

IMPLEMENTATION OF RELIGIOUS CHARACTER EDUCATION THROUGH SCHOOL CULTURE TRANSFORMATION

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Abstract

This article discussed the implementation of religious character education through the transformation of school cultural values. This study aimed to describe the transformation of school cultural values in 1) management of curriculum and learning, 2) management of students, 3) management of educators and educational staff in realizing religious character education. This study used a qualitative approach. The subjects of this study were principals, educators, educational staff and students at Madrasah Ibtidaiyah Negeri Sambas in West Kalimantan Province-Indonesia. The results of the analysis showed that the implementation of character education habituation of cultural values such as religious values, maintaining cleanliness, honesty, togetherness, simplicity, and discipline that are systematically and continuously integrated into the management of curriculum, management of students, and management of educators and management educational staff, which will form character education so as to form a generation that is superior and emotionally intelligent, socially intelligent and spiritually intelligent. A superior generation is a generation that has a religious character in facing the future in order to build a nation of character.

Keywords: *Implementation, values, character education, transformation, school*

I. Introduction

Attention to character education became the attention of the government so that several regulations were issued, for example, Presidential Instruction of the Republic of Indonesia Number 1 of 2010 on the Acceleration of the Implementation of National Development Priorities in the form of methodology and curriculum strengthening based on cultural values and national character. The issuance of this policy is basically a continuation of the duties and responsibilities of the government in 1945 Constitution Article 31 paragraph 3 and the objectives of national education in Law Number 20 of 2003 Article 3 on the National Education System. The development of cultural and national character education was then made clear by the issuance of several policies through the formulation of national policies on "Culture and Nation Character Development". Therefore, each education unit in each region must be able to develop the potential of students which is certainly based on the cultural values adopted by each school.

School culture is a set of norms or values that are manifested in the behaviors, activities, and symbols in schools to achieve degrees of excellence through continuous improvement (Tenner & De Toro, 1992). The development of school culture must be integrated and be the basis for realizing character education that is manifested in learning in schools. In contrast, in the development of school culture, guidelines for the values of character education are the criteria that determine the actions of children. As a determining criterion, character values can become a platform for developing quality learning. Meaningful learning within the scope of character education will display a dimension of learning that can trigger and dynamize the knowledge to be contextual and friendly to school culture.

Character education is one of the major government programs in the world of education, but according to Hidayat (2010), without a good school culture, it will be difficult to conduct character education. If the school culture is qualified, anyone who enters and joins the school will almost automatically follow the existing tradition. In essence, character education is an education system that seeks to instill noble values to school members which include components of knowledge, awareness, willingness, and actions to carry out these values. Religious is an obedient attitude and behavior in implementing religious teachings, tolerating religious practices of other religions, and living in harmony with followers of other religions. (Ministry of National Education, 2003). Specifically, character

education based on religious values refers to the basic values contained in Islam. (Kusno, Joko Purwanto, and Makhsul, 2004). Religious is the character of a person or object that shows identity, character, obedience, and the message of Islam. (Prima Veronika, Budhi Setiawan, 2017).

According to Nurcholish Madjid, religious character is not just praying, however, overall commendable human behavior that is performed in order to get the blessing of Allah. According to Ngainum Naim, religious character is the overall behavior of a commendable human being, carried out by a servant and as a person a caliphate on earth in order to obtain the blessing of Allah. (Ngainum Naim, 2012). This is as QS. al-Baqarah (2) verse 208. Character education is a part of the Indonesian government programs that must be explored and developed from Indonesian culture so that the intended character can be realized properly. This study that was conducted on Madrasah Ibtidaiyah Negeri Sambas is expected to be able to support government programs on the importance of character education for the next generation of the nation. In the implementation of character education in schools, all school components must be involved, including the components of education itself, namely the contents of the curriculum, learning and assessment processes, handling or management of subjects, school management, implementation of activities or co-curricular activities, empowerment of infrastructure, financing, and the work ethic of all school residents. Character education which is a part of the Indonesian government programs must be explored and developed from Indonesian culture itself so that the desired character is achieved so that an in-depth study is needed to strengthen the government program through a study on Madrasah Ibtidaiyah Negeri Sambas, West Kalimantan Province-Indonesia.

II. Method

This study used a qualitative method. This study had the major focus of implementation of religious character education through the transformation of cultural school values, which is the process and personal activities in dynamizing the transforming process of cultural values, which must reveal the substance and meaning of truth in studies so that in-depth observation was needed to understand social phenomena comprehensively and contextually by describing empirical reality about the object under study. This study was conducted on Madrasah Ibtidaiyah Negeri Sambas, West Kalimantan Province-Indonesia.

This study used qualitative data in the form of words, behavior, or policies of each cultural school actor, documents, manuscripts, notes, and others, which related to cultural values of school. Foundations of data in qualitative method can be taken from main informants who are the main actors of the object under study connected to the transformation of school cultural values. The principal was the source of the data as a key informant. To determine informants, researchers used (main informants) purposive sampling, which was then developed to other informants by snowball sampling. To obtain data, researchers used data collection techniques used in qualitative research. In general, qualitative research uses data collection techniques such as in-depth interviews, participant observation, and documentation studies. This study used the analysis of individual cases. The steps of data analysis were carried out simultaneously with data collection that followed Miles & Huberman (1992) namely (1) data reduction, (2) data presentation and (3) conclusions (tentative conclusions, verification, and final conclusions). Qualitative study has its own characteristics in checking the validity of the data. Allowing Guba and Lincoln (1985), in verifying the validity of qualitative data across four methods, explicitly: reliability, transferability, dependencies, and confirmability.

III. Results and Discussion

1. Implementation of Religious Character in Curriculum and Learning Management

Madrasah Ibtidaiyah Negeri Sambas, West Kalimantan Province-Indonesia, as one of the elementary schools under the Ministry of Religious Affairs. Madrasah Ibtidaiyah Negeri Sambas is very strict and teaches Islam. The practice emphasized is not only in madrassas but in the surrounding community. Madrasah Ibtidaiyah Negeri Sambas was consciously developed because of the encouragement of ideal needs, namely to produce strong Islamic-based secondary education graduates in the fields of faith and piety, noble morals, knowledge and technology, and cultural arts, to answer the challenges faced by society. To achieve a superior balance, a combination of intellectual, emotional, spiritual, and social intelligence is the ideal to be achieved from the educational program of Madrasah Ibtidaiyah Negeri Sambas, thus showing a number of amazing successes that can compete with public schools.

The vision of this madrasah is to realize people who are pious, noble, knowledgeable, skilled, achievers and have environmental insight. The vision is elaborated into as follows (a) creating religious and quality education, (b) realizing teaching and learning activities effectively and optimally, (c) increasing extracurricular activities in the field of school health units, scouts, sports, arts and culture and spreading the Islam through teachers and students in behaving and having manners in daily life, (d) creating creative, broad-minded, disciplined, responsible and outstanding school members, (e) realizing excellent, fast, orderly and smooth service, (f) able to compete in scientific and technological skills, (g) increasing the spirit of excellence in academic and non-academic fields and administrative order (h) increasing concern for cleanliness and beauty of the environment so as to create a culture of clean, healthy and green school and (i) increasing management of participatory integrity with a family spirit involving all school members, school committee, community and all stakeholders as a model in developing knowledge and technology and faith and piety for other educational institutions.

The curriculum content of each level of education is adjusted to the development of the students, the contents of the national curriculum are the standards that must be held in order to realize the student competency standards, the Regional Government strives to develop the competency standards of students to achieve learning outcomes by referring to the established national standards. Law National Education System of 2003 Article 1 Paragraph 19 explains that the curriculum is a set of plans and arrangements on the objectives, content, and learning materials as well as the ways used as guidelines for organizing learning activities to achieve certain educational goals.

Based on this, Madrasah Ibtidaiyah Negeri Sambas, West Kalimantan is a form of development of the Madrasah Ibtidaiyah curriculum which nationally refers to the curriculum of the Ministry of Religious Affairs. The formula of development is vision and mission based of Madrasah Ibtidaiyah Negeri Sambas, West Kalimantan, which is adapted to the needs of student learning development. In the curriculum structure, there are a conversion, decrease, and student learning hours transfer. The structure of this curriculum change is anticipated to offer a new degree in the learning process and support the process of character building for students as in the vision of the madrasah, namely "realizing human beings who are pious, noble, knowledgeable, skilled, achievers and have environmental insight".

The curriculum content in Madrasah Ibtidaiyah Negeri Sambas West Kalimantan is a combination of national curriculum content from the ministry of religion and curriculum content modified by the madrasa itself. This integration is intended to facilitate madrasah in implementing and transforming cultural values in developing religious character, both in intracurricular implementation or in teaching and learning activities in the classroom, co-curricular activities or extracurricular activities. In general, the curriculum structure of Madrasah Ibtidaiyah Negeri Sambas for general subjects refers to the 2013 curriculum of the Ministry of Education and Culture while Islamic subjects as a characteristic of madrasah that are based on the madrasah curriculum established by the Ministry of Religious Affairs, including the Qur'an, Hadith, aqidah, morals, fiqh and history of Islamic culture. Whereas the local content is Tahfidz. These subjects are efforts to establish morals, which are elaborated on the internalization of subjects that are elaborated in the behavior of life in madrasah, both in the learning process and in dormitory life.

The contents and development of this curriculum are outlined in a madrasah management manual document that Madrasah Ibtidaiyah Negeri Sambas West Kalimantan implements a national curriculum established by the government that is modified in accordance with the vision, mission, goals, and targets of the madrasah. Modification of the curriculum is the strengthening of basic knowledge of science and technology and every non-physical arrangement included in the vision and mission process that is operationally elaborated in school activities to include elements of religious character values for each set goal.

Management of the curriculum with the content of cultural values is certainly very important, as stated by Khan & Law, 2015; *Regardless of sizes, types or origins, curriculum is considered the heart and soul of all educational institutions. Lamentably, it is a widely recognized notion in academia that the approach to developing curriculum is disintegrated in that minimal and isolated considerations are given to the various critical elements such as institutional leadership, social trends, industry factor and the role of the government.* Learning is carried out in an inspiring, enjoyable, cooperative, inspiring, exciting and passing way to innovation and individuality of children in accordance with the potential, interests of talents and the need for optimal growth and development. Curriculum development prioritizes student experiences through the process of observing, asking, intellectual, and trying

(observation-based learning), which is sustained by the active participation of parents, mass media and the surrounding environment.

The current curriculum in Madrasah Ibtidaiyah Negeri Sambas West Kalimantan on each subject is the basis for character building. These values are the core competencies of each subject. The core competencies are included in the learning implementation plan designed by the teacher in charge of the subject. The expected goal after studying each material is to have an understanding and ability to carry out these values in everyday life. The values expected to be elaborated from these core competencies are, religious values as in KI1, the values of social attitudes include honesty, discipline, responsibility, caring, polite, environmentally friendly, cooperation, peace-loving, responsive and proactive as in KI2, the value of knowledge in KI3, and independence in KI4. According to Suparno (2010), one approach to the curriculum based character education is to add values in each subject that is the responsibility of all teachers.

The transformation of school cultural values in the teaching and learning process has always been a habit in the Madrasah Ibtidaiyah Negeri Sambas West Kalimantan. Before teaching and learning activities, there is an activity for madrasah residents. The moral formation program in Madrasah Ibtidaiyah Negeri Sambas Kalimantan is well programmed. Before entering class hours, the Quran tahfidz starts from 06.30 to 07.00, this activity is carried out routinely every morning before entering class except Monday because there is a flag ceremony. Tahfidz is conducted to facilitate memorizing the Qur'an continuously because something that is performed routinely will facilitate memorization and habits that form the culture.

Furthermore, praying before the subject begins and finishes, this applies to all subjects, not just as habituation but it is expected that students and subject teachers continue to rely on all their efforts to Allah and hope for the blessing of the knowledge they learn. Thus, the transformation of religious values in learning activities always goes well and becomes a culture that is no longer a compulsion in Madrasah Ibtidaiyah Negeri Sambas, West Kalimantan.

Curriculum Management is an effort to manage so that the curriculum in schools runs well, where the management must be directed so that the learning process can run well, where the benchmark is the achievement of goals by students as a result of the learning process, according to Satori (2000), the tasks covered in the field of the curriculum are as follows a) Carrying out the formulation of curriculum goals, b) Carrying out the content, scope, and organization of the curriculum, c) Linking the curriculum to the time, physical facilities and staff available, d) Organizing materials, resources and equipment for teaching programs, e) Conducting the teacher supervision.

2. Transformational School Cultural Values in Student Management

Various types of activities are designed and instilled in the Madrasah Ibtidaiyah Negeri Sambas West Kalimantan to adoptive main values as implicit in the vision and mission of the madrasa. The main values that will be built according to the vision are realizing human beings who are pious, noble, knowledgeable, skilled, achievers and have environmental insight. This vision is then elaborated in various forms of student activities in all aspects of life in the Madrasah Ibtidaiyah Negeri Sambas West Kalimantan, both in dormitory life and in extracurricular activities in the auspices of students or which have been programmed by madrasa organizations to realize the formation of educational religious character.

Lickona (1991) stated that character education is a deliberate effort to help someone so that they can understand, pay attention, and carry out ethical values. Based on these definitions, the type of character that students want to build in requires that they are able to understand these values, pay more attention to the true values, and then do what they believe in, even if they have to face challenges and pressure both from both outside and inside. In other words, they have the awareness to force themselves to carry out those values.

The training and development of students in madrasas are of particular concern, ranging from the admission system, training to the observation process. Admission of students in Madrasah Ibtidaiyah Negeri Sambas West Kalimantan considers the academic achievements of the school of origin and other abilities that are full of religious values. Considering that the talents and achievements of students must be valued so that the Madrasah Ibtidaiyah Negeri Sambas West Kalimantan has the authority to accommodate and develop these abilities.

New students who have been accepted at Madrasah Ibtidaiyah Negeri Sambas West Kalimantan will be known, recorded, and trained in their basic abilities with a matriculation program. Matriculation is given to new students for four weeks which aims to explore the ability of new students related to their potential. In addition, this matriculation activity aims to develop the basic abilities of students for certain subjects and introduce learning facilities and media and teaching and learning processes. This is performed to facilitate students in undergoing teaching and learning processes and initial capital in character building in Madrasah Ibtidaiyah Negeri Sambas West Kalimantan. Apart from intracurricular hours, the madrasa has designed a schedule of activities that will serve as guidelines for students in carrying out their activities during the madrasa. Based on the schedule of activities it can be interpreted that the Madrasah Ibtidaiyah Negeri Sambas West Kalimantan has designed the best possible time, no time is wasted, all the time contains activities that are useful for the development of student personality. The content of the material is full of Islam as an ideology adopted in Madrasahs. Arranging the agenda of student activities based on the development of student personality, especially in the formation of student character.

Setting the agenda for students outside of intracurricular hours is to adjust to the worship activities of Muslims. The student agenda is expected to be a daily benchmark for students so that a cultural process is formed by inculcating the values of madrasa as the basic values that have been set together namely religious values, independence, discipline, commitment, simple life, and honesty. The instilling process of the value certainly begins with socialization. The socialization of madrasa cultural values is an important thing to do so that students have the same understanding as to the madrasahs on values that will be developed and implemented. This socialization process is carried out by madrasahs both in the form of delivery during the process of teaching and learning in class, official events such as in ceremonies or in dormitory life.

Character development activities especially fostering Islamic religious values are the main focus in Madrasah Ibtidaiyah Negeri Sambas. As stated by a teacher that "the most basic thing is to get children used to pray five times a day, meaning that they are not only praying, but are required to pray in congregation, we expect habituation to be instilled, so that they will always carry out, so when they hear the call to prayer, they go straight to the mosque to pray together in congregation, because if they are accustomed to congregation it will preserve their faith ". This shows that Madrasah Ibtidaiyah Negeri Sambas strongly emphasizes the instilling of religious values in students, both those that are obligatory worship and sunnah worship. This habit is always instilled in various aspects of life, both in the learning activities and outside the campus or with the surrounding community to teach their knowledge. The transformation activities of Islamic values take place continuously in Madrasah Ibtidaiyah Negeri Sambas. At confident instants such as the month of Ramadan, the intensity of worship is increasingly increased, such as the Al-Quran tadarus after each prayer five times, duha prayer and there is also da'wah before 5 pm until ifthar. They also do room clean-up contests, organize and coordinate donations, zakat, and charity to help underprivileged people.

Character education is education that emphasizes the formation of character values in students. The four basic characteristics of character education formulated by a originator of character education from Germany namely Foerster in Koesoema (2007) are; a) Character education emphasizes every action guided by normative values. Student respects the existing norms and is guided by these norms. b) The existence of coherence or self-confidence and courage, so that students will be a firm person and not afraid of the risk of facing a new situation. c) The existence of autonomy, where students live and practice the rules from the outside to become values for their personality. In this way, students are able to make independent decisions without being influenced by external pressures. c) Persistence and loyalty. Persistence is the endurance of students in realizing what is considered good, while loyalty is the basis of respect for the chosen commitment.

Character education will be basic in the formation of quality characters of the nation, which does not neglect social values such as tolerance, togetherness, mutual cooperation, mutual assistance and respect and so on. Character education will make a superior person who not only has cognitive abilities but has a character that is able to realize success. Based on the study at Harvard University in the United States, the success of a person is not only determined by knowledge, technical ability, and cognition (hard skills), but the ability to manage themselves and others (soft skills) as well.

3. Management of educators and educational staff in realizing religious character education

Strengthening the character of educators and educational staff in Madrasah Ibtidaiyah Negeri Sambas received serious attention both from the Ministry of Religious Affairs and from the internal madrasah themselves. Strengthening and training have been formed early, starting from the recruitment of human resources. Madrasah Ibtidaiyah Negeri Sambas has strong standards on the values of character building which are used as a condition in the recruitment of educators and educational staff. The standard of educators and educational staff required as general qualifications to be accepted as educators and educational staff are; Moslem, noble, healthy physically and spiritually, have a high commitment, able to read the Koran fluently, have ICT skills (information and communication technology). In an effort to improve the competency of human resources in carrying out basic tasks, the Madrasah Ibtidaiyah Negeri Sambas states to the "five main values of employee work culture" from the Ministry of Religious Affairs that are honesty, competence, modernization, accountability and representative. This is the core for the development and training of educators and educational staff in Madrasah Ibtidaiyah Negeri Sambas.

Madrasah also always carries out activities that renew or enhance teacher insight, regularly in the practice of training, short course or summits between teachers. These activities are part of the program of madrasah to always inform and enhance knowledge and competencies for educational staff in Madrasah Ibtidaiyah Negeri Sambas, West Kalimantan. Madrasah routinely conducts insight development activities for educators. Insights development activities for teachers involve all educators and educational staff and always bring in external speakers, both by education experts and from the Ministry of Religious Affairs at Regency and West Kalimantan Province levels. In addition to training activities, activities that have been entrenched related to character training in the Madrasah Ibtidaiyah Negeri Sambas are in the form of routine studies. Other routine activities that have entrenched and built character values in Madrasah Ibtidaiyah Negeri Sambas are in the form of the family gathering. A family gathering is a place to support friendship and kinship relations for madrasah residents such as educators, staffs, and families. In these events, madrasah residents always get enlightened because each activity is always accompanied by a spiritual splash or in the custom of materials that discharge inspire the soul of love to carry out its character as teachers and character prototypes for families and learners.

Teachers and employees at Madrasah Ibtidaiyah Negeri Sambas are role models in forming character religious. So the teacher must be a strong figure to positively influence students, both in the contextual learning in the classroom and life outside the classroom. In the process of learning with curriculum the 2013, the teacher is an important models to be a facilitator for learners. If this pattern can be implemented well by the teacher, then there are some habituation values that can form character if carried out continuously in the learning process, habituation values can explore the curiosity of learners, such as responsibility, discipline, and self-confidence. In addition to figures in the classroom, the teacher is also given the role of foster parents. The formation of foster parents is a training pattern with a family approach. Like parents at home, foster parents have a large role in the formation and development of children, both in academic development and mental development. All forms of problems faced by students in madrasah are part of the full responsibilities of foster parents.

Koesoema (2007) formulated the character education methodology as an effort to provide the understanding and convince students of the positive implications, from which it would look bad without the exemplary form of educators or teachers in the context of educational institutions. Etymologically, the teacher is trusted (digugu) and exemplified (ditiru). Therefore the teacher must set a good example to the learner, where the teacher not only teaches about goodness but must be accompanied by an example in applying the goodness.

4. Closing

Character education is the entire educational process experienced by students as the experience of forming personality through understanding and experiencing values, moral values, ideal values of religion, and moral values. To shape human character, socialization must always be sought, in order to be able to identify good characters and form a sense of love, and habituation in doing good morals so that it does not only become a behavior but actually becomes an inherent character. The best way to change character education in schools is through a holistic approach that integrates character development into every aspect of school life. The school's vision and mission are the main elements that will ensure the continuity of character education. The vision and mission of the school will shape

cultural values which will then be elaborated on school management including curriculum management and learning, student management and management of educators and education staff.

The transformation of school cultural values in curriculum management and learning must be arranged in the form of an integrated curriculum that includes academic curriculum and non-academic curriculum. The contents of the curriculum content reflect the school's cultural values such as religious values, social values, honesty values, cleanliness, simplicity, and independence. Success in regulating and instilling the values of life through character education can also be influenced by the way or approach used in delivering education. Also needed is a teacher with character as an example to form students with character. Integration between appropriate and ongoing curriculum and supporting elements is the key to the success of character education that forms a nation with a character that has its own civilization and culture.

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