

IMPLEMENTATION OF PRIMARY SCHOOL STUDENTS' RELIGIOUS CHARACTER THROUGH SCHOOL CULTURE

Dinda Velita Bela¹⁾, Achadi Budi Santosa^{2)*}

^{1,2}Universitas Ahmad Dahlan, Yogyakarta, Indonesia

*email: budi.santosa@mp.uad.ac.id

Abstract

This research was conducted to reveal the embodiment of religious character education through school culture. Through a qualitative approach, the case study model of this research uses school principals and teachers as the main respondents. Data collection techniques use interviews and field observations. The collected data was analyzed using the Miles & Huberman model, and its validity was tested using source triangulation and technical triangulation. The results of the research show that religious character education is formed 1) in the habit of congregational prayer, such as Duha prayers, prayers before and after learning, 2) in the form of physical objects, artifacts that have a religious pattern and religious value. All buildings and physical objects are used to strengthen an environment that supports a religious character. 3) a culture of thinking which is manifested in the vision and mission of the Islamic boarding school, the religious thoughts of students and teachers which are expressed in their behavior and spirit of faith. The culture of ideas is realized in everyday life. Its implementation is supported by factors such as adequate capacity and participation of all school children in school culture. The inhibiting factor is a lack of awareness among some students and differences in ability.

Keywords: religious character; school culture; faithful behavior

Abstrak

Penelitian ini dilakukan untuk mengungkap perwujudan pendidikan karakter religius melalui budaya sekolah. Melalui pendekatan kualitatif, model studi kasus penelitian ini menggunakan kepala sekolah dan guru sebagai responden utama. Teknik pengumpulan data menggunakan wawancara dan observasi lapangan. Data yang terkumpul dianalisis dengan model Miles & Huberman, dan diuji keabsahannya dengan triangulasi sumber dan triangulasi teknis. Hasil penelitian menunjukkan bahwa pendidikan karakter religius terbentuk 1) dalam kebiasaan sholat berjamaah, seperti sholat dhuha, sholat sebelum dan sesudah pembelajaran, 2) berupa benda fisik, artefak yang bercorak religi dan nilai religi. Segala bangunan dan benda fisik digunakan untuk memperkuat lingkungan yang mendukung karakter religius. 3) budaya berpikir yang diwujudkan dalam visi dan misi pesantren, pemikiran keagamaan santri dan guru yang diwujudkan dalam perilaku dan semangat keimanan. Budaya gagasan diwujudkan dalam kehidupan sehari-hari. Implementasinya didukung oleh faktor-faktor seperti kapasitas yang memadai dan partisipasi seluruh anak sekolah dalam budaya sekolah. Faktor penghambatnya adalah kurangnya kesadaran pada sebagian siswa dan perbedaan kemampuan.

Kata kunci: karakter religius; budaya sekolah; perilaku setia

INTRODUCTION

In the modern world, many students behave defiantly, both at school and in community activities. Almost every time we are shocked by news about juvenile and child delinquency. This reality indicates that moral degradation has occurred (Aprilia dan Nawawi 2023). These unusual actions include lying, lying to teachers, insulting co-workers, and recklessness toward education. Unhealthy relationships and students' imitation of Western culture on social media, which influences the development of their religious behavior that originates from Western culture, are two factors that contribute to high levels of religious behavior in the school environment.

(Yulianti, Thusa'diah, dan Prastowo 2023). As a result, since students began to face the currents of globalization, efforts to develop and improve character have focused on students (Khoirul, Ma, dan Kawakip 2023).

The problem of character education has become a problem and concern for Indonesian society recently, it could be said that Indonesia is in a state of character crisis. A shift in personality orientation that leads to various moral behaviors that appears to occur in the midst of community life (Judiani 2019), this is marked by the rise of criminal acts such as brawls between students, rampant robberies, sexual harassment, teenage motorbike gangs, and recently there has been frequent news about students killing teachers, or children killing their parents, bullying which ends in cases of violence between students. because of trivial things (Khairani dan Rosyidi 2022). According to Husein (2022) in analysis of Emotional Spiritual Quotient (ESQ), there are seven moral crises experienced by Indonesian society, namely a crisis of honesty, a crisis of responsibility, a crisis of not thinking ahead, a crisis of discipline, a crisis of togetherness, and a crisis of justice. Cases of brawls and harassment of students show that the religious character education policy launched by the government has not been successful. Apart from these problems, other problems faced by schools include being late to school, not completing assignments, cheating, ineffective use of information technology, lack of concern from students towards teachers and parents, lack of religious belief, independence, and the spirit of mutual cooperation and mutual love. one another. Considering the various characters that must be instilled in students in an effort to build the nation, religious character is very important and important.

The above issue of national character is in the sharp focus of society, which is stated in various news both in print and electronic media. This phenomenon has clearly tarnished the image of students and educational institutions, especially morals, because many people think that everything comes from the world of education, namely how teachers educate their students, how a teacher supervises their students and so on, especially religious education which is positioned and made the main pillar. in Indonesian society (Annisa, Martati, dan Putra 2023). This problem is because religious and moral lessons are only handed over to teachers whose teaching hours are only a few hours a week. Moreover, teachers are now more focused on the child's knowledge aspect only, while the affective aspect or attitude of a student is very minimal. For this reason, this decline or moral crisis emphasizes that moral education not only for teachers but also for all employees in the school environment must pay attention and emphasize the importance of implementing character values through school culture for students, such as respect, cooperation and collaboration. (Imron dan Tirtoni 2023).

Character education through school culture can train and shape children's attitudes in a better and positive direction (Indarti 2019). School culture is a pattern that has basic assumptions from the development of a learning group as it learns to overcome problems that are considered valid (Yahya 2022). School culture not only influences all actions of the academic community, but also influences the soul and spirit of teachers and students. A view of a school that shows the values, norms and traditions that the school has long established. This school culture is the spirit for creating a conducive school climate (Muslim et al. 2023).

The aim of implementing religious character through school culture is to create a conducive school atmosphere through developing healthy communication and interaction between school principals and students, educators, education staff, parents, community and government. School culture plays an important role in instilling the value of character education in schools (Aji dan Santosa 2023; Syaputra dan Santosa 2022). The process of implementing character education in school culture is very important in forming stronger student characters. Character education is a continuous and never-ending process which is manifested in continuous quality improvement which is manifested in the realization of future human figures and is rooted in the nation's cultural values (Nuraeni dan Labudasari 2021). Implementing religious character through school culture is very important to overcome the current moral crisis. This is in line with Ki Hajar Dewantoro's view of education, which states that education is an effort to improve students' character (inner strength, religious character), mind (intellect), and body. To promote

the perfection of a child's life, the elements of character, mind and body must not be separated (Indarwati 2020).

According to Rahayu, Nuroso, dan Prasetya (2021) Instilling religious values in children from an early age is very important because religious behavior is the basis for the development of all other positive behavior. One of the better ways to describe the nature of religiousness is the value of diversity. Diversity refers to a person's personal attitudes, interests, and conscience, which include everyone, not just formal attributes. A person's attitude and behavior towards principles that are directly related to Allah SWT can be seen from his attitude and behavior. These principles are put into practice in good words, deeds and thoughts. A person's religious character is a way of thinking and acting that is based on respect for religious ideals, according to the understanding above (Amelia dan Ramadan 2021). The behavior taught in the Islamic religion which prioritizes religious behavior generally teaches students how to realize their ability to do good, starting with speaking good and correct words, having a respectful attitude, and being able to fulfill their religious obligations without being forced.

Religious character education is more important than moral education because it does not only teach morality. On the other hand, religious character education helps students become habituated to morality so that they learn (cognitive domain) and feel (affective domain) moral values and habitually practice them (behavioral domain). Therefore, religious character education is closely related to "habits", or habits that are carried out consistently (Alhuda 2020). According to Yani (2019), school culture is a collection of values, principles, traditions, and habits that have been formed by a school over a long time. These values are held and believed by all students, and have an impact on their attitudes and behavior. Religious character education can be strengthened through school culture by: a) emphasizing the habituation of main values in daily school life; b) provide an example to all school members; c) involving all educational stakeholders in schools; d) establish and comply with school norms, regulations and traditions; e) creating uniqueness, excellence and competitiveness of the school as a characteristic of the school; and f) provide ample space for students to develop their potential through extracurricular activities (Ahmad 2021).

Based on the above, it can be seen that the implementation of religious character in students is very important, especially in overcoming gaps that often occur. Therefore, it is important for researchers to conduct research on "Implementation of the Religious Character of Elementary School Students through School Culture". The aim of this research is to describe the implementation of students' religious character through school culture so that it can turn students into students who have religious character, have good morals and can instill religiosity in students.

METHOD

This type of research is field research in qualitative form, namely research in which the characteristics of the data are stated in their natural state, or as they are (natural setting) without changing them in the form of symbols or numbers, so that in this research the researcher describes events and occurrences. on the field without changing, it into numbers or symbols. This research is a qualitative descriptive research because this research provides an overview of the research results by describing the actual data obtained in the field (Sugiyono 2019).

This research was carried out in August 2023 at the Bener Yogyakarta State Elementary School which is located at Bener Village, District. Tegalrejo, Yogyakarta. The data source for this research is primary data source obtained through interviews with the principal and some teachers. Data collection techniques in this research were carried out by observation and interviews. Observation techniques are used by researchers to collect and reveal data in the field in the form of facts and events related to the implementation of teaching students' religious character through school culture at SD Negeri Bener Yogyakarta. Data collection by interviews uses in-dept interview techniques to find problems more openly, the parties invited to the interview are asked for their opinions and ideas. This interview method was used by researchers to obtain data about how religious character is implemented through school culture, supporting factors and inhibiting factors in instilling religious character in students.

Checking the validity of this research data uses triangulation techniques. Triangulation is a technique for testing the credibility of data by checking data from different sources and using different techniques. For example, data is obtained by interview, then checked by observation. Source triangulation to check credibility by checking data that has been obtained through several sources. Data analysis techniques in this research include data clarification and data presentation activities. Data presentation is carried out by compiling the conclusions of the data that have been obtained in a narrative (story). Observations regarding the implementation of religious character can be known through interviews with related parties, namely the school principal. In managing qualitative data, to draw valid conclusions, this research data analysis refers to the views of Miles and Huberman with a data analysis process using three steps: (1) Data reduction and (2) Drawing presentation data and (3) Conclusion (Sugiyono 2019).

RESULTS AND DISCUSSION

Based on the results of interviews with the Principal of the Bener State Elementary School (SN) and several teachers, it shows that the implementation of religious character education through school culture is carried out by providing religious education with fun learning, motivation and guidance during and outside of learning, inviting students to pray in the school's place of worship. , reviewing student behavior records, providing good examples verbally and practically, and giving awards to students who carry out activities related to religious values. This is in line with Santosa's statment (2018, 2022); Santosa dan Zuhaery (2021), who stated that character education is something that is instilled in students. However, character can be developed through habituation. Telling the story of student characters through today's school culture is very important in terms of character development. This is reflected in various indicators of support, facilities and infrastructure supporting school programs, learning, interests and skills, and many other indicators. According to some of the teachers (DS, ATH, RU, and SLN) who were interviewed, the habit of religious behavior at SDN Bener stated that the habit of religious behavior at SDN Bener was something that was ingrained in order to achieve the goal of character development. The aim of character education is directed at improving and developing life's work, improving behavior in accordance with existing values and establishing good relationships with family and society. According to Lutfiana et al. (2021), that the aim of character education is to increase moral awareness, knowledge of moral values, perspective, moral reasoning, decision making, and personal knowledge. There are many supporting and inhibiting factors. However, these supporting factors do not always correspond to the reality on the ground. Meanwhile, based on the results of interviews with the school principal (SN), several general factors have emerged as inhibiting factors. The first comes from the teachers themselves, namely the differences in the abilities of each teacher in implementing character education in the classroom. Second, schools do not yet have adequate facilities to develop good learning, such as perfect facilities, infrastructure and classrooms. The third comes from students, where differences in the abilities of each student have hampered the smooth implementation of character education. Apart from that, some teachers also stated that they only had a limited amount of time, the environment and weather were less than favorable. On the other hand, AGT, as deputy principal for facilities and infrastructure, stated that the school was still inadequate and needed to be weak due to limited resources. Some of the gamelans are damaged, the percussion instruments are not good enough, and the types of musical instruments are not varied. Some parents sometimes don't care about their students' academic achievements. The supporting factor is that the majority of students are enthusiastic about participating in these activities. Most teachers have tried to implement and carry out these activities and the school supports these activities. The majority of parents support the school's cultural activities. Availability of adequate facilities and infrastructure in the school cultural area. Therefore, students, teachers, parents and facilities and infrastructure can be supporting or inhibiting factors for school culture, this depends on the response and action given to each component of each activity carried out (Prantika et al. 2023).

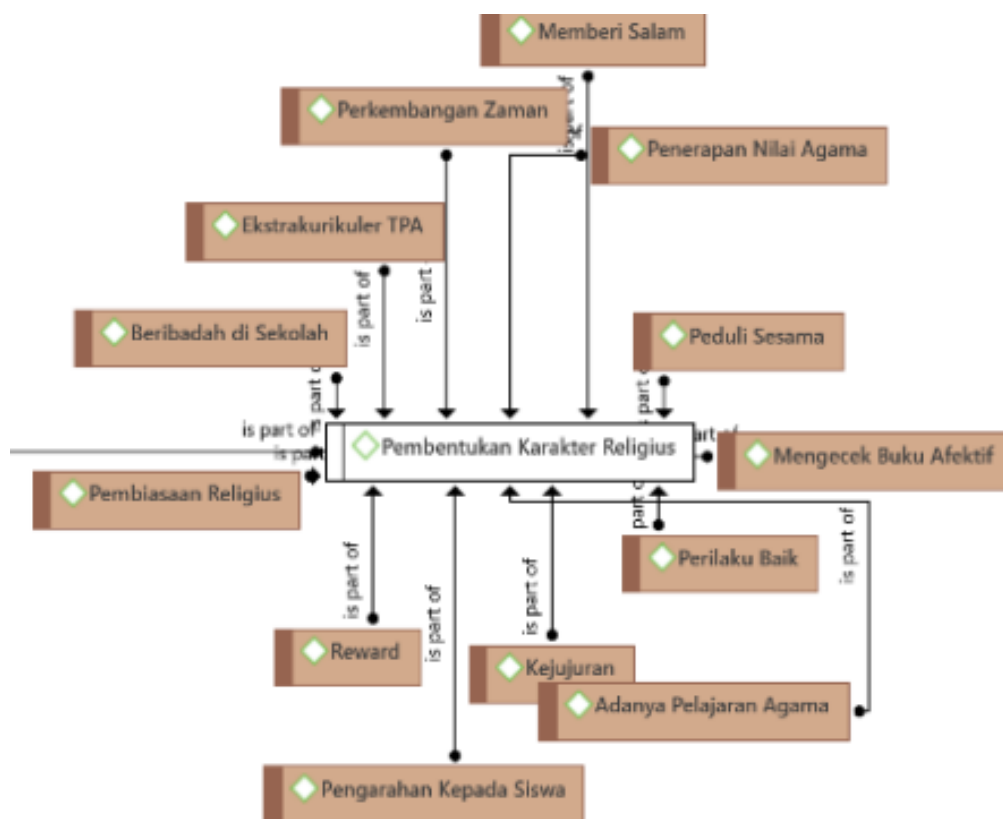


Figure 1: Formation of Religious Character

Based on the explanation of the principal (SN), a religion-based school culture has been realized at SDN Bener, the school has provided all religious activities for students. At the flag ceremony, students were given training about the importance of faith and devotion to God Almighty. Pray when starting learning and ending learning. When learning begins, the teacher provides advice regarding the learning material that will be implemented. Based on observations, the school principal not only provides verbal direction but also directs it in daily behavior through concrete actions, for example being the leader of midday and Asr prayers. If the principal is not there then the male teacher is the leader of congregational prayers at school. Regarding this increase in religious character, the guidance and counseling teacher who is also a religion teacher (RU) stated that if students violate or do not carry out their religious obligations at school, students are given advice about the importance of religious morals. Furthermore, outside of learning time, students are invited to communicate (chat) about daily activities related to faith and devotion. Religious programs in schools include: congregational prayer programs, midday prayers, noon prayers and Friday prayers, infaq programs for sacrificial activities and student rewards, recitation programs for Muslim students in the context of Idhul Adha, TPA and Dinniyah Madrasah Programs, AMT Programs (Achievement Motivation Training) for grade 6 students. As explained by the deputy principal for facilities and infrastructure (AGT), it was revealed that school culture was formed due to the support of adequate facilities, means and infrastructure. Students, teachers and parents can be supporting factors or, on the contrary, can be an obstacle to school culture, this depends on the reactions and actions of each component presented in each activity. To overcome this problem, according to the principal (SN), it is necessary to evaluate the quality of teachers, schools and students, by holding various training courses for teachers to improve their skills, and focusing all teaching on students. With these efforts, according to the principal, character values can be well ingrained in students and goals can be achieved. Meanwhile, several teachers contacted (DS, ATH, RU, and SLN) stated that to overcome obstacles in implementing character education through school culture, school principals had considered

various concrete steps, including improving teacher quality as the main key, namely by organizing training courses to improve teacher competitiveness, school learning models and sustainable learning outcomes.



Figure 2: The Role of the School Principal in the Formation of Religious Character

The deputy head of the school for curriculum (BA) stated that the evaluation carried out by the school was by monitoring student progress from grade 1 to grade 6, always coordinating with the reserve curriculum, adding extracurricular activities as additional activities to support student character, seeking to improve facilities and infrastructure. school as well as completing incomplete students, slightly improving the school environment, achieving goals, implementing character values through school culture by introducing classes and extracurricular activities.

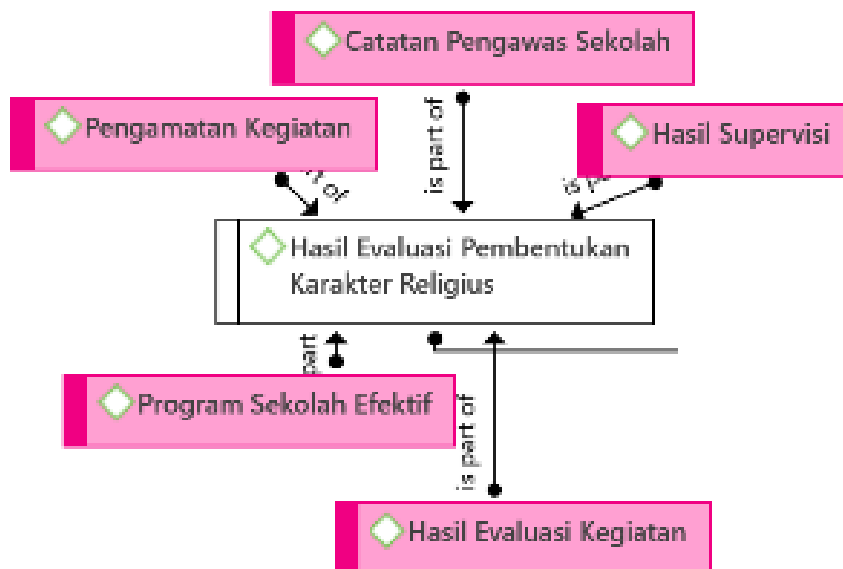


Figure 4: Evaluation of Religious Character Formation

The results of this research at SD Bener Yogyakarta were obtained based on observations, interviews, as quoted by Muna, Rahman, and Amelia (2022), that the development of cultural education and national character includes 18 character values that can be taught, but researchers only focused on five characters. According to Annisa et al. (2023), culture can be measured by general characteristics such as: 1) initiative, 2) risk tolerance, 3) orientation, 4) integration, 5) management support, 6) control, 7) identity, 8) reward system, 9) conflict tolerance, and 10) communication patterns. The aim of building a school culture is to inspire students to learn, build

and model caring relationships, improve social skills, reduce risky behavior and encourage academic success (Yulianti et al. 2023).

The implementation of character formation through school culture illustrates that religious character values reflect faith in God Almighty, are reflected in religious practices and beliefs, and tolerance towards religious differences (Husnah 2016). Religious attitudes are reflected in students' daily activities and activities which are taught throughout the school and trained to be applied at home and in the community. Religious character values include tolerance, love of peace, tenacity, independence, friendship and love of the environment (Prantika et al. 2023). For example, at school students are required to read the Koran before starting to study, then pray in congregation under the guidance of their homeroom teacher before starting to study (Faizah 2019). The practice of faith and devotion every Friday is carried out through *yaasiin* reading, Islamic entertainment, *tahfidz* and spiritual activities. This is done by the students themselves, once a week with the teacher, for example on the first Sunday there is lesson 2, the second week there is class 3 and so on. This activity allows students to practice relationships between students and their classmates. Then every Friday data collection is held where this activity provides an opportunity for students to create a sense of sharing and helping each other in the spirit of mutual cooperation. At SD Negeri Bener Yogyakarta, small things have become the main focus, such as greeting students when they enter class, shaking hands with teachers at the end of class, or meeting teachers outside the classroom. Religious values are considered important in this school because they support important customs. This core activity is regularly held at this school to instill religious character in students. Religious character is really needed by students in the midst of changing times and the decline of morals so that students can follow and behave in accordance with standards of good and bad based on religious rules and regulations (Aflahul 2019). Activities at school: There are religious subjects and Islamic and Christian religious education that all students must follow, religious familiarization is included in every learning process, TPA extracurricular activities for Muslims, Madrasah Diniyah activities in collaboration with BAZNAS (Badan Amil Zakat Nasional) of Jogjakarta city to increase the Islamic faith of Imtaq students is an emotional book that students must complete and fulfill in order to strengthen their faith at home (Lutfiana, Mey R, dan Handayani 2021). Greeting, saying hello, and behaving with polite songs to understand the noble meaning of basically caring for others. Sharing daily information and class awards, religious activities at school such as *Dhuha*, noon and Friday prayers, honest activities such as returning items or money found at school.

CONCLUSION

The implementation of religious character education through school culture is realized in the form of 1) cultural objects that have values of faith, worship and moral teachings, and the presence of these physical objects improves the school atmosphere in a more religious direction. 2) dominant religious behavior in the school environment, games that support the implementation of religious character education include a culture of behavior that upholds the values of faith, worship and morals. As an alternative to daily habits, for example by school principals, teachers and staff, and as a punishment when students stop. 3) thinking that supports the implementation of religious character education in the form of religious ideas in the school's vision and mission that supports the formation of a Muslim generation that is balanced in faith, knowledge and morals. The way students and teachers think is also based on religious ideas that have been expressed verbally and in writing by both students and teachers, which are reflected in daily school life. Supporting factors for school religious culture are supported by adequate capacity of places of worship. Another supporter is the behavior of all school students who play a role in implementing school cultural and religious character education. Meanwhile, the inhibiting factor is that there are some students whose awareness of the implementation of behavioral culture in schools is still weak. In cultivating ideas there are also supporting factors, such as the entire school community supporting the implementation of cultivating ideas, and inhibiting factors, namely the fact that each student has different abilities.

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BRIEF PROFILE

1. **Dinda Velita Bela:** was born in East Oku, South Sumatra on October 27 2000. Dinda Velita Bela started her formal education at SD 2 Sumberjaya. After that Dinda Velita Bela continued her education at SMP N 1 Belitang II in her village. After graduating from junior high school, Dinda Velita Bela continued her education at SMA N 1 Belitang II, then continued to college at Ahmad Dahlan University Yogyakarta, Faculty of Teacher Training and Education in 2018 in the Primary School Teacher Education study program, and continued on to the UAD Masters in Education Management program in 2018. 2022. Email: dinda1800005348@webmail.uad.ac.id
2. **Achadi Budi Santosa:** born in Purbalingga, Central Java. Obtained a doctorate degree (Drs) at the Faculty of Philosophy, Gadjah Mada University in 1989. He obtained a Master of Education degree in 2006 and a Doctorate degree in 2016 from Yogyakarta State University. His teaching experience began at a Teacher Education Institute in the East Jakarta area from 1990 to 1992, in addition to his main work as head of a non-formal education institution in the Pasar Minggu area, South Jakarta. Since 1993 he worked as a civil servant (PNS) at the Purbalingga Regency Department of Religion Office until 1999. Active as a freelance journalist in the official magazine "Rindang" belonging to the Central Java Province Regional Office of the Department of Religion. He started joining UIN Sunan Kalijaga in 2000, which at that time was still an Institute (IAIN). Trusted as Head of Subdivision in the Budget Planning Section in 2007 and then Head of Postgraduate Program Administration until 2012. His busy life as an administrative employee did not hinder his passion as a teacher. Since 2007 he has taught Educational Management courses at the Tarbiyah Faculty of UIN Sunan Kalijaga and the Faculty of Islamic Religious Education, Muhammadiyah University of Magelang, before finally joining Ahmad Dahlan University (UAD) since 2017. Until now he is listed as a permanent lecturer at the UAD Educational Management Masters Study Program for courses in Organizational Behavior and Leadership, Economics and Education Financing, Thesis Seminar and Scientific Article Assistance. Instructor of Educational Quality Assurance courses and Introduction to Education courses at the Primary School Teacher Education Study Program (PGSD), Faculty of Teacher Training and Education, UAD. Email: budi.santosa@mp.uad.ac.id

