

The Analysis of School Culture In Shaping Students' Character At Islamic High School of Al-Fatah Palembang

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ABSTRACT

This article was conducted to analyze school culture in shaping students' character at MA Al-Fatah. This type of research is qualitative with a descriptive approach. Source of data through interviews, observation, and documentation. Furthermore, data analysis techniques in this study by reducing data, presenting data, and drawing conclusions. Meanwhile, in checking the validity of the data, researchers used four criteria: trust, transferability, dependence, and certainty. Based on the study results that school culture shapes student character, there are two cultural aspects: Academic Culture, which includes a culture of reading, learning culture, and creativity. In contrast, the second culture is Social Culture, 3S culture, and simple living culture. The characters formed through school culture are religious, independent characters, curiosity characters, creative characters, democratic characters, disciplined characters, responsible characters, and social care characters.

Keywords: School Culture, Student Character, Living Culture

A. INTRODUCTION

Education is a process to elevate human dignity and readiness to face a future full of challenges and practice the values contained in education (Hadi, 2010). Education is one of the factors that determine and influence social change. Education is hoped to give birth to the next generation who have the character to accept the baton of national leadership (Silahuddin, 2016).

The government has made various efforts to improve quality at all levels of education, but multiple indicators of education quality have not shown an equal increase. Therefore, steps and concrete actions must be enhanced by the school and the surrounding community. Two main types of strategies can be carried out in improving and developing the quality of schools, namely strategies that focus on structural and cultural dimensions.

Improving the quality of education places great emphasis on the importance of schools as one of the leading autonomous main actors, as well as the role of parents and society in developing education. Schools must be trusted to regulate and manage themselves to achieve educational goals by implementing a school culture (Soebagio Atmodiwirio, 2015).

In Law number 20 of 2003 concerning the National Education System in CHAPTER II, article 3 states that national education functions to develop and shape noble national character and civilization in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who have faith and piety to God Almighty, have a noble character, be healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen” (Depdiknas, 2003).

Realizing and creating success in shaping the character of these students requires practical efforts and strategic steps taken by educational institutions, school principals, teachers, and education practitioners in shaping students' character. Academically, character education is interpreted as value education, character education, moral education, and character education, the purpose of which is to develop the ability of students to make good and bad decisions, maintain what is good, and realize that goodness in everyday life to the entire heart.

The character crisis reflects the failure of the education system implemented in schools. The education system so far has only relied on and prioritized the attainment of knowledge alone but has forgotten the inculcation of personality values, so that the humans produced from such a schooling system bring havoc and moral decay, which results in this nation never out of the problems that hit the world of education.

Today many parties demand an increase in the intensity and quality of implementing character education in formal educational institutions. These demands are based on a growing social phenomenon, namely increasing juvenile delinquency in society, such as mass fights and

various other cases of moral decadence (Sudrajat, 2018). This phenomenon has reached an alarming level in certain big cities. Therefore, formal educational institutions as official forums for fostering the younger generation are expected to increase their role in shaping students' personalities by increasing the intensity and quality of character education.

The formation of student's character can be done of them through a school culture approach as the grand design of character education because the character as a 'moral excellence' or morals is built on various virtues (virtues), which in turn only have meaning when based on the same values applies to culture (Kemdiknas, 2010).

The implementation of character education is not just in 'putting' character content into all or part of the subjects. Still, character education will be effective if it is developed through practice in the school's hidden curriculum. The hidden curriculum emphasizes the values of character education and being a reference person for students (Abdurrahman, 2018). The hidden curriculum is a complement and support to the formal curriculum, and its existence is felt to influence the values and attitudes of students who are supposed to contribute to the goals of the standard curriculum carried out by every educational institution (Lubis, 2015).

A school must have the mission of creating a school culture that is challenging and fun, fair, creative, innovative, and integrated and produces graduates who are of high quality in their intellectual development and have the character of piety, honesty, creativity, and being role models, hard-working, tolerant and proficient in the lead and answer the challenges of the need for human resource development that can play a role in the development of science and technology (Sudrajat, 2018) and based on IMTAQ (Suparta, 2013).

Institutions must have a character education plan, and the values instilled are independence, sincerity, honesty, responsible, and politeness (Farhani, 2019). One is to create balanced teaching between science and Islamic values by integrating various components of Islamic activities to form a solid and effective character education (Hartati & Supriyoko, 2020). Madrasah Aliyah Al-Fatah Palembang is an educational institution that organizes an integrated learning system, which combines the general curriculum with the religious curriculum, as well as a school that is determined to make Islamic values and teachings embodied in all aspects related to school administration. Therefore, to improve the quality of integrated schools so that they are in demand by the community, they must be of high quality while at the same time being able to shape the character of students, as with the school's mission, including excelling in noble character and excelling.

The guarantee of quality provided is the habit of daily worship such as congregational prayers, Duha prayers, midnight prayers, reading the Koran, reading al-Ma'tsurat, and so on.

An Islamic madrasah environment separates male and female students in dormitories, classes, and other activities. MA Al-Fatah Palembang graduates are also expected to have memorized the Qur'an at least 5 Juz and be able to read the Qur'an properly and correctly. No ustadz (male teacher) or employees who smoke in the madrasa environment or at home. All ustadzah (female teachers) and employees always wear clothes covering their private parts during their daily activities, both inside and outside the madrasah environment. Then the environment at MA Al-Fatah Palembang is very conducive, far from crowds and noise, and safe for students in their daily activities.

As an implementation, this madrasa intensively implements a hidden curriculum in its education to realize the expected advantages, and the implications of this are closely related to the culture built in the madrasah environment. Madrasahs provide an appreciation of individual differences according to student's interests, talents, learning styles, and intelligence. Students are also allowed to express their opinions. Thus, the hidden curriculum is critical in shaping students' character. Starting with a hidden curriculum, character formation can be seen through the refractions that students in the madrasah environment often carry out. Departing from the background above, researchers are interested in studying more deeply about school culture at MA Al-Fatah Palembang, with the research title *The Analysis of School Culture in Shaping Student's Character at Islamic High School Al-Fatah Palembang*.

B. METHODS

In this study, researchers used a qualitative approach with a descriptive system. Qualitative research is research that conducts analysis and interpretation of texts and interview results to find the meaning of a phenomenon (Sugiyono, 2022). Meanwhile, according to McCusker, K., & Gunaydin, S., choosing to use qualitative methods in terms of the purpose of the research is to understand how a community or individuals accept specific issues. In this case, it is essential for researchers who use qualitative methods to ensure the quality of the research process because they will interpret the data they have collected (McCusker, K., & Gunaydin, 2015).

Data collection techniques in this study are through interviews, observation, and documentation. Furthermore, in analyzing the data, the researcher took an interactive model as a presentation. This interactive model consists of three main things, namely: data reduction (data reduction), data presentation (data display), and drawing conclusions or verification (verification) (Idrus, 2009). Researchers use data validity tests to get good research results in credibility, transferability, dependability, and confirmability (Moleong, 2019).

C. RESULTS AND DISCUSSION

School culture is the quality of school life that grows and develops based on certain spirits and values that are adhered to by the school. It is further said that school culture is the overall physical background, environment, atmosphere, taste, nature, and climate of the school, which is productively able to provide a good experience for the growth and development of students' intelligence, skills, and activities (Yusuf, 2018).

The culture that all stakeholders embrace in the MA Al-Fatah Palembang environment is a madrasa culture that has been lived for a long time in everyday life. Madrasa culture is firmly believed and adhered to so that it is embedded in all existing structures within the school environment. Life in madrasas is based on values imbued with the atmosphere that can be summed up in the five souls of the Islamic boarding school. The Five Souls are the five values that underlie life at MA Al-Fatah Palembang, namely the spirit of sincerity, simplicity, independence, *Islamic ukhuwwah*, and the nature of freedom.

Pancajiwa, which is the spirit of MA Al-Fatah Palembang, is felt by the sincerity of the teachers (*asatidz wal ustadzah*) who teach and educate students. Then on certain days, they also clean in places that have been mutually agreed upon. This is done with sincerity so that students feel comfortable and safe. If this sense of gravity is not instilled in all madrasah members, then life in this madrasa will not go well. This sincere feeling has made MA Al-Fatah Palembang a madrasah full of intimacy and kinship, and he considers all actions to be a form of worship to Allah.

As for the spirit of simplicity, this can be seen in the appearance of the education staff and students, who always look neat and clean without showing a sense of showing off what they have. Then the spirit of independence, where students live independently and separately from their parents and siblings, whose all needs are usually assisted by their parents, so when they live in the hostel, all personal needs will be met and prepared independently. Furthermore, *ukhuwwah Islamiyyah* (brotherhood), even though students do not only come from one place, they are still friends and friends without choosing, mingle and help each other. Friendship and brotherhood are not only between generations but even get along with all school members. This sense of *ukhuwwah* is permanently embedded even though students have completed their education from MA Al-Fatah Palembang, and the last is the spirit of freedom. Freedom in school does not mean being able to do whatever you want but guided freedom, namely being free by rules and discipline and freedom that does not interfere with the rights of others. Madrasah have implemented a distinctive educational model as a community entity that helps

provide services to the community in the academic and social fields. This educational model is to shape the character of students through school culture.

With this integration, students are expected to be able to integrate general knowledge and religious knowledge with the aim that students have broad general knowledge and adequate spiritual knowledge as a provision for life in the future in facing the times so that students avoid the notions which deviate from the actual teachings of religion. The school culture embodied in the context of Building Student Character at MA Al-Fatah Palembang is academic culture, including reading culture, learning culture, and culture of creativity. Social culture, including a culture of mutual respect, 3S culture (smiles, greetings, greetings), and a culture of the simple life.

1. School Culture at MA Al-Fatah

1) Academic Culture

Reading Culture

The culture of reading is a culture that is beginning to erode along with increasingly advanced technological developments. The culture of reading at MA Al-Fatah Palembang has been growing and going on for a long time. In cultivating reading habits requires a long process, the teacher council always motivates students about the importance of reading for life and knowledge in the future. In addition, the school provides a space and place for information for students by providing adequate facilities and infrastructure in the form of a library, storefronts to support students in obtaining information, and other information media that can increase students' interest in reading.

The reading culture at MA Al-Fatah Palembang is developed through slogans and Islamic shops displayed on each class's walls, motivation, advice from the teacher's council, and scheduling visits to the library. Then students read books in the morning after muhadatsah (foreign language conversations), after breaks, during open class hours, in the afternoon, and before going home.

Learning Culture

The learning culture of students has a relationship with learning achievement because learning culture contains learning habits and learning methods adopted by students. Formal learning activities last 9 hours, starting at 07.00 – 15.20 WIB. Students also participate in specialization class learning activities to capture students talents and abilities in science fields such as mathematics science, social studies, al-Qur'an, and language.

The culture of learning at MA Al-Fatah Palembang is developed through independent learning activities, namely the habits of students studying independently according to their will and personal desires. Group study, namely the study habits of students in groups, and guided learning, namely the study habits taught by the subject teacher and homeroom teacher. In addition, there are also specialization class programs carried out by the interests of students in the fields of science, language, and the Koran.

2) Creativity Culture

Creativity is a habit that not everyone has only people who have a creative spirit can apply their creativity in everyday life by associating with people who have creativity. The heart of creativity will grow in that person. The culture of creativity at MA Al-Fatah is developed through life skill activities that require long stages and continue from generation to generation. The creative culture formed is students' work in everyday life at the madrasa, such as making gardens, making flower vases, and making lanterns. In addition, students are also creative in providing ideas and ideas to their teachers for every problem and in learning activities. Students at MA Al-Fatah Palembang take advantage of certain times in creativity to produce works of art, such as in the afternoon and, on weekends, on Fridays. On that day, the school gives freedom to students to make the best use of their time to develop their talents and interests.

3) Social Culture

Culture of Mutual Respect

Inclusion can be viewed as answering and responding to diversity among all individuals by increasing participation in learning, culture, and society and reducing exclusion in and from educational activities (Wathoni, 2013). This is to the concept of the Indonesian state, which has various cultural, linguistic, social, geographical, religious, and so on diversity (Bahri, 2021). Social life at MA Al-Fatah is very diverse. Students face various kinds of social forms that cannot be avoided daily. Interacting with friends, seniors, teachers, employees, and all madrasah stakeholders. They communicate with mutual respect to friends who like to be alone. They don't intimidate or isolate them but approach them, so they are willing to mingle with other friends.

A culture of mutual respect at MA Al-Fatah. From the observations, a culture of mutual respect at MA Al-Fatah was developed through school organizational activities, namely the Intra-School Student Organization (OSIS), and through assignments such as class pickets and garden pickets.

3S Culture

3S culture is essential for students' daily lives. Students who understand the 3 S culture will have a good impact on the character of these students. The role of the teacher is considered necessary for cultivating 3S cultural habits in students (Konadi, 2022). Communication can start with a smile, shaking hands, and greetings, thus creating a good rapport in the early stages of forming contact with other people. Happy messengers in our brain will work if we receive happy stimuli such as smiles and greetings. Schools are mediators in creating good habits, and schools always apply the 3S culture in providing services for school members when interacting in everyday life.

From the field results, the 3S culture (smiles, greetings) that takes place at MA Al-Fatah is developed through personal development such as routine, spontaneous, and exemplary activities. The 3S culture has become the daily habit of all school members, both students and teachers, teachers and students, students and students, teachers and teachers, teachers and employees, employees and students, and so on.

Simple Living Culture

Humans must be seen as creatures that have two sides, namely as individual beings and as social beings. Humans are born with complex elements within themselves and cannot be compared from one human to another. Humans in their lives think, behave, speak, and interact, so this complex character possessed by humans must be understood or understood (Rahman, 2022).

A simple lifestyle is one thing that is often forgotten by most people today. The progress of the times has provided many conveniences for society, but on the other hand, it can make people complacent and fall into a hedonistic lifestyle (Fahlevi, 2022). A simple life can be seen from the behavior and habits of madrasa residents in everyday school life, starting from how they look, namely not using excessive jewelry or accessories, using pocket money, being considerate when there are less fortunate friends, and having proper school equipment. The principal of the madrasa said that all students must implement a simple life, a life that is not extravagant, does not live extravagantly, and does not live a luxurious lifestyle. The deputy head of the madrasa said that the role of the madrasa in adopting a simple life is to advise children to behave sparingly and to be careful in spending money given by their parents.

The observations in the field show that madrasas have implemented a simple life for school members, from the principal to the lowest structure, namely students, by instilling a spirit of simplicity. The nature of simplicity is the soul that encourages a person to be able to

live without luxury. The KA teacher said that simplicity does not mean poverty. A millionaire or billionaire can live a simple life as long as a spirit of simplicity resides in him. People who live are people with big hearts, dare to go forward in every struggle with a million challenges, and never give up in every situation.

The deputy head of the curriculum said that behind this simplicity is an element of strength, grit, and self-mastery in facing life's struggles with all the difficulties. So educating students to live is essentially giving them weapons to meet the triumph of life or achieve a successful life in this world and the hereafter. The head of the madrasa added that the culture of simple life at MA Al-Fatah was developed through money and clothing. The use of money is like the habit of students who like to save, students make a habit of keeping that by entrusting money to the homeroom teacher or with the dormitory guardian besides that by saving money at the homeroom teacher, but the money is entrusted to the homeroom teacher and taken when needed.

Then the habit of using money according to needs, namely students can use the money given by their parents to meet their daily needs. Then through the use of clothes such as the way, students don't look excessive, such as wearing clothes that cover their genitals and are clean and neat. Limits on covering the genitals for students in daily activities such as training, t-shirts, shirts, Koko, sarongs, and basic pants. Meanwhile, clothes for female students must wear a hijab that is not too short, which certainly covers the genitals, using a dress or overalls from top to bottom of the ankles.

Character Formed in MA Al-Fatah

It is hoped that student's character can be well-formed through school culture. The values formed are the process of interactions with individuals and groups. MA Al-Fatah implements a boarding school system, so students must be able to adapt to new and diverse environmental conditions. With these different lives, madrasas seek to educate and shape positive student behavior. Positive energy by residents in the madrasah environment can shape the character of outstanding students. The nature of students who are formed through school culture at MA Al-Fatah, namely:

a. Religious

Religious culture in educational institutions is an effort to realize the values of spiritual teachings as a tradition in behavior and organizational culture, followed by all academic residents (Fatimah, 2021). Cultivating religious values is an awareness and a plan to prepare

students in terms of knowing, understanding, living, and practicing so that they develop to believe in the religion, they adhere to (Hardiansyah;Mas'odi, 2020).

Religious values are closely related to students' character because humans are born with the nature of wisdom (heart), namely the tendency to truth (Karisma; Bella, 2020). In the formation of a religious character, MA Al-Fatah provides religious education to students as an effort to create an Islamic life in everyday life through students' worship skills at school. So schools accustom their students to always dress neatly, whenever and wherever they are. Always looking neat and clean will increase self-confidence in students. This is also shown in the personality of a teacher who is an example of modeling for students. Not only are they just routine activities, but they are also more inclined to the intention to worship Allah. For example, a teacher who always dresses neatly by covering her private parts, and uses polite language, always greets her when she meets.

Then according to the head of the madrasa, it is hoped that students will be able to choose clothes that are appropriate and suitable for use, especially for women, who are expected to always wear clothes that do not indulge in lust for those who see them, like always wearing clothes that are not tight and always wearing the hijab. Speaking well and politely is also a positive thing where students are taught to always speak properly and correctly, not swear and say things that offend people. Furthermore, the habit of always saying greetings when a meeting can increase the sense of brotherhood among students or people who are greeted because greetings are prayers for those welcomed and vice versa.

In addition, added to the Deputy Head of Student Affairs, students also have the habit of praying 5 times in congregation at the mosque, performing sunnah prayers independently, such as midnight prayers, Duha prayers and fasting Monday-Thursday, then reading the Qur'an at certain times. Spare time at dawn, during open class hours, before dinner, before bed, and other free time. The specialty of recitations is that the Qur'an is a book that must be read, even recommended for daily reading.

MA Al-Fatah also has educational programs that can shape the religious character of students, such as reciting the evening Koran, students are divided into several groups guided by their seniors who school students foster, and these activities are carried out in the afternoon Reading al-Ma'surat, al-Ma'tsurat is a collection of morning and evening prayers which are read after the noon prayer and in the evening after the Asr prayer in congregation both at the mosque and in the prayer room and individually according to the needs of students.

b. Curiosity

According to the Ministry of Education and Culture in Sahlan and Teguh, curiosity is an attitude and action that constantly seeks to know more deeply and broadly from something learned, seen, and heard (Angga, 2012). Meanwhile, according to Samani and Hariyanto, curiosity is the desire to investigate and seek an understanding of natural or social events. Based on this understanding, it can be concluded that curiosity is a raw emotion in humans where there is a desire to investigate and learn more about something they are studying.

According to teacher A, a student's curiosity can be characterized by frequently asking questions and finding out about something that is being faced. Through curiosity, a person is encouraged to learn more about knowledge that benefits himself and others. The head of the madrasa added that the character of interest formed through the school culture at MA Al-Fatah could be seen from the attitude of students who often ask the teacher about lessons, things they see on television, news seen in newspapers, about assignments. Which are not discussed in class, about the history of the establishment of schools, art, technological developments, enjoy reading encyclopedias to gain knowledge and access electronic books to seek knowledge, and so on.

c. Independent

Independent, namely attitudes and behaviors that do not depend on other people to complete various tasks and problems. However, this does not mean that one cannot work collaboratively but cannot assign duties and responsibilities to others. With an independent attitude, students are expected to be able to complete tasks and problems with their creativity.

Based on the documentation results, students at MA Al-Fatah come from heterogeneous environments, both social, economic, and cultural backgrounds, and learning styles, so each student has a different learning perspective and character. have other too. Based on observations, students are used to organizing and managing their equipment in the space provided, for example, placing a shoe rack both in the dormitory and class.

Students' independence in everyday life can be seen in meeting personal needs such as taking their food, tidying up classes and wardrobes, compiling textbooks, and doing other tasks independently. In addition, according to the Deputy Head of Student Affairs, students can maximize their potential in achieving achievements in the academic and non-academic fields by getting used to living independently. This success can be achieved apart from the high enthusiasm for learning by students, supported by all stakeholders at MA Al-Fatah, and

supported by adequate facilities and infrastructure and a madrasah environment that is very supportive in forming the character of these students.

The learning habits of students are not only during formal learning hours. Even outside legal learning hours, students are active to continue learning to improve their academic abilities. With the habit of living independently, students are expected to be able to divide their time well to meet their personal and educational needs. With this independence, students can also develop their talents in the arts and sports at MA Al-Fatah.

d. Discipline

Discipline education, namely habits and actions that are consistent with all forms of applicable rules or regulations. The disciplined character of students can be seen when they come to school on time, leave campus and are not late, pray in congregation at the mosque, dispose of trash in its place, wear school uniforms according to the day, do not skip school, and do not violate existing regulations.

Discipline is essential to apply in everyday life, but it often becomes a problem at school because, almost every day, students violate sentences (Ridha, 2013). Specialization can help a student grow with good self-confidence and control, which is demanded by a good awareness of himself and his life, as well as a good feeling about himself and feelings of responsibility and concern for his environment (Fatkhur Rohman, 2018).

The discipline habits of students at MA Al-Fatah are very well maintained and orderly. The madrasah environment, which is very supportive of forming disciplinary character, makes students embarrassed to violate or not be disciplined. According to the head of the madrasa, the madrasa's efforts to instill a sense of shame in students are not an easy matter, and it requires a long process and habituation to all madrasa residents for a long time. Students at MA Al-Fatah are primarily immigrants from various regions with diverse attitudes and behaviors, so the process requires approaches, advice, and exemplary behavior by all school members.

These disciplinary habits are described above, such as not littering the school environment in class, dormitories, and other public places. Prayer is an obligation for all Muslims, but getting used to praying in a congregation at the mosque is not easy. It requires consistent habituation and the surrounding environment is very supportive of forming this discipline. In addition, during sports, students are disciplined in using the available time. They know the boundaries of when to play and when to stop to prepare and prepare for other activities.

Discipline character is a patterned value system owned by the school. To maintain the pattern of disciplinary values within every member of the school community, it is necessary to carry out socialization and internalization (Wuri Wuryandani, 2014). To socialize this, MA Al-Fatah uses madrasah facilities to campaign for the character of discipline.

First, by providing a shoe rack that functions as a container for placing shoes in each front of the class so that students get used to putting shoes neatly on the shelves that have been prepared. Second, the provision of trash cans that discipline students to dispose of trash in its place according to the type of waste in the space provided. Third, some posters provide effective messages that continually offer opportunities for students to read several statements about discipline. Fourth, there are active rules regarding school entry hours for students. Students enter and attend school 5 minutes before joining the class. Teaching and learning activities begin at 07.00 – 15.20 WIB.

In the morning, at 06.15 WIB, students were seen starting to arrive at the madrasa gate and were greeted by the teachers. On the way to class, the students met the teacher and then greeted and kissed the teacher hand who came to school. Occasionally the teacher reprimands students who break the rules by following up on students according to their mistakes. For students to form a disciplinary character, it must start from the example of a teacher or school principal. Those are some things that teachers need to prepare to create a conducive classroom environment for students to behave in the discipline.

Apart from instilling the value of discipline through the regulations made, according to the head of the madrasa, the madrasa also applies strict rules. For example, when you enter, the door to the madrasa is locked, and students who are late will receive a warning. In addition, posters about time discipline were also installed in the madrasah area to learn not only to be limited in the classroom but also in the madrasah environment, which could be used as a means for students to learn, especially in instilling discipline.

The time discipline exemplified by the teacher when in the teaching process, such as the teacher being present on time when teaching, is a very influential thing on the character of students in learning. This turned out to be a role model for each student by constantly entering class on time during the learning process so that each student would be motivated to be able to study even harder.

If every teacher is not disciplined in teaching time or is always late, how can the teacher be a role model for every student? If the teacher can be punished, the students will be well motivated. Eventually, a disciplinary character will be formed. Still, conversely, if the teacher is not disciplined in teaching time, maybe the students are lazy to take part in the lesson, then

the results will not be optimal. From the explanation above, an example of student discipline can be taken, namely 1). Not late for school hours, 2). Carry out class picket duty schedules alternately (3). Dispose of scattered garbage in its place (4). Do not make noise in class (5). Wear neat clothes, and obey all school rules.

e. Responsibility

Education is an effort to develop humans as living beings who can be responsible for themselves and the welfare of society (Widyaningrum, 2016). Thus, the opportunity to learn to be accountable for knowing and living and implementing moral values needs to be developed in Education (Fauzan Wakila, 2021). Related to that, it is relevant that the culture of democracy is turned on in the entire teaching and learning process. With appropriate customary culture, the spirit of democracy will grow and develop properly.

The decline in the character of respect and responsibility is a problem that is currently happening in elementary schools. If unchecked, this condition can lead to immoral behaviors (Nahdi, 2021). Responsibility is a person's attitude and behavior in carrying out their duties and obligations, whether related to oneself, society, community, nation, state, or religion. According to the head of the madrasa, responsibility education is given to students so that they can carry a burden obtained from the results of actions taken, whether they contain good or harmful elements.

The Deputy Head of Curriculum said that when talking about responsibility from the perspective of the world of education, the main focus is school elements, namely school principals, educators, education staff, students, school committees, parents of students, and all school members, or even every school member. Institutions that are partners or not for the world of education.

The basis for proving student responsibility can be seen through habits and life in madrasas, such as coming to madrasas on time, studying with concentration as a form of devotion to parents, cleaning rooms, disposing of trash in its place, cleaning dormitories, watering flowers in front of the class and show of students. Dormitory, maintaining order in the classroom environment. So, to develop students' mindsets, that must be applied to character education and religious education. Building a good school culture should be like preparing fertile soil for the seeds of human character in the future.

f. Creative

Creative character is a quality of someone's rational thinking, approaching a need, task, or idea from a new perspective, producing, causing, imagination, and the ability to imagine something. Creative character is created because habituation is continuously trained to be embedded in students. Tirtiana said creativity is the ability to imagine, interpret and express ideas and efforts that have created new combinations of previously existing elements to increase students' quality in their self-development (Tirtiana, 2013).

According to the Head of the Madrasah, the creative character of students is formed through the development of life skills, the school provides these facilities as an effort to provide a place for students to be able to express their creativity, and with a window display, it will also attract the attention of students to see and read the information in the window. Each photo displayed describes information on the activities that have been carried out so that by looking at the pictures and reading the information provided, students can obtain information and attract attention to read. In addition, students are also allowed to develop their abilities with gardening activities in class and dormitories, making flower vases and making lanterns which are done directly by students.

g. Democracy

Democracy in schools can be interpreted as the implementation of all activities in schools by democratic values. Democratic political mechanisms are not entirely tools in the leadership of educational institutions, but substantively, democratic schools are bringing the spirit of democracy into planning, managing, and evaluating the implementation of education in schools by Pancasila Democratic values. In cultivating a democratic attitude of students in the school environment, it is integrated into several approaches, one of which is the teaching and learning process activities in each subject (Slamet, 2020).

According to the head of the madrasah, the principles of democracy are created because of mutual respect and respect for one another. This situation creates an atmosphere of equality without barriers to ethnicity, religion, degree, or economic status. Thus humans have space to express themselves responsibly. Situations like this should be built in the world of education, and children should be invited to develop their potential.

A classroom is a strategic place for teachers and students to learn together to uphold the pillars of democracy. The principle of freedom of opinion, equal rights, and obligations, for example, students and teachers have the same rights and obligations in maintaining classroom cleanliness and class comfort and implementing conducive teaching and learning activities.

The growing spirit of brotherhood between students and teachers must be a learning climate in the classroom in any subject. Teachers and students interact not as subjects but as subjects who both build character and identity.

In addition, according to the YES teacher, the internalization of democratic values can be embedded in teaching and learning activities, for example, by providing knowledge based on the environment so that an attitude of love for nature is instilled. Learning practices are carried out with substantial material (very selective theoretical concepts) but rich in implementation.

Furthermore, imparting knowledge of democracy needs to be accompanied by experiences of living in a democracy, carried out in teaching and learning activities and outside of teaching and learning activities. For example, in associating with peers, socializing with peers also needs serious attention. Reasonable association procedures can improve harmony in living together. Therefore, it is necessary to develop an attitude of mutual respect, respect, help, tolerance, and other positive attitudes. By acting this way, quarrels and disputes resulting in fights or negative attitudes can be avoided, creating a cooperative association.

In its implementation, MA Al-Fatah Palembang in fostering democratic character, namely through habits carried out by all school members, such as the implementation of the election of intra-school student organization leaders, the election of class leaders, the performance of ceremonies, smooth interaction and communication between students, teachers and all residents in the school environment, the distribution of picket tasks and group learning activities.

h. Social Care

Social concern is a feeling of responsibility for the difficulties faced by other people where someone is compelled to do something to overcome them (Tabi'in, 2017). The value of the caring social character formed at MA Al-Fatah is a sense of empathy to help when a friend is sick. Students consciously pay attention, report to the homeroom teacher, then report to the afternoon picket to get breakfast, and so on. In addition, students always set aside part of their allowance to make donations to school members who are experiencing a disaster, such as a friend who is sick, a family member of the teacher's council who is in a disaster, one of his family has died, and so on.

D. CONCLUSION

This shows that students' social concern for others is an indicator of school culture in schools that can form good character. The social care attitude of students is not only shown to fellow human beings but also care for the environment, such as throwing trash in its place or getting rid of tree branches that have fallen on the sidewalks. If there is trash scattered about, the students immediately throw the scattered garbage in its place, and when they see branches or tree trunks that fall in the middle of the road or there are objects that can be dangerous, with the awareness of these students pick them up and throw them away so that they are not harmful to the others. In addition, students' concern for the school and dormitory environment is their willingness to do gardening and decorate the classroom.

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