowering the potential of intelligence possessed by students.

While the curriculum system implemented by SDIT Permata Bunda, namely: (a) National Curriculum (2013 curriculum), (b) Quality Standards for JSIT Indonesia, (c) IWR Al-Qur'an Curriculum (Ilmanwarruhan), (d) School Distinctiveness.

The Measurable Goals of SDIT Permata Bunda include: (a) To produce able students and enjoy reading the Qur'an fluently regularly, (b) To produce students who are able to memorise at least 2 juz of the Qur'an. (c) Produce students who are able to understand the content of the Koran correctly, (d) Schools and families have an environment that supports the formation of students' character, (e) Schools have graduated with Islamic character, (f) Schools have graduates who have a nationalistic spirit, (g) Realising students who excel and are competitive in academic and non-academic, (h)

Implementation of intensive student development, (i) Implementation of mapping of students' academic abilities.

The competency targets for SDIT Permata Bunda graduates are: (a) Have a Right Faith, (b) Perform True Worship, (c) Have a Mature Personality and Have Noble Morals, (d) Become a Person Who Is Serious, Disciplined and Able to Control Himself, (e) Have the ability to read, memorise, and understand the Qur'an well, (f) have broad insight (in the field of religion and academic mastery, (g) have life skills (health and fitness, life skills) and entrepreneurial spirit, and self-development programs).

SDIT Permata Bunda 1 Bandar Lampung has the following characteristics: (1) Making Islam a philosophical foundation, (2) Integrating Islamic values into curriculum building, (3) Implementing and developing learning methods to achieve the optimisation of the teaching and learning process, (4) Prioritising qudwah hasanah in shaping the character of students, (5) Growing biah solihah in the school climate and environment, growing benefit and eliminating disobedience and evil, (6) Involving the participation of parents and the community in supporting the achievement of educational goals, (7) Prioritising values ukhuwah in all interactions between school members, (8) Develop a disciplined, clean, and caring culture focus.

Table: 1 Implementation of Character and Cultural Education at SDIT Permata Bunda 1 Bandar Lampung

Information	Finding
Based on the results of interviews with the principal and teachers of SDIT Permata Bunda	1. The realisation of the Qur'anic generation, before and after learning to pray first, ablution and prayer guidance, memorising prayers and hadith, memorising murajaah, halaqoh Qur'an, Duha prayer, Dhikr Al-Ma'tsurat, Islamic Personal Development 2. Character, honest behaviour, should not cheat on assignments or during school exams, disciplined and punctual when entering school, Attitude of love for the homeland, concern for high appreciation for the language, physical, social, cultural, economic, and political environment of the nation such as carrying out

	flag ceremonies on every Monday
	3. Teachers always motivate students to achieve high achievements, students are always motivated to do assignments and homework on time, and students are also taught to manage their time well.

RESULTS OF DATA ANALYSIS

1. The creation of the Qur'anic generation

In this case, the word Al-Qur'an generation is defined by Islamic education because the educational content of the Qur'an generation is Islamic teachings, which give birth to a better generation who always obeys Allah's commands and stays away from Allah's prohibitions according to the guidance of the Qur'an. 'an and As-Sunnah. In the context of Islam, the concept of education is often referred to by different terms, namely al-tarbiyah, al-ta'lim, al-ta'dib, and al-riyadlah. Each of these terms has a different meaning due to the different contexts in which the term is used. But under certain conditions, all these terms have the same meaning, namely education.

What is meant by education is the process of transforming knowledge (transformation of knowledge) from the basic level (ibtidai, or 'idadi) to the next level ("ulya"). M. Rasyid Rida (Gunawan, 2014) explains in the "Al-Taalim" period, namely when the provision of knowledge to one's soul without certain conditions and limitations. The term al-Taadib means the recognition or acknowledgement, which is gradually placed in the necessary places for the man of all things in the order of creation, to lead to the acknowledgement and acknowledgement of the power and greatness of God. and existence. While the term education is used in the fourth part of Islam, the term al-riyadla in the concept of Islamic education means educating the soul of a child with noble character.

Realising the Qur'anic generation is necessary to design learning tools for education and the formation of the Qur'anic generation, the development of which must be linked to Islamic ideas and directed towards educational goals based on Islamic principles. The theory above is following the vision of SDIT Permata Bunda, namely the realisation of the Qurani generation, which is done by way of before and after learning to pray first, ablution and prayer guidance, memorising prayers and hadith, memorising murajaah, halaqoh Qur'an, Duha prayer, Dhikr Al- Ma'tsurat, Islamic Personal Development.

2. Berkarakter The Realisation of a Character Generation

Character education is an essential 21st-century context to overcome the Indonesian moral crisis. For this reason, in the 2013 curriculum, the government has set educational guidelines to develop unique learners. With the help of

education officials, government, educators, education staff, parents and the community, students can get effective character development.

The basic education level is the first foundation for further education. But, of course, the personality instilled in students is not optimal without character development during elementary school. Therefore, the development of character education for students must be taken seriously because a strong personality and character affect the country's future. Abdul Latif (Latif, 2007) said that the purpose of education based on Pancasila and the 1945 Constitution was essentially a complete human being. The meaning of the word whole is that the first is faith and piety, the second is a noble character, third has knowledge and skills. Fourth, physically and mentally healthy. Fifth, a stable and independent character. Sixth, a sense of social and national responsibility.

The above information is following the vision of SDIT Permata Bunda, namely the realisation of a generation of character which is reflected in various learning implementations at SDIT Permata Bunda, namely ethical behaviour, not allowed to cheat on assignments or during school exams, discipline and punctuality when entering school, Attitude of love for the homeland, caring high appreciation for the language, physical, social, cultural, economic, and political environment of the nation such as holding a flag ceremony every Monday.

3. Creating Outstanding Students

Academic achievement in education results from measuring student competencies, including cognitive, affective and psychomotor factors, after attending training, as measured by a test or relevant instruments. Therefore, learning success is a measurable result of the assessment of learning efforts, which is expressed in the form of symbols, letters, and sentences, which show the results achieved by each child within a certain period. Educational success is the result of student measurement, including cognitive, affective and psychomotor factors, after measuring the learning process with appropriate test instruments.

Mulyasa (Mulyasa, 2005), explains that learning achievement is a learning outcome that is achieved after going through the teaching and learning activities. Learning achievement can be shown through the value given by a teacher from the number of fields of study that students have studied. Every learning activity, of course, always expects to produce maximum learning. In the process of achievement, learning achievement is strongly influenced by various factors. One of the main factors that are very influential in the success of learning is the presence of teachers.

The Measurable Goals of SDIT Permata Bunda, among others, are to create students who excel and are competitive in academic and non-academic which are carried out, including teachers always motivating students to achieve high achievements, students are also always motivated to do assignments and homework on time, students are also taught to manage time well.

CONCLUSION

       The Qur'anic generation are youths who hold fast to the Qur'an, make the Qur'an as a guide for their lives, read, memorise and understand its contents, and practice it in all aspects of life in the world. Children's character education is a process of forming a child's character, or personality will be used as a provision for children to grow into adults; therefore, character education is an important thing that must be given to children because these fundamental values are needed in the future. Character education that is carried out systematically and consistently gives birth to a child with intelligent emotions. This emotional intelligence is a provision for them to live a social life. And it is also helpful to pursue his dream because the child understands how to deal with various obstacles that occur during his life. Achievement is a standardised test to measure a student's knowledge and proficiency in one or more knowledge in a subject. In more popular dictionaries, the achievement is something that has been accomplished. Achievement is impossible to get from people who do not make any effort. Efforts must also be made in serious effort. The results obtained be comparable to what has been done. So that achievement can be an accurate and representative form of what has been attempted.

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