

## Strengthening Character Education through the Implementation of Madrasah's Culture: A Study at State Islamic Primary School 1 Bantul

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Submitted: 14-11-2019

Revised: 26-04-2020

Accepted: 13-05-2020

**ABSTRACT.** The study aims to discover the habits that are entrenched in State Islamic Primary School that can influence the formation of learner character values which focused on reading culture and healthy school culture. This study used a descriptive approach and data collection techniques used interviews, observation, and documentation. Besides, the questionnaire was also used to support the data. The subjects of the study were the school principal, board of teachers, staff, and students. The qualitative descriptive analysis used in the form of data reduction (data reduction), data presentation (data display), and conclusions (conclusion drawing/verification). The results of this study showed that State Islamic Primary School 1 Bantul has a madrasah's culture that is formed based on three main cultures, namely academic culture, social culture, and democratic culture. The culture produced the Madrasah Excellence Program. Through the program, it can build honor characters to students in the form of discipline, responsible, independent, care for the environment, and friendly as well as communicative.

**Keywords:** *Character Education, Madrasah Culture.*



<https://dx.doi.org/10.32678/tarbawi.v6i01.2207>

### How to Cite

Badriah, L., Pratiwi, E. S., & Yusuf, M. (2020). Strengthening Character Education Through The Implementation of Madrasah's Culture: A Study at State Islamic Primary School 1 Bantul. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(01), 37-48. doi:10.32678/tarbawi.v6i01.2207

## INTRODUCTION

Teaching and learning activities can be found easily in madrasah. However, not only teaching and learning activities can be found in madrasah, various kinds of activities that support students' self-development such as interactions among students, teachers with students, as well as interaction among board of teachers. Either during learning hours or outside of learning hours. Likewise, what happens in Islamic Primary School, activities or interactions that take place involve all components of education that are in it with the intention that Islamic Primary School can improve and develop the abilities, knowledge, personality, and morals of students. Based on National Education Regulation No. 23 of 2006 it can be seen that the purpose of basic education in Indonesia is to build a foundation of intelligence, knowledge, personality, noble character and skills in the personal learners. However, if the foundation in laying the foundations of education that influences character and personality that can shape the character of learners is not strong, then when students will be in a new environment will be easily influenced by negative things.

The formation of an institutional culture is determined by the behaviors of each stakeholder involved. While the behavior of each person is determined by the processes of the formation of their respective personalities (Waruwu, 2014). Therefore, Madrasah as a formal educational institution also has its share and responsibility in cultivating value in order to shape the noble character and personality of children. If the inculcation of behavior to students can be well directed and run continuously from time to time, it will certainly shape the personality of the students. Some Efforts made by madrasah can be said to be successful if the education environment is able to change or improve the behavior of students both from the cognitive, affective and psychomotor domains.

Through madrasah, students are prepared to become a person with good personality. State Islamic Primary School 1 Bantul is one of the best formal institutions in the Bantul district. The school has a strong school culture, and still exists (MIN 1 Bantul Team, 2015). Of course, there is no doubt that with a strong madrasah culture, the school wants to create a better community through quality and cultured education. Therefore, this study aims to describe the madrasah's culture in order to discover the character building of students and analyze the implementation of strengthening character education through madrasah's culture in State Islamic Primary School 1 Bantul. Thus, this study is expected to provide new insights and the importance of character formation through the application of the madrasah's culture which always synergizes among the madrasah components.

## METHOD

This research used a qualitative descriptive approach. This research will focus on the activities and daily lives in State Islamic Primary School 1 Bantul especially on its implementation that consists of beliefs, values, concepts, and attitudes that arise that give a role to students. Researchers will collect data by observing, studying, describing, analyzing, and interpreting the lives of school residents in daily life (Sukmadinata, 2012) based on their actual activities in terms of behavior, norms, values, and beliefs held by school residents.

The selection of research subject by using purposive sampling techniques (Sugiyono, 2012) of the existing population or become part of the madrasah. Retrieval of research informants with this technique is expected to obtain in-depth information or detailed data from the specified informants. The subjects in the research that will be used as informants are the school principal, board of teachers, staff. In this case the officers in question are madrasah management coordinators, School Health Unit administrators, security, to canteen employees and students.

This study used data collection techniques through in-depth interviews, observation, and documentation material. While the instruments of this qualitative research are in the form of guidelines, namely observation, interview, document recording forms (Arikunto, 2013). The validity test in this study used a credibility test. The credibility test was carried out by triangulation, while data analysis used data analysis techniques according to Miles and Huberman, namely components with data reduction analysis, data presentation, and conclusion drawing/verification.

## RESULT AND DISCUSSIONS

### Result

#### *Madrasah's Culture*

Madrasah's culture in State Islamic Primary School was formed based on the results of discussions between the board of teachers and the school committee that written in the form of madrasah's excellent programs such as (1) Small Planting, Adult Harvesting, (2) Adiwiyata Madrasah, (3) Disaster Alert Madrasah (4) Healthy Madrasah, and (5) Reading Culture.

### ***Small Planting, Adult Harvesting***

The activity of Small Planting, Adult Harvesting (further glossed by SPAH), is one of the efforts of environmental education for students. This is instilled in children from an early age because of the importance of survival. The SPAH program is also intended to develop learning patterns that refer to nature conservation. The SPAH program is implemented by developing school curriculum by incorporating elements of nature conservation in the subjects taught at school. The curriculum is packaged in such a way that makes it possible to carry out learning that is based on nature conservation efforts. In SPAH activities, students are provided with counseling/assistance related to SPAH, it taught directly by demonstrating how to hatch, plant, and practice in the field, and students are asked to try to practice and maintain plants according to the schedule given the assignment. The implementation of the SPAH program is based on the Regulation of the Minister of Forestry of the Republic of Indonesia with the publication of Ministry Regulation: P.41/MENHUT/II/2005, Th. 2005, on the Guidelines for the Implementation of Small Planting, Adult Harvesting (SPAH).

The main objectives of Small Planting, Adult Harvesting (SPAH) activities at State Islamic Primary School 1 Bantul are: a) Improving the quality of Environmental Education in Madrasah; b) Improving life experiences, understanding, knowledge, and skills about Environmental Education for students in madrasah; c) Improving coolness in the madrasah environment; d) Increasing students' understanding of the importance of protecting nature and preserving plants.

**Table 1. Recapitulation Report of Plant Maintenance of SPAH Program**

No.	Class	Type of Plants	Number of Plants		Additional Information
			Alive	Dead	
1.	IV A	Sengon	90 sticks	20 sticks	Embroidered
2.	IV B	Jati	85 sticks	25 sticks	Embroidered
3.	IV C	Sengon	105 sticks	5 sticks	Embroidered
4.	V A	Jati	90 sticks	20 sticks	Embroidered
5.	V C	Jati	90 sticks	20 sticks	Embroidered
Jumlah Total			460 sticks	90 sticks	550 Sticks

*Source:* Documentation Program of SPAH at State Islamic Primary School 1 Bantul.

Table 1 illustrates the result of plants that have been planted successfully by participants in the fourth and Fifth grade of State Islamic Primary School 1 Bantul, who afterwards become tree planters are handed over to local residents and in local forestry to be raised and can be harvested.



**Figure 1: The Activities of SPAH**  
(Documentation by Healthy School Team)

Figure 1 shows the activity of the tree seed planting process in Table 1 by the students accompanied by the teacher, planting the seedlings is carried out in the madrasah environment

one of them by facilitating the existence of madrasah greenhouses which is taken place in front of school.

### ***Adiwiyata Madrasah***

Adiwiyata Madrasah Program, which has the aim of developing an environmentally-friendly and cultured environment madrasah policy, is to develop learning about environmental care. Carrying out annual environmental-themed activities by participating in madrasah activities such as seminars, workshops, tiered education, or comparative studies, conducting socialization on the application of environmental guidelines by compiling materials on the application of environmental awareness, seeking efficient use of water, electricity, plastics, office stationery, and other materials by compiling efficient provisions on the use of water, electricity, plastics, office stationery, and other materials, utilizing madrasah supporting facilities as a medium for environmental learning using family medicinal plants and madrasah's gardens (green house) and using the yard of madrasah as a medium of environmental learning.

As an effort to manage madrasah supporting facilities which environmentally friendly, State Islamic Primary School 1 Bantul strives to manage sanitation facilities to support environmental hygiene and health by periodically checking the quality of clean water in madrasah, carrying out toilet cleaning pickets, using chlorine for kill germs and bacteria that might be present in water, manage environmentally friendly madrasah facilities and infrastructure by increasing the number of biopori holes around approximately 500 biopori holes so that if the intensity of rain water is high, puddle of water can immediately seep into the ground, seeking waste management to support cleanliness and environmental health of madrasah by replacing trash cans, routinely throwing out trash in the waste basket.



**Figure 2: Adiwiyata Madrasah Program**  
(Observation Documentation of School Environmental)

Figure 2 shows the result of adiwiyata madrasah program where the formation of greenhouse madrasah maintained very well. Besides it also can be utilized for the learning process for students in their love for nature and the environment. Moreover, the activity of making compost from rubbish sorted between organic waste and rubbish inorganic. The results of making compost are used to foster existing plantations in the madrasah environment and given to local communities around the madrasah environment.

### ***Disaster Alert Madrasah***

The disaster alert madrasah program at State Islamic Primary School 1 Bantul was transferred in the vision, mission, and objectives of one of the flagship madrasa programs, namely in the school vision that reads "Manifestation of Religious Madrasahs, Achievement, Smart as a Rescuer of the Environment, Modern, Healthy, Family Friendly, and Disaster Alert". Based on this vision, it can be seen that one of MINOLET's flagship programs is done as a disaster



alert madrasah. Madrasah provides material related to disaster mitigation so students understand what needs to be done to overcome disasters.

The Disaster Alert Madrasah Program is based on the school's vision and mission that began after the earthquake in Yogyakarta in 2016. Then, the madrasah team developed and included it in curriculum activities. In this program madrasah provides material related to disaster mitigation so students understand what to do when facing disasters, at some point madrasah are attached directions for evacuation when a disaster happen.



**Figure 3: The Simulation of Disaster Mitigation**  
(Documentation of Disaster Alert Madrasah Program)

Figure 3 shows a disaster mitigation simulation activity when an earthquake happened, this program activity is based on the Circular Letter of the Ministry of National Education Number 70a / SE / MPN / 2010 on Mainstreaming of Disaster Risk Reduction (further glossed by DRR) in schools shows that some efforts can be done systemically and sustainably. DRR is a systematic approach to identifying, assessing and reducing disaster risks, with the aim of reducing social and economic vulnerabilities to disasters, increasing social and economic capacity and resilience to disasters, and addressing environmental hazards, as well as other hazards that cause vulnerability. Whereas, Disaster Alert Education can be understood as a collection of knowledge related to efforts to reduce risk, which includes actions to prepare, support and rebuild the community when a disaster occurs, as well as reduce the impact caused by disasters so that alertness and emergency response grows in saving people.

### ***Healthy Madrasah***

Healthy Madrasah Program, which is the main part of the School Health Efforts (Further Glossed by SHE) in order to improve the health status and form Clean and Healthy Behavior of Students (CHBS). In practicing of CHBS, madrasah try to build knowledge, attitudes and skills to apply the principles of CHBS and students actively participate in efforts to improve health both in madrasah, at home, and in the wider community. The Healthy Madrasah Program is started from the program launched by the government in the aftermath of the earthquake, this aims to restore the overall condition of the citizens. Then, the madrasah was appointed as a pioneer to carry out a healthy school program and was accompanied to the end. In the aftermath of the earthquake, there were many things that made them unhealthy, and then the madrasah conducted a comparative study to a school in Sidoarjo, East Java, which had carried out a healthy school program well. The knowledge which gained after the comparative study is the basis for implementing a healthy school in State Islamic Primary School 1 Bantul. This healthy madrasah program is then disseminated to all parents and local village apparatuses, including: the village head, and Public Health Center. The healthy school program is not only the school that is responsible but also involves all the components concerned. At the beginning of the formation of a healthy school, regulations such as the plastic waste zone were imposed which meant that it was not allowed to throw plastic waste in the madrasa environment carelessly.



**Figure 4: (1) Healthy School, (2) Medical Examination by Public Health Center**  
(Observation of Madrasah Environment and Documentation of Healthy Madrasah Program)

There are no written regulations in the implementation of a healthy school culture, this is because a culture is not located in a regulation, because from one point that is the enactment of zero plastic waste children know what to do, they must not litter and the zero plastic waste program followed by another program namely in the canteen no food should be wrapped in plastic. The basis for the implementation of this program is because at any school plastic waste is mostly sourced from the canteen as long as there are no outside vendors. If the canteen can be controlled by madrasahs, it will be clean, so there is no need to bother calling on students not to litter.

Programs to realize healthy madrasah as written in the annual SHE programs such as mass tooth brushing, hand washing, training of small doctors to approximately 40-60 children by involving parties from the Public Health Center and it held routinely every two years. Daily programs such as larva monitors, garbage monitors with the schedule in every class. In addition, there is also control over the health of food in the canteen which involves the nutrition section of the health center. Healthy schools emphasize a clean and healthy environment for students and also all residents in madrasahs. An example of caring for the environment is that you cannot litter. In madrasah, posters with slogans to protect a healthy environment are also installed; each student can read them so that even with writing, students always remember to always keep clean.

The creation of healthy schools cannot be separated from the role of the canteen to control the use of plastic waste and the implementation of healthy school programs. Some constraints faced and how to respond during the implementation of this healthy school such as the socialization of healthy schools to the sellers of snacks outside the madrasah environment, how to respond politely, given understanding and the place they used to sell we made into a park so that there is no room to sell in front madrasah environment, as well as announcing that madrasah has implemented plastic waste free areas, the facilities and infrastructure to support healthy schools in building II of State Islamic Primary School 1 Bantul must still be improved continuously, the solution is by improving the addition of infrastructure facilities each year.

## Discussions

### *Madrasah Culture to Realize the Excellent Madrasah Program*

As a basis for madrasah culture research, it refers to three basic cultures conveyed by Nursyam. Nursyam which said that there are at least three cultures that needs to be developed in schools, namely academic culture, socio-cultural culture, and democratic culture (Daryanto & Darmiatun, 2013). According to Daryanto the implementation of school culture must involve and invite all parties or stakeholders to jointly provide commitment and contribute to efforts that are instilled through beliefs, values, norms, and habits.

Some points that can be done to organize madrasah culture include: 1) defining the role which played by stakeholders through open communication and academic activities that can provide the best service to madrasah expectations and needs, 2) developing a good and effective communication mechanism through routine weekly or monthly meetings to coordinate madrasah programs by stakeholders, 3) conduct preliminary studies and further studies to achieve madrasah program success, 4) visualize madrasah vision and mission through key training, norm values and discrimination in madrasahs, 5) provide the breadth or opportunity for all stakeholders and madrasah components to participate in various activities, training, and self-development to achieve the expected madrasah culture (Daryanto & Darmiatun, 2013).

According to Sagala (2009), madrasah as an educational institution has a role as a means of carrying out the service of the learning process and the education process. Therefore, madrasah is not just used as a gathering place for teachers and students, but a very complex and dynamic system that have a wider role, namely a place where there is a transformation of values, norms, and supportive cultures as a system.

Madrasah culture that has been successfully instilled in State Islamic Primary School 1 Bantul include Small Planting, Adult Harvesting (SPAH), Adiwiyata Madrasah, Disaster Alert Madrasah, and Healthy Madrasah. The program is an integrated effort to improve the quality of students. The National Adiwiyata predicate has been obtained by school and it will progress to a higher level, namely the independent Adiwiyata madrasah. Then called the excellent madrasah program besides being excellent it can also be said to be a unique program. Madrasah culture was created to realize the excellent of madrasah. The superiority of madrasahs is seen as an alternative to improve the quality of education as well as the quality of madrasah in the quantity of Human Resources or the quality of graduates. This superior madrasah is expected to give birth to superior humans that are useful for developing homeland and a nation that has Indonesian nationality character (Mulyono, 2009).

This madrasah cultural implementation is carried out in an integrated manner in curriculum and co-curricular activities. Madrasah culture implemented at State Islamic Primary School 1 Bantul is expected to be able to realize the excellent madrasah that has good achievements in the academic and non-academic fields and produces good outputs and achievers as well as quality. Miftachul Choiri emphasized that to achieve the integrity of the quality of education output at least fulfills several characteristics, namely 1) having high intellectual abilities, 2) having strong personalities, and 3) having dynamic social abilities (Choiri, 2016).

### ***Strengthening Character Education through Madrasah Culture***

Character building in school culture needs to pay attention to matters such as teaching and learning activities in the classroom, through various school activities participated by all students, teachers, principals, and administrative staff in the school, planned since the beginning of the school year, entered into the academic calendar and which is done every day as part of school culture (Kurniawan, 2014).

According to Suyanto in Daryanto and Suryanti, character is a way of thinking and behaving that characterizes each individual to work together, both in the family, community, nation and state. Individuals with character are individuals who can make decisions and are ready to take responsibility for the consequences of decisions made (Daryanto & Darmiatun, 2013). The character of students can be formed through a conducive school culture. A conducive school culture is the overall physical background of the environment, atmosphere, taste, nature, and climate of the school that can productively provide good experiences for the growth and development of the expected life skills of students. Culture cannot be separated from education, there is no educational process without culture, there is no education without culture, and cultural and educational processes can occur in human relations in a particular society (Wardhani,

2013). Thus, this pattern of character formation occurs if there is a good cultural process of cooperation between educational institutions and the community.

According to Michael Novak in Lickona said that the character is a compatible mix of all goodness identified by religious traditions, literary stories, wise people, and a collection of common-sense people in history (Licon, 2015). In line with Lickona, According to Imam Al-Ghazali in Enni K. Hairuddin expressed the opinion that the character is closer to morals, namely human spontaneity in attitude or deeds that have been integrated in humans so that when they appear without needing to think or planned before (Hairuddin, 2014). Strengthening the Character to realize the vision and mission of the institution that leads to the goal of national education to create students who believe in and devote to God Almighty, have noble, healthy, creative, independent, and become democratic and responsible citizens (Farida, 2014; Hanun, 2016; President of the Republic of Indonesia, 2003).

According to Marzuki in Suyadi, the character refers to a series of knowledge (cognitive), attitudes, and motivations, as well as behaviors and skills (Suyadi, 2013). Kretschmer in Salim believes that character is character. Literally, Character is being personality is the totality of a number of possible emotional and volitional reactions of a person, formed during his life by elements from within (basic, hereditary, endogenous factors) and external elements (education and experience, factors exogenous factors) (Salim, ND).

Furthermore, in Permendikbud number 20 of 2018, what is meant by Strengthening Character Education (further glossed by SCE) is the education movement under the responsibility of the education unit to strengthen the character of learners through harmonization of heart, taste, exercise, and sports with the involvement and cooperation between education, family and community units as part of the National Mental Revolution Movement (Permendikbud, 2018). Therefore, State Islamic Primary School 1 Bantul seeks to implement SCE by working together with parents who are members of the madrasah committee. Besides, in the implementation of character education in it can be done in two ways, namely the creation of a culture of character that is vertical (Divine) and the creation of a character culture that is horizontal (Insaniah) (Dalimunthe, 2015). Then an appropriate approach is needed in its implementation, among which are the instructional-structural approach, the formal-curricular approach, the mechanical-fragmented approach, and the organic-systematic approach (Dalimunthe, 2015).

Some character values that can be strengthened through the madrasah culture include: *responsibility*, according to Budi Munawar Ranchman in the element of responsibility contained in the word amanah (trusted), which has the origin of words from one root with the word faith, which has the meaning of peace of soul and loss of fear, or often translated with belief or truth and entrusted. The strong and right faith that a person has will give birth to the nature and good behavior of himself, the community, and the surrounding natural environment (Munawar & Rachman, 2017). The sense of responsibility is instilled in all aspects that exist in the madrasah environment. such as students when using SHE facilities by not touching what should not be touched, students are under the supervision of SHE guard officers while in the SHE room, then responsibility is not borne by students, but if they bring out SHE equipment such as goods then goods This becomes the responsibility of students to be safeguarded until the goods are back in the SHE room, as well as when reading books in the library, after reading back in a neat condition, the emphasis on Javanese responsibility is also attached to the students in carrying out curricular and extracurricular activities that are followed with habitual like praying and reading the Holy Koran.

*Independence* of students can be seen from the level of health of students increased since the implementation of a healthy school program, the presence of morning exercises, students who take part in counseling activities and also the participation of students in maintaining the



cleanliness of the madrasa environment. Discipline of students during hours of going to school on time, following the picket schedule, following clean Friday activities, neat uniforms, complete, and attributes if any, cleaning classrooms, cleaning the school environment, throwing trash in the trash according to its type, when learning participants students do not eat snacks in the canteen, close the water tap is used, return food containers to the canteen. The activity is carried out by habituating the daily life patterns of students in the madrasa environment. This is an innovation in the cultivation of self-reliance through the habituation of students both in the atmosphere of learning and social activities during in the madrasah environment (Wuryandani, Fathurrohman, & Ambarwati, 2016).

Self-discipline of students can be managed through a healthy school program, the basis for the implementation of this program because in any school plastic waste is mostly sourced from the canteen as long as there are no outside vendors. Disciplinary character education is an important thing to consider fostering and realizing someone's character. A person with a disciplined character will lead to other good characters (Wuryandani, Maftuh, & Budimansyah, 2014). This is seen in the madrasah canteen settings. If the canteen can be controlled by madrasahs, it will be clean, so there is no need to bother calling on students not to litter. Programs to realize healthy madrasahs as stipulated in the annual SHE program such as mass tooth brushing, hand washing, training of small doctors to approximately 40-60 children by involving parties from the Public Health Center and held in every two years. Daily programs such as wiggler monitors, garbage monitors with schedules in class. In addition, there is also control over the health of food in the cafeteria which involves the nutrition section of the Public Health Center.

Because this healthy school has been entrenched in school and also always held socialization to students so in reality the implementation of the students also has run individually well. With the socialization and selection to become a small doctor from there students get additional knowledge related to health from counseling and others, the small doctor is also trained to be able to be an example and can convey information that has been obtained to other friends. Of course this increases the students' expertise in thinking, speaking and opinions. Here the interaction between students runs smoothly, students can also use bulletin board to explain health schools.

The sense of environmental care instilled in students can be through the SPAH program. In SPAH activities students are provided with counseling / assistance related to SPAH, taught directly by demonstrating how to hatch, plant, and practice in the field, and students are asked to try to practice and maintain plants according to the schedule given the assignment. SPAH environmental education training activities namely each class is required to maintain plants in school as a form of SPAH practice. The target of SPAH activities is upper class students to be able to care for plants with the assistance of teachers. This SPAH activity is a local wisdom developed by madrasah in collaboration with the forestry service. This is also a strategy for the formation of environmental care characteristics through local wisdom of environmental education and through integrating local content into learning activities (Al Anwari, 2014).

Some programs like this will breed school culture as well as become a nursery for the growth of the character of school residents (Mustakim, 2011) and create divine beings (Badriah, 2017), those who are knowledgeable and devout to Allah SWT. According to one of the interpreter scholars, namely Imam Atthabari, a Rabbani person has the following characteristics: Faqih, 'Alim, Political" Literacy, "Literacy" Management, Trust. Implementation of character education in madrasahs through the process of integration in the learning process. The integration of character-building education starts from planning, implementation to evaluation of learning (Rosyad, 2019a). Schools or madrasahs have an important role in developing the character of students. Kohlberg formulated that there are two conditions that can stimulate the development of learners related to morals or character, namely in the formal context of the curriculum and

forming school culture as a moral environment. Character education will be more effective if students participate actively in the social environment of the madrasah with the active participation of teachers' board (Darmayanti & Wibowo, 2014).

In addition, in the process of development and formation, the inherent character of a person is influenced by two factors, namely environmental factors and innate factors. So that in a psychological perspective the behavior of character is as a manifestation of the potential in human beings, namely Intelligence Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ), and Adverse Quotient (AQ) (Rosyad, 2019b). With the four potentials within human beings, it is expected to be able to bring with the integration of character values in the activities of the madrasah culture, which is expected to create generations that have strong character and noble values so that they become the next generation of the nation who are ready to face the challenges and developments of the times in the future. Thus, the character reinforcement applied in State Islamic Primary School 1 Bantul emphasizes the vertical and horizontal character culture which involves all elements of madrasah.

## CONCLUSION

Madrasah's culture in State Islamic Primary School 1 Bantul involves three cultures, namely academic culture, social culture, and democratic culture. One of which is strengthened in the school through Social Culture is the existence of a madrasah's culture program which developed into a school's excellent program, that is Small Planting, Adult Harvesting (Glossed by SPAH), Adiwiyata Madrasah, Disaster Alert Madrasah, and Healthy Madrasah. This program is also important to improve academic and non-madrasah abilities in general. This social culture directly contributes to the cultivation of students' character values in an integrated manner of madrasah's culture in strengthening the character education of students in the form of disciplined, responsible, independent, environmentally friendly, and communicative as well as friendly values. With these activities are a strategy of civilizing and creating a character atmosphere in schools so that it can give a good effect on students both in the madrasah environment, family or community environment. Thus, the reinforcement of character education through the madrasah's culture will be more effective by innovating in an integrated habituation in the context of academic activities and non-academic activities.

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