

The Model of Developing School Culture Based on Strengthening Religious Characters

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Abstract— *Education of character practices that promoted by the government have not revealed the success yet. Education of character practices at all levels of education still face the methodological problems. It caused by the process of submission and transfer of characters is not running effectively in school. The daily habituation program seen as an effective and efficient strategy to shape the character of students. Therefore, it is necessary to make an effective breakthrough by developing the school culture in character education. This study aims to provide an alternative model of school culture development based on strengthening the religious character of students. So far education of character has more emphasis on the curriculum, while education of character based on school culture is less developed as curriculum-based. This research was designed using a qualitative approach, with the respondent of Students of Sultan Agung Islamic High School 3 of Semarang. The product that will be developed in this research is a school culture model based on strengthening the religious character of students. The results of the study show that the cultivation of the religious character of students is more effective through school culture. Schools are very important institutions in the effort to shape the religious character of each student. For this reason, educational institutions must take an active role in improving the character of the nation through the development of school culture.*

Keywords: *School Development, School Culture, Religious Character, Students*

I. INTRODUCTION

Indonesian is currently experiencing the moral damage in almost all segments of life and all levels of society. There is a lot of evidence explaining the occurrence of moral damage in the community, even in the world of education. We often hear fights between students, cases of drug use involving students, and other cases that illustrate the still weak character of students, especially in high schools. Considering they are in the most vulnerable period in dealing with juvenile delinquency cases, the first paragraph after a heading is not indented. This condition then encouraged the Government to take the initiative to prioritize to redevelop the national character. Building national character requires is not a short time project, it must be done continuously. Through education of character which implemented in the educational institutions, the government hope that the crisis of the character of the nation's children can be overcome. Various education of character programs initiated by the government, including through the Character Education Strengthening program.

The development of national character that pursued with various programs, until now has not implemented optimally. It is reflected by the many acts of violence, pornographic acts and corruption that penetrate all sectors of people's lives. Indonesian people who are accustomed to being polite in behaving, carrying out consensus and working together, start to tend to turn into hegemony of groups that defeat each other and behave dishonestly. All of this confirms that there is uncertainty about the identity and character of the nation.

The key of comprehensive character education is about school culture. School culture becomes an ecosystem that describes the extent to which the dynamics of relationships between individuals within an educational institution is a healthy education ecosystem. Whether we realize it or not, every educational institution has a school culture that is formed naturally through daily interactions, relationships, communication and praxis that become habits and routines. A morale friendly school culture fosters the professional responsibility and moral integrity of each member.

The school culture-based on the education of character rarely gets attention. The one often discussed is about class-based education of character. The example of the discussion of the education of character are moral education, character education, understanding of integrated character education in the curriculum; how to create character teaching plans (RPP) and apply them; as well as an evaluation system that is suitable for assessing student character development.

The general understanding of communities of the praxis of education of character only in the context of the class. In fact, the learning process in the classroom, as well as how learners passion arises often happens because there are environmental factors that shape the culture and system in the organization and school governance. The quality of the character formation of students in schools does not solely depend on the quality of making Learning Implementation Plans (RPP) and other technical tools. Moreover, education of character is often dependent on the effectiveness of the quality of culture that surrounds an educational institution.

Culture is formed by the norms, school regulations, education regulations, and habituation that is formed in the school environment (Koesoema, 2018: 5). These four things present in an interaction between educational actors in harmony. Education of Character based on school culture will be difficult to achieve if there is no harmony from the four aspects. In this context, developing a school culture for the success of strengthening the character of students becomes

very urgent. Schools have a big role in the development of education of character because of the role of schools as a center of culture through the approach of school culture development (Busro, 2017: vi).

According to (Koesoema, 2018: 8) the discussion of school culture-based education of character is still very small. The government said that education of character based on the school culture practically integrated with extracurricular activities, such as Scouts or arts and cultural activities. School culture-based of education of character does not directly analyze and develop moral culture in the educational environment, yet rather busy struggling in the form of activities carried out together in the form of habituation. The worse, school culture-based of education of character is understood as an activity carried out outside of classroom teaching activities. It is not an integral part of the overall praxis dynamics and interaction between individuals in an educational institution that forms a moral culture in the educational environment.

The idea of school culture based of education of character came as a fundamental part of the development of character education has not much discussed, moreover it is explicitly applied in praxis. Various kinds of moral problems that arise in educational institutions show that our school culture has not yet facilitated the development of character education. Whereas if it is likened to, culture is an atmosphere where all the dynamics of education, both in the classroom and outside the classroom, occur. Departing from this fact, here is the need to discuss the development of school culture in relation to strengthening the religious character of students.

Strengthening education of character is a process of forming, transforming, and developing the potential of students all over Indonesia so that they are always good-minded, good-hearted, and well-behaved. It is in line with the philosophy of the Indonesian people who are guided by Pancasila. Strengthening the education of religious character is very relevant to the rapid development, where morale robustness is increasingly needed to survive in the midst of various social problems that are still undermining our society.

Education is the main hope to improve Indonesia's human quality. According to its fundamental role, education is a path to improving human quality that emphasizes the formation of essential qualities, such as faith, piety, personality, intelligence and so forth. Education has very strategic value in improving the quality of the nation. Therefore, an innovation reformulated to build the nation's character by launching different education of character programs. However, all those efforts are not optimizing when the issue of the religious character of students. Considering the religiosity attitude of students related to understanding and practicing the values of their religious teachings will affect their daily character, both in school, home and the community.

Various studies showed that there is a negative relationship between the level of religiosity and juvenile delinquency behavior that appears in early adolescence. It is shown that the high level of religiosity is associated with low juvenile delinquency behavior that appears. From the results of research conducted by Larson et al. By reviewing about 40 previous studies it was found that 75% stated that religiosity negatively correlated with juvenile delinquency behavior. That is, adolescents who have a high level of religiosity will

tend to do mild delinquent actions. Khusnul Khotimah (2017) in his research entitled "Education Management Model of Religious Character in SDIT Qurrota A'yun Ponorogo" stated that religion is the most basic thing used as a foundation in education. Because religion gives and directs human nature to fulfill inner needs, leads to happiness and shows truth.

This study is different from the previous research mentioned. This study will focus on the model of school culture development based on strengthening the religious character of students in Sultan Agung 3 Semarang Islamic High School, called Islamic School Culture. Furthermore, the implementation examined in the field and its supporting and inhibiting factors. The method used in this study is a qualitative research method through three data collection techniques, which are: interview, observation, and documentation.

Therefore, this article explains how the efforts made by Sultan Agung Islamic High School 3 of Semarang in developing school culture based on strengthening the religious character for students through activities known as the Islamic School Culture program. This program is the result of the development of a school culture model that combined with the cultivation of teachings and the habit of implementing the values of Islamic teachings, especially in the school environment.

II. METHOD

The research uses qualitative methods. The qualitative approach is directed at the observed background and individual as a whole (holistic) so that the problem settings to be examined are institutions and individuals. The study conducted at Sultan Agung Islamic High School 3 of Semarang. The object of this study is how the model of school culture development based on strengthening the religious character developed in schools that used as research locations and how its implementation is to instill the religious character of students. The subjects are principals, deputy principals in student affairs, and Islamic Religious Education teachers. The data collected by interview, documentation, and observation techniques. This research is carried out in a reasonable and scientific atmosphere in various concepts and theories that are developed based on the conditions and realities that exist in the field. To measure the validity of the data used data checking techniques commonly used in qualitative research. While data analysis is done in stages and interrelated between data reduction, data presentation, drawing conclusions and verification.

III. THEORETICAL BACKGROUND

A. School Culture

School is like fertile land where it plants seeds of good character values. This means that by building a good culture in school it will greatly help the course of the education process in accordance with the goals to be achieved by the school. Students who have ordinary talent and intelligence can grow to become character trainers, because they are in a good school culture environment, School culture is a set of norms, values, and traditions that have been built for a long time by all school people and leads to all activities of school personnel.

A good school culture will effectively produce the best performance to improve quality, and performance at school.

Schools as educational organizations have a culture and characteristics that are adopted and are believed to be the handle of action. In school culture there are three main components, namely value, attitude and evaluation. School culture is built on the patterns of work that citizens do every day. These daily lives shape the school culture that is embraced as a value that becomes a school tradition. Traditions carried out by school people repeatedly become rituals and later become a school culture that its members will maintain for generations and become pride.

The school culture is dynamic, because basically the school culture reflects the way of thinking of school people in carrying out renewal. School culture is the embodiment of the vision and mission of all school members in developing positive habits that shape the character of the school. Character formation is expected to be reflected in the school culture created. School culture is reflected in: ritual activities, interactions in daily activities, curriculum development, extra-curricular activities, decision-making processes, setting competitive targets, building the habit of cooperation, competing, and appreciating achievements that are continuously developed repeatedly.

The development of values in character education through the school culture includes all activities carried out by principals, teachers, administrative staff, and students. School culture is the atmosphere of school life where members of the school community interact. Interactions that occur include between students with each other, the principal with the teacher, the teacher with the teacher, the teacher with the students, administrative staff with students, teachers, and each other. These interactions are bound by various rules, norms, morals, and shared ethics that apply in a school. Leadership, exemplary, friendliness, tolerance, hard work, discipline, social care, environmental care, nationalism, responsibility, and belonging are some of the values developed in School culture.

Ideally, every school must be able to create its own school culture as self-identity, and also as a sense of pride in going to school. Activities not only focus on intracurricular, but also extracurricular activities that can develop the left and right brains in a balanced manner so as to give birth to creativity, talents and interests of students. In addition, in creating a strong school culture, we should be guided by the mission and vision of the school that not only educates the brain, but also shapes the character of students which refers to 4 general levels of intelligence, namely: intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ) and social intelligence.

The involvement of parents in supporting school activities, the example of the teacher (educating properly, understanding the talents, interests and learning needs of children, creating a conducive and pleasant learning environment and atmosphere and facilitating children's learning needs), and achievement of proud students are three things that will enrich the school culture which ultimately shapes the character of students as expected.

The existence of a school culture in a school is the lifeblood of all activities carried out by school people ranging

from teachers, employees, students and parents. School culture that is designed in a structured, systematic, and appropriate manner in accordance with the social conditions of the school, in turn can provide a positive contribution to improving the quality of school human resources in the direction of a school that has character.

The character building of students is a mutual agreement in facing global demands. The development of the character of students is expected to produce young people with character and noble character. The government is indeed actively talking about the importance of character building. However, without a good school culture it will be difficult to carry out character education for our students. If the school culture is already established, anyone who enters and joins the school will almost automatically follow the existing tradition.

Education in addition to developing the ability of students also functions and aims to shape the character or character of students. Students with character and noble character are expected to be able to build a dignified nation's civilization. The implementation of the national education is intended to educate the life of the Indonesian people. Character education is an effort to realize national education goals with a pattern of coaching, both done in families, schools and the community.

However, the character begins with an example, not some kind of material, therefore concentration must be with the educator. Character cannot be taught through oral and writing but by example. Not all teachers have a good example there are still many teachers who only come to give material. It clearly shows character fragility, one of which is caused by the lack of optimal character development in educational institutions in addition to environmental conditions that do not support. The right effort is through education, because education has an important and central role in developing human potential. Through education, transformation is expected to occur which can develop positive character, and change the character of the bad to be good.

B. Education of Character

The character is attached to each, which reflected in the behavior patterns in everyday life. A person's character influenced by environmental factors (nurture) and natural factors (nature). Character education is a necessity in the effort to face the various challenges of shifting character faced today. Character education aims to develop one's ability to give good and bad decisions, maintain what is right and realize that good in everyday life wholeheartedly. Because character education is a habit, the formation of a person's character requires communities of character. The role of school as a community of character in character education is very important. The school develops the process of character education through the process of learning, habituation, extracurricular activities, and working with families and communities in their development. Character education defined as a systematic effort to instill and simultaneously develop consistently and continuously character qualities based on religious values, culture, and state philosophy that are internalized by students at home, at school, , and in society in their daily lives so will shape character behavior.

Education of character is a system of cultivating character values to school citizens which includes components of

knowledge, awareness or willingness, and actions to implement these values, both towards God Almighty, self, fellow, environment, and nationality, so that it becomes a human being. In the education of character, in schools, all components (stakeholders) must be involved. It includes the components of education itself, namely curriculum content, learning process and assessment, relationship quality, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and work ethic of all citizens and the school environment.

Education of character teaches habits of thinking and habitual behavior that can help people live and work together as family, friends, neighbors, communities, and nations. From this definition, it can be developed that character education is education that develops the noble character (good character) of students by practicing and teaching moral values and civilized decision making in relationships with fellow human beings and their relationship with their God. Concerning school-based activities, character education is every school plan, designed with other community institutions, to form directly and systematically the behavior of young people by explicitly influencing widely accepted values of trust, which are carried out directly in applying these values.

From some of the definitions above, it is concluded that character education is a process of giving guidance to students to become fully human with a character in the dimensions of heart, mind, body, and taste and intention. Education of character can also be interpreted as value education, character education, moral education, character education, which aims to develop the ability of students to make good decisions, maintain what is right, and realize that good in everyday life with all their heart. Character education can also be interpreted as a system of cultivating character values to school citizens which includes a component of knowledge, awareness or willingness and actions to implement these values both towards the Almighty God, oneself, others, the environment, and nationality so that they become human beings.

Islamic education is education that shapes the character of students, not just teaching what is right and what is wrong, but more than that, that education of character instills habits (habituation) about what is good so that students become (cognitive) understand what is right and wrong, able to feel (effective) good value and used to do it (psychomotor). In other words, good character education must involve not only aspects of "good knowing" (moral knowing), but also "feeling well" or loving a good (moral feeling), and "good behavior" (moral action). Character education emphasizes habit or habits that are practiced continuously and practiced.

The development of students' character is an agreement in facing global demands. The development of students' character is expected to produce young people with character and noble character. Education of character values must also be grown through the habits of everyday life in school (habituation), through school culture; because school culture is the key to the success of character education itself. In order that the implementation of character education in schools can be successful, the main requirements must be met, including 1. Examples from teachers, employees, school leaders and stakeholders in schools; 2. Education of character carried out consistently and continuously; and 3. Planting the main

character values. As a manifestation of the commitment to building the nation's character, the Republic of Indonesia Law Number 20 the Year 2003 concerning the National Education System made. Article 3 in the Act explains the Functions and Objectives of National Education.

Education in addition to developing the ability of students also functions and aims to shape the character or character of students. Students with noble character and character are expected to be able to build a dignified national civilization. The implementation of national education is in the framework of educating the lives of the Indonesian people. Education of character is an effort to realize the goals of national education with a pattern of coaching, both done in the family, school and community environment. However, the character starts with an example, not a kind of material because of that; concentration must be on the educator. Because character cannot be taught through verbal and written alone, but by example. Not all teachers have good examples, and there are still many teachers who only come to give material. Clearly shows the fragility of character, one of which is due to the lack of optimal character development in educational institutions in addition to environmental conditions that do not support. The right effort is through education because education has an essential and central role in the development of human potential. Through education, it is expected that transformation will occur that can develop positive character, and change the character from the bad to right.

C. Religious Character

Religious character as one of the character values is an obedient attitude to carry out the teachings of a religion that is adhered to, tolerant of adherents of other religions, and live in harmony with adherents of other religions. The religious character is expected to become a standard of behavior based on religious provisions. Someone is said to be religious if in life he lives and practices every religion he adheres. In Islam, identical religious piety, which is carrying out all the commandments from Allah and away from all His prohibitions. Religion according to Islam is also interpreted to run the teachings of religion as a whole (kaffah).

Nur Cholis (2017) in her research entitled "Implementation of Character Education Based on Islamic Values Based on School Culture" concluded that the values of character education elaborated from the trilogy of Islamic doctrine, namely; al-Iman, al-Islam, and al-Ihsan. Meanwhile, the stages of school culture development characterized by the internalization of Muslim moral values, changes in positive views and attitudes, and the implementation of character behaviours at school, at home and in the daily interactions of students.

Religious culture is a way of thinking and acting from teachers, students and school equipment based on religious values. At the level of value, religious culture is: the spirit of sacrifice (jihad), the spirit of brotherhood (ukhuwah), the spirit of mutual help (ta'awun), and other noble traditions. Whereas at the level of behavior, religious culture in the form of prayers in congregational prayer, the national revolutionary national movement, fond of piety, constant learning, and other noble behaviors. Thus, the school's religious culture is the realization of the values of religious teachings as a tradition in behavior and organizational culture which is attended by all parties in the school. By making religion a tradition in school,

all school residents have practiced religious teachings. Cultivating religious values in schools can be done in several ways, including: through school leadership policies; the implementation of teaching and learning activities in the classroom; extracurricular activities outside the classroom, as well as the tradition and behavior of all parties in the school continuously and consistently.

IV. RESULT

Efforts to realize the vision of building a generation of *Khaira ummah* at Sultan Agung Islamic High School 3 of Semarang, used as the basis for developing a model of school culture development based on strengthening the religious character of students. The development of the school's cultural model is known as Islamic School Culture. The results of the development of school culture focused on the application of Islamic values in the entire school life in order to strengthen the character of students, especially religious character. Religion as one of the character values in the form of obedience to carry out the teachings of the religion adopted. The existence of a religious school culture will develop the character achieved by the school, such as caring for the environment, strengthening *sillaturrahmi*, respect, discipline, independence, responsibility and honesty.

Islamic School Culture as a civilizing movement conducted at Sultan Agung Islamic High School 3 of Semarang is an effort to realize the vision of building a generation of *khaira ummah* (the best generation) which is projected to build a more noble character, which is a character that is rooted in Islamic values.

Islamic School Culture needs to be developed in the life of Islamic-based schools. The development of school culture is carried out with social interaction without distinguishing ethnicity, religion, race, class, gender, social position, level of economic ability, and political flow. This social interaction without discrimination is needed considering the heterogeneity of the Indonesian people who come from various ethnicities, races, and religions.

If students have good religious character, then this will have a direct effect on their daily behavior and character. The first step in applying character education in schools is to create a suitable school climate or atmosphere that will help transform teachers and students, as well as school staff. All steps in the learning model of the values of religious character will contribute to the formation of the good character of students.

Given the need for school culture in school life, the school culture must be maintained and developed by treating Science and Technology as processes and products and as charities and paradigms moral. In the Islamic point of view, Islamic School Culture is a culture that places philosophical and ethical foundations, namely the Qur'an and hadith as a basis for the overall activities and teaching and learning process for students.

Education is civilization, Islamic School Culture is the cultivation of Islamic values in the whole life in school carried out by all school residents to achieve educational goals in schools. The implementation is in the form of activities with Islamic values as the basis of the overall academic and non-academic processes in schools that carried out jointly and severely. Islamic School Culture also means civilization

which can be explained as living habits with values that are believed to be true, because merely the nature of education is the cultivation or habituation of life with values believed to be true. Especially education in Islamic schools such as Sultan Agung Islamic High School 3 of Semarang which necessitates the application of Islamic values in their environment.

Sultan Agung Islamic High School 3 of Semarang as a school characterized by Islam is a school that has formulated goals (vision) abbreviated in the tagline "Bismillah Building a *Khaira Ummah* Generation." This vision requires seriousness in realizing it, so it needs to build a joint and continuous movement by all school residents. School as a place to study needs to instill Islamic values to students so that they can protect themselves from the negative cultural influences that now spread among the wider community. Under the Law on the national education system, the purpose of national education, namely to make students faithful, devoted, knowledgeable, and having good character, is an educational goal that is in line with the objectives of Islamic education. While the goal of implementing Islamic School Culture is so that every student has the awareness to apply Islamic teachings in the school and family environment .

At educational institutions of the Sultan Agung Waqf Board Foundation (YBWSA), Islamic School Culture values generally cover two things, namely (1) strengthening of science and technology (science and technology) and (2) strengthening Islamic spirit (*ruhiyah*). Both of these things are expected to create a climate in school to be full of Islamic values or the term Islamic Learning Society (ILS). The Islamic Learning Society is a school community that always upholds Islamic values, and makes Islam a life view of all citizens of the school, a source of inspiration, motivation, as well as a filter in scientific and cultural activities. Learning activities color the school atmosphere. The interaction between teachers and students, between teachers and teachers, between students and students, always reflects the interaction of learning.

The underlying philosophy is that humans are created by God not without intent. The presence of humans on earth has many mandates that are not just born, grow, multiply, and die, as befits the natural cycle. Humans created in the framework of God's sincerity, as in the Qur'an which means: "So do you think that we created you playfully and that you will not return to Us?" (Surah 23: 115). This is revealed by God by placing humans as *Khalifah* (QS.2: 30) and created in perfect form (QS, At-Tin: 4) in groups and tribes as mentioned in the QS Al Hujarat: 13. The best society (*Khaira ummah*) is a society whose members are chosen individuals, the righteous who are submissive, obey the command of God and keep away from what is prohibited It is such a society as ideals as the best community (*Khaira ummah*) as the vision of Sultan Islam's high school 3 Semarang berlandaskan in the Qur'an of the letter Ali Imran verse 110.

The above verse uses the word *ummah*. This word is used to refer to all groups grouped by something, like the same religion, at the same time or place. In the word of the *ummah* tuck the deep meaning. It contains dynamic motion, direction, time, clear path, and style and way of life. To get to one direction must be clear the way, move forward in style and a certain way and take the same time. In the context of sociology, the people are a set of human beings whose all

members are together in the same direction, shoulder to shoulder and move dynamically in the same leadership .

Khaira ummah is the best people, the most superior people. So in the context of education, considering the process is to prepare for future history, the task of education is to prepare the best generation for a good future too. The best generation is the winner of the competition, which will lead the world. Education task means the process of continuing to produce the best generation, to prepare the best generation, to prepare the generation of khaira ummah.

The Implementation of the Culture of the Islamic School (BUSI-Budaya Sekolah Islam) at Sultan Agung Islamic High School 3 of Semarang has succeeded in enhancing the religious character of learners in the form of an increase in understanding and practice of Islamic teaching in their life. Every day students are familiarized through the existing school culture to always practice the teachings of Islam in their daily lives, such as prayer in the congregation, the Qur'anic tadarus, Islamic dresses, clean and healthy culture, discipline culture and charity. For that, all parties in the school environment need to be involved in supporting the implementation of Culture of the Islamic School (BUSI). The factors that support the success of the implementation of this school's cultural development is the commitment of all schools to realize the vision of the school, i.e. to "build a generation of khaira ummah." The obstacle factor is the absence of a complete guidebook in implementing Culture of the Islamic School.

V. CONCLUSION

A. The model of school culture development based on the strengthening of religious character at Sultan Agung Islamic High School 3 of Semarang done by developing its school culture into Culture of the Islamic School which aims to shape the behavior of learners under Islamic values through refraction on the culture of the school.

B. Implementation of culture of the Islamic School as a form of model of school culture development at Sultan Agung Islamic High School 3 of Semarang in embedding religious character, has succeeded in making students learn to apply the teachings of Islam in their daily lives, such as prayer in congregation, reading al-Quran, Islam dress, and maintaining cleanliness.

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