

Local Wisdom-Based School Culture Model Design in Realizing Character Education

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ABSTRACT

The local wisdom referred to in this study is the values of Islamic law which are a form of education reform in Aceh. It is a perfect integration in realizing character education that is inherent in students. The purpose of this research is focused on efforts to produce a picture of the potential and implementation of local wisdom values that will be integrated into the learning process. The results of this study are: 1) identification of school culture based on local wisdom values; 2) implementation of school culture based on local wisdom values; and 3) a school culture recommendation model based on local wisdom values in realizing character education. This research is a qualitative research with a naturalistic phenomenological approach, with a case study research design. The subjects in this study were school principals, teachers, students and parents, while the object of research was school culture based on local wisdom values at Sukma Bangsa Private High School Lhokseumawe. Data collection techniques using interviews, observation and documentation. Data analysis was carried out through individual case and cross case analysis. The data analysis technique used is data reduction, data presentation, and drawing conclusions. The importance of this research is because schools need a school culture model based on local wisdom values in realizing character education. Character education is the embodiment of Indonesian students as lifelong students who have global competence and behave in accordance with Islamic sharia values. The findings of this study have produced a recommendation model for a school culture model based on local wisdom values in realizing a character education profile. The integration of Aceh's national values and local wisdom has been able to develop the character of students who always think and are open to pluralism and difference, and actively contribute to improving the quality of human life as part of the citizens of Indonesia and the world.

Keywords: School Culture 1, Local Wisdom 2, Character education 3

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1. INTRODUCTION

Local wisdom in education is Islamic law which is a form of education reform in Aceh. It is a good blend in realizing character education that integrates with students. The purpose of this research is focused on efforts to generate potential and implementation of local wisdom values that will be integrated into the learning process. The results of this study are: 1) identification of school culture based on local wisdom values; 2) implementation of school culture based on local wisdom values; and 3) a school culture recommendation model based on local wisdom values in realizing character education

The direction of implementing Islamic education runs on a philosophical, sociological, cultural, and psychological basis with the spirit of Islamic law. Aceh's education administration policy is carried out in accordance with Aceh Qanun Number 11 of 2014, Aceh Qanun Number 9 of 2015 and Aceh Qanun Number 8 of 2014 concerning Principles of Islamic Sharia. The Qanun has mandated that: a) the implementation of education in Aceh must be based on Islamic education by accommodating the culture and customs of Aceh; b) carry out facilitation of increasing the competence of educators and education staff; and c) The Government of Aceh is obliged to guarantee the implementation of quality, equitable, just and Islamic and integrated education to achieve the goals of National education.

The educational policies above have described educational philosophies and goals that have a major influence on the education system. It also articulates the National view of schools and their relationship to education. For this reason, an education policy is needed which is the main axis in facing global challenges with reference to Total Quality Management (TQM).

However, the facts on the ground show that there is still a discrepancy between expectations and reality, so that the implementation of integrated education in Lhokseumawe City has not been implemented perfectly. This is caused by various factors, namely: 1) the lack of socialization, communication, and coordination between various education stakeholders regarding the Qanun on the implementation of education; 2) elaboration of the school's vision and mission in creating character education; and 3) the principle of implementing school culture based on national values and local wisdom in realizing character education.

Based on this description, the knowledge and abilities of the school are needed in implementing an integrated education system based on national values and local wisdom which is reflected as school culture in order to create character education. The importance of this research is because schools need a school culture model based on local wisdom values in realizing character education. How is the school culture recommendation model based on local wisdom values in realizing character education.

The type of research used is descriptive qualitative research. Qualitative descriptive research is a research model with inductive thinking techniques, making humans (researchers) the main research instrument and carried out by collecting qualitative data. There are many kinds of policy research that will be used as objects, formulation, implementation, and evaluation of policies. The place where this research was carried out was Sukma Bangsa Private High School Lhokseumawe. The design in this study uses case studies, because cases that occur between different places and research settings and are studied based on cases that occur, both in groups and individually. To obtain data holistically and integratively, the procedure for collecting data in this study uses three techniques offered by Bogdan and Biklen (1998), namely: 1) in-depth interviews; 2) participant observation; and documentation studies. All research findings from data sources at the two research locations were compared and integrated in a cross-case analysis to construct a conceptual framework that was developed in the abstraction of findings in the field. The data analysis technique used is an interactive model from Miles and Huberman (1994), namely: data reduction, data presentation, and drawing conclusions. Checking the validity of the data in this study used a triangulation

technique. The data analysis technique used is an interactive model from Miles and Huberman (1994), namely: data reduction, data presentation, and drawing conclusions. Checking the validity of the data in this study used a triangulation technique. Triangulation is a data validity checking technique that utilizes something other than the data for checking purposes or as a data comparison. This technique is carried out by looking for other sources related to the focus of this research. In order to determine the validity of the data, inspection techniques are needed. According to Lincoln and Guba (1985) the implementation of inspection techniques is based on four criteria, namely: credibility, transferability, dependability and confirmability. This technique is carried out by looking for other sources related to the focus of this research. In order to determine the validity of the data, inspection techniques are needed. According to Lincoln and Guba (1985) the implementation of inspection techniques is based on four criteria, namely: credibility, transferability, dependability and confirmability. This technique is carried out by looking for other sources related to the focus of this research. In order to determine the validity of the data, inspection techniques are needed. According to Lincoln and Guba (1985) the implementation of inspection techniques is based on four criteria, namely: credibility, transferability, dependability and confirmability.

2. Results and Discussion

Organizational culture includes schools, describes, and broadly develops the attitudes and behavior of individuals and groups in organizations. Colquitt, LePine, and Wesson (2009:546). said that organizational culture is shared social knowledge within an organization regarding rules, norms, and values that shape employee attitudes and behavior. According to Harrison and Stokes (1992:1) organizational culture is a pattern of beliefs, values, rituals, myths of members of an organization, which influence the attitudes and behavior of all individuals and groups within an organization.

According to Wirawan (2007:7) organizational culture influences the attitudes and behavior of members of the organization which then determines the performance of members and the organization. An organization will be able to operate efficiently if there are shared values among its employees. Organizational culture not only unites, but also facilitates the commitment of organizational members to the organization and work group. A conducive organizational culture develops a sense of belonging and high commitment to the organization and work group (Robbins and Judge, 2009:36).

A more detailed explanation of organizational culture is given by Alvesson (2002: 3) who argues that discussions related to organizational culture are difficult to separate from discussions about the importance of symbols and symbolism for humans, as well as events, ideas, and experiences experienced and shaped by groups in which a

person activity. The organization forms members of the organization so that they adapt to the culture that develops within the organization in accordance with the values and norms that apply in the organization.

The same opinion was also expressed by Rivai and Murni (2010: 209) that basically school culture is the same as culture in other organizations, but schools have a focus on providing quality learning for their students, which is what distinguishes schools from other organizations. School culture can be reflected in the values it adheres to, the attitudes it has, the habits displayed by all school personnel who form a special unit and the school system.

Every school organization has its own unique culture that is embedded in habits and traditions. Therefore, with the school culture, the history and experience of the school can be understood (Wagner, 2006:41-44). The pattern of behavior of a school that distinguishes it from other schools. The concept of culture will help us understand the various patterns, what they do, how they become like that and how they affect performance. As Deal and Peterson's statement (1999: 3) states that school culture is related to norms, values, beliefs, traditions, ceremonies that are built on the results of the cooperation of a group of people.

Furthermore, Masaong and Tilomi (2011: 179) explain that "school culture is defined as a system of meaning shared by school members that distinguishes it from other schools". According to Stolp and Smith (1995: 13) "school culture is a pattern of basic assumptions resulting from inventions or discoveries by a particular group when it learns to solve problems that work well and are considered valid and eventually taught to new residents in ways that are considered correctly in seeing, thinking, and feeling these problems. In addition to values, beliefs and traditions, school culture also has norms and myths that are historically passed down and understood by members of the school community. More Peterson (2002:10-15) says that "School culture is a collection of norms, values and beliefs, rituals and ceremonies, symbols and stories that adorn the personality of the school.

In school organizations, there are three different models of school culture, but sometimes they often overlap. Mirza (2003:253-271) "divides the school culture model into three types, namely: 1) bureaucratic school culture; 2) toxic school culture; and 3) collegial school culture". The explanation of the three models of school culture is as follows.

(1) Bureaucratic school culture

This bureaucratic school culture model, among others, is shown by the existence of a culture that emphasizes instructions from superiors. School policies follow directions from superiors, and therefore more teachers follow those directions. Education is also less able to interact with students' parents and the community,

because all must follow the rules and regulations from superiors.

(2) Toxic school culture

In this toxic school culture model, students are seen as a problem rather than as a party to be served. The forms of teacher violence against students that we often hear about lately are the result of a school culture like this. Similar to a bureaucratic school culture, this toxic school culture rarely even provides opportunities for educators to provide input on efforts to solve problems that occur in schools.

3) Collegial school culture

In contrast to the two school cultures that have been described previously, in this school culture model the school greatly appreciates and recognizes the role and support of all parties. Honesty and communication between school members can take place effectively.

The school principal as a leader has great potential to strengthen and implement school culture with five main mechanisms, namely: 1) attention; 2) how to deal with crises; 3) role models; 4) award allocation and completion criteria; and 5) termination of teacher and staff relations (Masaong and Tilomi, 2011:180). School culture is something that is very complex and is an important concept in education. In relation to school improvement, school culture is something that is often overlooked. This also shows that school culture greatly determines how the teaching and learning process in a school. Culture in essence will provide support and identity to the school and will form a framework for learning activities. School culture for school members is very important. because a positive school culture will increase their achievement and motivation. Likewise, their teachers and staff will feel motivated to carry out their assignments and self-development.

Based on the description of school culture, the authors provide a general description of the formation of school culture can be done prescriptively, namely through obedience, adherence to and arrangement of a commanding tradition. Next is the programmatic formation of culture. This pattern starts from within a person who is firmly held and actualized into reality through attitudes and behavior. Some start with a disciplined habit, which is something that is done repeatedly every day. Even though it was initially carried out by force, if it is carried out in a disciplined manner, it will become a culture that is applied at the school.

4. Conclusion

Activities to internalize local wisdom values in school culture are carried out through: (1) Creating a positive educational environment. The educational environment is one of the conditions for whether or not the educational process is carried out. The educational environment will give a lot of psychological and sociological impressions to people who are in the educational environment; (2) Fostering a peaceful class, a peaceful class prioritizing

non-violent communication and interaction and fostering basic skills in the field of problem solving. The teacher plays a central role in creating a classroom atmosphere that reflects cooperation, communication, emotional expression, appreciation of differences, and conflict resolution; (3) Fostering peaceful schools, peaceful schools reflect care, honesty, cooperation, and appreciation of differences;

In addition, anti-bullying is carried out through a peaceful class and school approach so as to make the class and school a safe and comfortable place for all school members; (5) Mediation, the school trains a number of students on the principles and basic skills of mediation, by asking for help from a trained mediator. Furthermore, students are trained to become mediators to mediate the conflicts of their friends through a peer mediation program. With peer mediation, teachers can concentrate on their main tasks, while students can be responsible for solving their own problems; (6) Process curriculum in the field of conflict resolution, schools develop a peaceful school curriculum in the following ways: integrating the values of peace and conflict resolution, such as problem solving, cooperation, and tolerance, into curriculum elements (objectives, materials, learning strategies, and academic assessment); and (7) The role of the family and community who actively participate in ensuring students adhere to the values of peace and conflict resolution that have been obtained from the Sukma Bangsa School (SSB).

The values of Aceh's local wisdom that have become the culture of the Sukma Bangsa Private High School school are: (1) Honesty, which is an attitude that reflects one word and one deed, or one's words are the same as one's actions. An honest individual is an individual who can be trusted from what he says to what he does. n a reflection of the values that are upheld by all members of the Sukma Bangsa Private High School in everyday life at school. Sukma Bangsa School (SSB) has a symbol that defines quality in all school activities. The Sukma Bangsa School symbol (SSB) is a reflection of the strong image of the school; (2) Love peace, teachers at Sukma Bangsa Private High School have an important role in fostering a culture of peace in schools.

The findings of this study have produced a recommendation model for a value-based school culture model that contains local wisdom in realizing character education. The integration of Aceh's local wisdom values has been able to develop the character of students who always think and are open to pluralism and development, and actively contribute to improving the quality of human life as part of the citizens of Indonesia and the world.

It is hoped that high schools in building a school culture based on local wisdom, namely Islamic law, will balance knowledge and noble character for all school members. Schools must continue to

try to maintain and maintain the school culture that has been built with the hope of becoming a school's advantage among other advantages.

AUTHORS' CONTRIBUTIONS

Siraj and Sayni Nasrah carried out research conducted at the Sukma Bangsa School with the title design of a school culture model based on local wisdom values in realizing character education. As for siraj, he has a dutyResponsible for conducting research, coordinating and carrying out field data collection. Responsible for the implementation of monitoring and evaluation, as well as reporting research results.As for Sayni NasrahPerform data collection and analyze data. Write articles for publication.

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