

Freedom with Responsibility: Building Student's Integrity Through a Democratic School Culture

Septi Nur Damayanti
Graduate School,
Universitas Negeri Yogyakarta
 Yogyakarta, Indonesia
 septinur.2018@student.uny.ac.id

Mukminan
Graduate School,
Universitas Negeri Yogyakarta
 Yogyakarta, Indonesia
 mukminan@uny.ac.id

Abstract—Academic dishonesty has become an unresolved issue in the education world. Dishonesty is related to the character of integrity. This paper aims to determine the importance of the character of integrity for students, efforts to foster the character of integrity and develop a democratic school culture to create freedom of responsibility among students. Positive ways that can be done to foster student self-integrity with diligence, honesty, and confidence when taking exams or other academic tests. Honesty is a basic value that must exist in the school environment. Honesty for oneself and honesty for others. A positive school culture that fosters democratic attitudes will promote dialogue and peaceful and non-violent ways in school and community life. A free education that is responsible is not just for bearing the consequences but is responsible for making free decisions based on a hierarchy of values, norms, and conscience.

Keywords: *integrity, freedom with responsibility, democratic culture school*

I. INTRODUCTION

Cheating habits, academic dishonesty, unauthorized collaboration is still widely practiced by students in Indonesian schools. This reality also often occurs in the implementation of the National Examination. Aspects of Honesty, responsibility, independence, and more importantly the integrity of students as the next generation of the nation need to get attention especially in their activities at school.

The existence of some students who cheat in the class encourages other students to cheat. People who originally didn't mean to cheat, but saw their friends cheat they could be influenced to do the same thing. When someone sees a friend cheating then he learns how to cheat and in turn the tendency to cheat also increases. The results of research in the junior high school in the Surakarta region showed that during the tests there were still more students who behaved honestly (70.59%) than those who were dishonest (20.86%) [1]. This means that there are still students who have dishonest character. The character can be interpreted as a basic value that can build a person's personality, formed both due to the influence of heredity and environmental influences, which distinguishes it from others and is manifested in attitudes and behavior in everyday life [25].

Character education is important for education in Indonesia. Character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of the formation of character or noble character of students in full, integrated, and balanced according to the competency standards of graduates. It is expected that character education can be able to independently increase and use their knowledge, study and internalize and personalize the values of character and noble character so that it is manifested in daily behavior. Character

education at the institutional level leads to the formation of school culture, the values that underlie behavior, traditions, daily habits, symbols that are paraded by the school community, and the community around the school. School culture is a characteristic, character or personality, and the image of the school in the wider community [23].

II. BUILDING STUDENT INTEGRITY

A. Government's Efforts through the National Exam Integrity Index (IIUN)

Measurement of the National Exam Integrity Index (IIUN) comes from the government's desire to measure the level of cheating on the implementation of the UN which from year to year always appears. The fraud can be committed by students, teachers, schools, or other parties. The Ministry of Education and Culture then prepares other evaluation tools integrated into the assessment of UN results to measure the likelihood of fraud. IIUN is the percentage of students' answers that do not show cheating patterns. The measured fraud was a combination of the percentage of students' cheating cheats (inter-individual cheating) and the percentage of uniformity of the UN answer pattern (systemic/organized fraud) in a school [27].

Corrections occurred in schools that held paper and pencil-based national examinations (UNKP) in 2018 with a low national examination integrity index (IIUN) which later turned into UNBK-administering schools in 2019. Schools with low IIUNs were corrected in value up to 12.20 points. However, UNKP schools with high IIUN increased by 0.31 points [2]. The Ministry of Education and Culture noted that during the implementation of the SMP / equivalent UN in 2019 there were 86 reports of complaints from the public regarding fraud. Sanctions are given according to the weight of the error committed. Sanctions were also given to supervisors, projectors, and school principals who administered national examinations which were found cheating practices. The Ministry of Education and Culture for the first time provides zero values for students who are proven to have committed violations [2].

Every student wants a good learning achievement. The desire to excel if not equipped with maximum effort will use all means both positive and negative. The positive way can be through studying diligently and honestly and confidently while taking exams or other academic tests. While the negative way is cheating. Research conducted at the state high school in the Takengon city area states that the factors that influence cheating behavior are lazy learning, fear of failure, intelligence problems, and parents' demands for good grades or ranking [3]. Education has a big responsibility in giving birth to Indonesian citizens who have a strong

character as capital in building high and superior civilizations. A strong national character is a product of education. When the majority of the community's character is strong, positive, tough high civilization can be built well and successfully. Conversely, if the majority of the community's characters are negative, negative and weak characters will result in a weakened civilization [31].

Integrity school is a school that has integrity values, which promotes honesty, originality at work, enforces discipline, has the responsibility, implements a culture of shame, and has a sportsmanlike attitude. Integrity values are very important to be implemented in schools so that there is trust among the people within them. The establishment of trust can accelerate the achievement of goals. It can be imagined that if the values of integrity are not shared by people who are in school, cooperation will be more difficult because there is no trust between them. When everyone in a school institution has solid personal solidity, a climate and culture of mutual trust will be created between them. This condition becomes a strong foundation to drive performance. So that it will be easier to carry out transformations and changes towards the realization of schools with integrity. Starting from a school with integrity, a quality young Indonesian generation will be realized.

B. Student Integrity in Indonesia

Integrity character values are values that underlie behavior based on efforts to make themselves people who can always be trusted in words, actions, and work, have commitment and loyalty to human values and morals (moral integrity) [4]. The character of integrity includes an attitude of responsibility as a citizen, actively involved in social life, through consistency of actions and words based on truth. Sub-values of integrity include honesty, love for truth, loyalty, moral commitment, anti-corruption, justice, responsibility, example, and respect for the dignity of individuals (especially persons with disabilities).

The concept of integrity in the Executive Brain Assessment is classified into 3 (three) dimensions, namely honesty, consistency, and courage. Honesty is a dimension of integrity potential that shows aspects of the integrity component of truth awareness in an attitude of honesty, which consists of empathy aspects, it is not easy to accuse others of guilty (lack of blame) and humility. Consistency is a dimension of integrity potential that shows a component of integrity inconsistency in actions, which consists of aspects of emotional mastery, accountability, and focus overall [5]. As a manifestation of the national education development mission, namely to increase the readiness of input and the quality of the education process to optimize the formation of moral personality (explanation of Law 20/2003) the Indonesian Ministry of Religion researched by surveying the integrity of students in Indonesia in 2018. The survey was conducted in 34 provinces throughout Indonesia it aims to find out the level of integrity of students at the level of secondary education nationally and at the provincial level. The population integrity survey of students in all high school students (SMA) and Madrasah Aliyah (MA) grade 11 throughout Indonesia in 2018.

From the survey, it was found that the value of the Student Integrity Index (IIPD) at the Secondary Education Level in 2018 was 70.21 with the 'high' category. Student

Integrity Index (IIPD) is measured based on several dimensions, such as the honesty index (76.32), the responsibility index (62.71), the tolerance index (71.68), and the homeland love index (70.13). The honesty index ranks first and the responsibility index ranks last [6]. Out of 34 provinces, 20 provinces have IIPD above the national level and 14 provinces below the national level. Although all provinces have IIPD in the category of "high", two provinces, namely the Special Region of Yogyakarta and Riau rank first with each index of 71.6, and North Maluku province ranks last with an index of 66.6. For the Student Integrity Index based on dimensions by province, the honesty index ranks first in Riau province at 79.9 (very high category) and ranks last in North Maluku province at 64 (high). While the liability index ranks first in Jambi province at 65.6 (high) and ranks last in Papua province at 59.9 (high). Then the tolerance index ranks first in the province of Bali at 73.4 (high) and ranks last in Gorontalo province at 69.6 (high). While the homeland love index ranks first in the province D.I. Yogyakarta is 70.7 (high) and ranks last in the province of West Papua at 69.6 (high) [6].

From the results of the survey, there are two things related to the index of responsibility that still need to be improved, namely learning initiatives such as doing homework assignments without being asked and the ability to handle problems yourself well such as visiting friends' homes to study together if there is homework that is not workable. While for the honesty index of students, even though it is already classified as a high category, but it still needs to be improved again related to the existence of cheating behavior during exams among students. For the Index of tolerance needs to be improved related to acceptance to different principals, acceptance to friends who use religious symbols in schools, and acceptance of teachers of different religions. However, there are some notes from the tolerance index of students that need to be raised here are the statements responded by respondents whose educational institutions are homogeneous such as Madrasah Aliyah in terms of students and teachers, certainly related to their experiences in schools in interacting with students, teachers, and principals of different religions. This condition will more or less affect the response or response to statements of the tolerance dimension.

While the homeland love index that is directed towards citizenship needs to be improved such as singing the national anthem and visiting historic museums. Another thing about the homeland love index is related to the behavior of interfering with students who are at odds. Increasing students to have the obligation to fight for the defense of the state based on Pancasila and the 1945 Constitution also needs to be done.

C. Academic Dishonesty

Academic dishonesty can be defined as any fraud in academic activities which can include plagiarism, fraud, falsification of documents, and giving (or receiving) assistance for assignments and examinations. Academic dishonesty has been practiced at almost every level of education from elementary school to higher education and graduate school.

Student academic mistakes do not include the definition of cheating. Cheating is associated with individual perceptions about ethics and individual values. A student can take part in academic dishonesty for various reasons; pressure to get maximum results, peer pressure, unrealistic expectations, or lack of preparedness in facing exams also leads to student cheating. Another area that leads to academic dishonesty is a strong emphasis on achieving high-grade average grades which will lead to the best transcripts and the possibility of college scholarships that can produce assistant positions at the postgraduate level [7].

The school environment can affect honesty, responsibility, and love for students' homeland because, in addition to receiving religious learning concerning these aspects, there are also many symbols of honesty, love for the motherland, and responsibility [8]. For example, keep clean, be honest in your attitude and actions, respect your teacher and friends, respect the time available. Academic integrity is a learned skill that can be taught by school members. We must instill ethics in everything we do. Ethics are principles that determine the boundary between right and wrong [9]. Students will be faced with many ethical decisions throughout their academic careers, as employees, and this type of decision will continue throughout their lives. Important things to help reduce academic dishonesty, cheating, and internet plagiarism can be recommended as follows:

1. Create a written academic integrity policy as part of the school syllabus with a student handbook link. Write detailed steps on how the school deals with academic issues of dishonesty. The academic dishonesty policy must be written explicitly and students must know how each teacher will deal with this problem.
2. Review the academic integrity policy during the student orientation period. Students write their philosophical paragraphs on the issue of academic dishonesty, especially cheating and internet plagiarism.
3. Use plagiarism detection software, such as SafeAssign, Turnitin, PlagiarismDetect, and so on.
4. Require students to cite sources for digital and oral presentations as they do for written research projects.
5. Write sanctions given by the school if the student is proven to have committed academic dishonesty. Socialize it to all students so students understand it.

The value of honesty is the most basic in the school environment, both honesty in oneself and honesty to others. The value of honesty is not limited to the truth in doing the job or task but includes the best way to form an objective person. Without honesty, trust cannot be obtained. Therefore, an honest culture in every situation wherever we are must always be maintained. Honest in providing judgment, honest in managing finances, honest in the use of time and consistent in the duties and responsibilities is a strong person in creating a good school culture and climate [26].

III. DEMOCRATIC SCHOOL CULTURE

A. *The Need of a Democratic School Culture*

Schools as social institutions will create cultures that prevail in schools better known as school culture. The formation, development, and maintenance of school cultural values are very important [10]. School culture influences not

only the activities of school residents but also their motivation and enthusiasm. In the concept of school, school culture is often referred to as a school atmosphere which is interpreted as how the school community thinks and acts.

John Saphier and Mattiuw King suggested the special characteristics of school culture in the following: 1) Collegiality; 2) Experimentation; 3) High expectation; 4) Trust and confidence; 5) Tangible support; 6) Reaching out to the knowledge bases; 7) Appreciation and recognition; 8) Caring, celebration and humor; 9) Involvement in decision making; 10) Protection of what's important; 11) Traditions; 12) Honest, open communication [11]. Schools need a democratic school culture followed by strong leadership and shared commitment.

The democratic culture encourages students to experience and learn continuously the essence of the reality of academic freedom with social control. Social control is realized through mutual respect and respect among the school community. Student freedom becomes attached to freedom which includes responsibility [12]. With democracy having different aspirations in mind, democratic educators examine and make recommendations for educational policies and practices. For a long time, critical voices have been raised against democratic education and its contemporary dangers. This theoretical review provides a detailed examination of how the meaning of democratic education is currently formed in the literature, considering a normative approach [13].

There are five prerequisites for the development of democratic attitudes, namely: 1) the elaboration of understanding of democracy and diversity, which includes reflection on the values adopted, positioning (personal placement), and personal diversity and sensitivity to issues of social justice; 2) a person's capacity to participate democratically in an enlightened manner, which includes a feeling that the person concerned has self-efficacy, both internally and externally; 3) establish active relationships, which include connections and commitments; 4) willingness to carry out transformation; 5) willingness to engage in dialogue, which includes empathy and dialogical ability [28].

School culture is owned by each school. Each school can develop its uniqueness and characteristics through school culture. Therefore there are variations in culture in several schools. Culture development in each school can be adjusted to aspects that are considered important by each school, such as vision-mission, conditions, and potential of the school [14]. Some schools put more emphasis on school culture that focuses on encouraging academic achievement. However, several other schools focus more on non-academic aspects. This is very possible, considering the students who get educational services have multiple intelligences (multiple intelligences) vary.

One of the uniqueness and excellence of a school is having a strong school culture that still exists. Democratic school culture is important to apply because as a means of directly involving students in expressing aspirations, taking responsibility for decisions taken, and committing to comply. Activities that reflect the character of democracy have been carried out, such as the election of class leaders and class administrators, the distribution of class picket teams [15]. Learning activities also instill a lot of democratic culture

such as informing study groups, in-class discussion activities. In deciding activities related to students, school principals, teachers, together with parents, students always have discussions to produce democratic decisions for all.

The concept of democratic education is related to how education is prepared, designed, and developed to enable the realization of democratic features or values. This is generally in the sense of packaging the education system with all components, namely curriculum, educational materials, infrastructure, student environment, educational processes, teachers, and other education personnel. It can also be special, namely packaging certain components of the education system. For example how the curriculum, subject matter or teaching and learning process is designed so that it reflects and enables the formation of democratic values [16].

An important characteristic of democratic school culture is participation. Participation is the willingness to take part in every school activity, especially from school residents. Participation from students can be academic, social, political, and cultural. Academic is student participation in learning such as actively asking questions, expressing responses or views, and carrying out the tasks of the educator. Being social is participation in community activities both at school and outside of school, such as raising funds for natural disasters, becoming volunteers who help those who are victims of natural disasters. Student political participation is active in student council activities and cultural participation is active in cultural arts activities [24].

In developing a democratic system in Indonesia, it is necessary to pay attention to the seven points which are the principles in democratic procedures and reflect the desired democratic outlook and way of life. The seven points include: 1) prioritizing the interests of the community; 2) do not force the will on others; 3) prioritizing deliberation in making decisions for the common good; 4) deliberation to reach consensus is covered by a family spirit; 5) have good intentions and a sense of responsibility in accepting and implementing the results of deliberations; 6) deliberations conducted with common sense and in accordance with a noble conscience; 7) decisions taken must be morally accountable to God Almighty, upholding the dignity of human beings and the values of truth and justice [17].

School culture developed in students is used as a guide and is practiced in daily life. Three dimensions need to be studied including commitment, awareness, and competence. Commitment means always wanting to do something right. Commitment arises because there is self-interest because it is related to achieving personal desires. Commitment can also arise because of outside interests, for example, challenges, experiences of people or figures who are admired, or from inspirational films. Consciousness is a cultural dimension that a person has to understand, accept, and make choices in a concrete situation based on existing rules. Competence shows the ability to make decisions based on moral considerations that include the consequences of decisions, how many choices, and determine the best choice of alternatives available.

B. Freedom With Responsibility

First, it is necessary to define what is called freedom and responsibility. Freedom can be defined as the power or right to act, speak, think as desired without restraint. Responsibility is a state or fact of something. When people are responsible, they are entitled to accept the consequences of positive or negative results [18]. This paper focuses on students' responsibilities. Responsibility refers to self-determination and commitment that is determined by yourself.

Practical democratization in the learning process inside and outside the classroom that is running, students feel they get a form of democratic treatment in expressing opinions and ideas/ideas that they have. Educators in this case educators and assistant educators continue to strive to provide motivation and opportunities for students to be more critical and dare to appear in front of their friends or in front of the class. Educators always appreciate whatever models and ways students express their abilities in the classroom. Democracy and the next freedom that students get is freedom in preparing and finding sources of literature. Students are free to get literature sources, they can get from any book and anywhere they want without being bound by the time or place they have to look for. The school does not limit or refer to one of the books used as a source to learn. Thus students at home and assisted by their parents can find origins found on the internet, newspapers, and magazines that fit the theme [29].

Facts in the field show that there are still many teachers who are more oriented to the mastery and understanding of children towards the subject matter without considering the formation of the child's character as an effect of learning outcomes, so the subject matter is less even not at all towards the attitudes and personalities of children. Many teachers who evaluate a goal, do not evaluate a tool to achieve goals. The author's observations on Monday 6 July to Thursday 23 July 2015 at SMP Negeri 1 Pangkajene Sidrap, get signs of decreasing student social responsibility. For example students: cheating during school exams, less able to develop their potential through work, lack of growth in mutual assistance and tolerance between students and teachers, decreasing empathy; less sensitive to other students, more concerned with himself and his group; cheating and not being open in implementing learning [31].

School culture is related to one's values, reasoning, and behavior. The development of a democratic school culture that gives freedom of responsibility cannot only be condemned or forced through the process of indoctrination. Development of the character of responsible freedom requires an example or example, students must have a model that is emulated. The attitude that the students emulate must be accompanied by knowledge to provide meaning and personal experience for themselves. Good behavior that repeats becomes internalized so that habits are created.

Responsibility is man's awareness of his intentional or unintentional behavior or actions. Increasing a child's responsibility is done by giving assignments and giving the child confidence that the child can do it. In learning at school the project method as a way of providing learning experiences to children. Children are directly confronted with everyday problems that require children to carry out

various activities by the project they are facing. Based on these activities, children gain experience that will shape attitude as the ability they have. Every individual has responsibilities from an early age to adulthood. Every level of age has different responsibilities. Responsibilities for early childhood are simpler than those for adults. But the responsibility does not look at the age limit, every action that is done there must be something that must be accounted for. From these actions each person must be responsible to themselves, family, God, the State and society. Every action has different responsibilities, but each person is responsible for every action [30].

The initiative promotes teacher leadership as an inquiry-based development process led by teachers to generate shared knowledge about pedagogical innovation. This approach seeks to enhance human agency which seeks to develop a culture of shared responsibility for reform [19]. The teacher as the leader of change aims to empower students to be more active in the process of changing education especially freedom so that minorities can participate using their votes.

Maintaining academic freedom in educational institutions is a condition for the development and exercise of responsible and critical thinking [20]. Responsible free education. The responsibility is not just to bear the consequences but is responsible when making free decisions based on a hierarchy of values, norms, and conscience. Students who correctly interpret and use freedom responsibly will be released from the paradigm of being found out [21]. The paradigm of being found out will take decisions based on whether other people know what they are doing or not. If other people don't know, then anything can be done. Conversely, if there are other people around him, he will make another decision.

The education structure used to support schools that have freedom of responsibility includes: 1) the city education office which arranges appropriate facilities and equipment in each school; 2) regional staffing services to fulfill staffing affairs that are appropriate for each school; 3) countries must develop quality standards that are suitable not only for teachers, but also for administrative systems [22].

Conservative education views education as normative. Therefore, educational institutions must establish the criteria and basic norms of life that need to be understood, internalized, and implemented by students. Whereas in the concept of modern education, each student is a unique individual. Children are born with their potential. The essence of an educational task is to develop the potential that each student has and to support his potential through responsible freedom.

IV. CONCLUSIONS

The reality of academic dishonesty must be eliminated immediately. Academic dishonesty about the character of students. Integrate commitments, commitments, and responsibilities. The freedom of responsibility that exists in school culture is needed to support various kinds of requirements for students in realizing good intelligence. If the index of students' integrity is high, it means that they form a positive personality. Human resources needed from

the character of integrity. Very needed to get behind from other fields.

ACKNOWLEDGMENT

Thanks to Mr. Amika Wardana, Ph.D., who has been a reader of this article in the process of compilation. So that it can help the writer in completing the making of this article.

REFERENCES

- [1] S. Lestari and S. Ayanti, "Apakah Siswa SMP Berperilaku Jujur dalam Situasi Ulangan?," The 2nd University Research Coloquium 2015. Surakarta, pp 354-355.
- [2] Kemendikbud, *Capaian Ujian Nasional SMP/MTs 2019 Meningkatkan*. 2019. Available from: <https://www.kemdikbud.go.id/main/blog/2019/05/capaian-ujian-nasional-smpmts-2019-meningkat>.
- [3] M. Fitri, Dahliana, and S. Nurdin, "Faktor-faktor yang Mempengaruhi Perilaku Menyontek pada Siswa SMA Negeri dalam Wilayah kota Takengon," *Jurnal Ilmiah Mahasiswa Bimbingan dan Konseling*. Aceh, Vol.2 No.1, pp 24 and 26, April 2017.
- [4] Tim PPK, *Konsep dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Sekolah Menengah Pertama*, Jakarta: Kemendikbud, 2017, pp 9.
- [5] M. Zainuri, dkk, *Konsepsi Integritas*, Riau: Pemerintah Provinsi Riau, 2017, pp 5.
- [6] A. Prayogo (ed), *Kemenag RI Lakukan Riset Tingkat Integritas Pelajar Indonesia*. 2019. Available from: <https://wartakota.tribunnews.com/2019/08/08/kemenag-ri-lakukan-riset-tingkat-integritas-pelajar-indonesia>.
- [7] S. K. Hodges, "Academic Dishonesty in Higher Education: Perceptions and Opinions of Undergraduates," *Electronic Theses and Desertations*. Amerika Serikat, pp 24 and 30, 2017.
- [8] A. Abubakar, "Integritas Siswa di Papua Barat," *Jurna Educandum*. Makassar, Vol.4 No.1, pp 60, June 2018.
- [9] D. L. R. Jones, "Academic Dishonesty: Are More Students Cheating?," *Business Communication Quarterly*. Virginia, Vol.74 No.2, pp 147, June 2011.
- [10] M. Mustari, "Budaya Sekolah pada Sekolah Menengah Pertama di Indonesia," *Jurnal Kebijakan dan Pengembangan Pendidikan*. Malang, Vol.1 No.2, pp 185, July 2013.
- [11] Hardianto, "Conducting Quality Culture in Educational Institutions," *Jurnal Ilmiah Peuradeun*. Riau, Vol.7 No.2, pp 261-262, May 2019.
- [12] H. J. Lesilolo, Zamroni, and Suyata, "Kebebasan Siswa dalam Budaya Demokratis di Sekolah (Studi Multi Kasus di SMA Yogyakarta)," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*. Yogyakarta, Vol.3 No.1, pp 17, Juni 2015.
- [13] E. sant, "Democratic Education: Theoretical Review (2006-2017)," *Review of Educational Research*. Manchester, Vol.20 No.10, pp 3, 2019.
- [14] A. Efaningrum, "Kultur Sekolah," *Jurnal Pemikiran Sosiologi*. Yogyakarta, Vol.2 No.1, pp 27, 2013.
- [15] Supraptiningrum dan Agustini, "Membangun Karakter Siswa melalui Budaya Sekolah di Sekolah Dasar," *Jurnal Pendidikan Karakter*. Yogyakarta, Vol.5 No.2, pp 225, October 2015.
- [16] Mulyadi, "Membangun Sistem Pendidikan Demokratis," *Jurnal Psikologi dan Psikologi Islam*. Malang, Vol.1 No.1, pp 48, 2004.
- [17] S. Z. Arbi, *Pengantar kepada Filsafat Pendidikan*, Jakarta: Dikti Departemen Pendidikan dan Kebudayaan, 1988, pp 294.
- [18] K. M. Sheldon, T. Gordeeva, D. Leontiev, M. F. Lynch, E. Osin, E. Rasskazova, L. Dementiy, "Freedom and Responsibility go Together: Personality, Eksperimental, and Cultural Demonstrations," *Journal of Research in Personality*. Rusia, Vol.73 No.1, pp 64, 2018.
- [19] P. H. Woods and A. Robert, "Callaborative School Leadership in a Global Society: A Critical Perspective," *Journal Educational Management Administration and Leadership*. United Kingdom, Vol.20 No.10, pp 7, 2018.
- [20] B. Maxwell, D. I. Waddington, K. McDonough, "Academic Freedom in Primary and Secondary School Teaching," *Journal Theory and Research Education*. Sage Publication, pp 5, 2019.
- [21] E. K. E. Sartono, N. Moehadjir, Sumarno, "Pendidikan Nilai Kebangsaan Melalui Budaya Sekolah di SMA Taruna Nusantara dan SMA Kolese De Britto," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*. Yogyakarta, Vol.3 No.2, pp 146, 2015.
- [22] K. Sutjino, "Professional Responsibility of School Teachers in Public Education: An Analysis of German Educational Administration from

- a Japanese Perspective,” *Journal of the International Society for Teacher Education. Japan*, Vol.20 No.1, pp 39, 2016.
- [23] Sukadari, *Implementasi Pendidikan Karakter Melalui Budaya Sekolah*, Yogyakarta: Kanwa Publisher, 2018, pp 61.
- [24] Zamroni, *Pendidikan Demokrasi pada Masyarakat Multikultural*, Yogyakarta: Ombak, 2013, pp 39 and 42.
- [25] M. Samani and Hariyanto, *Konsep dan Model Pendidikan Karakter*, Bandung: PT Remaja Rosdakarya, 2013, pp 43.
- [26] Daryanto and H. Tarno, *Pengelolaan Budaya dan Iklim Sekolah*, Yogyakarta: Gava Media, 2015, pp 22.
- [27] F. Awaliyah, “National Examination Policy Change (Implementation of National Examination in 2015 Study),” *Jurnal Aspirasi. Jakarta*, Vol.6 No.2, pp 195, December 2015.
- [28] Suyato, “Belajar Demokrasi di Sekolah: Re-orientasi Pendidikan dan Pengembangan Kultur Sekolah yang Humanis,” *Jurnal Civics. Yogyakarta*, Vol.5 No. 1, pp 95, June 2016.
- [29] Suswanto, “Pendidikan Humanis Berbasis Kultur Sekolah Dasar,” *Jurnal Badan Penelitian dan Pengembangan Daerah. Kutai Kartanegara*, Vol.9 No.2, pp 53, 2015.
- [30] Gusmaniarti and W. Suweleh, “Analisis Perilaku Home Service Orang Tua terhadap Perkembangan Kemandirian dan Tanggungjawab Anak,” *Journal on Early Childhood*, Vol. 2 No.1, pp 31, 2019.
- [31] E. Surahman and Mukminan, “Peran Guru IPS sebagai Pendidik dan Pengajar dalam Meningkatkan Sikap Sosial dan Tanggung Jawab Sosial Siswa SMP,” *Jurnal Pendidikan IPS: Harmoni Sosial*, Vol. 4 No. 1, pp 2 and 4, 2017.