

DEVELOPING CHARACTER EDUCATION THROUGH ACADEMIC CULTURE IN INDONESIAN PROGRAMMED ISLAMIC HIGH SCHOOL

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Abstract

Academic dishonesty, which is a part of educational problems, occurs mostly in religious-based high schools. The dishonest behavior of these students is contrary to the application of character education in educational institutions. This research aimed to describe the experiences of teachers and students in the Programmed Islamic High School (PIHS) relating to academic culture in the development of student character education. The data collection method used in this research was a phenomenological qualitative method by conducting in-depth interviews with four teachers and six students in a PIHS. Apart from the results of the interviews, the acquisition of data was also supported by documentation and observations of the daily activities of the students, which reflected the application of character education. The results showed that the academic culture at PIHS contributes greatly to developing student character education. Character education developed from academic culture can be seen from their academic discourse, publications, knowledge acquisition, disciplinary, and academic activities management. From the academic culture, students have a religious, honest, nationalistic, responsible, cooperative, and independent character. This research suggests that the pattern of academic culture in the development of character education in PIHS can be adopted by other religion-based schools.

Keywords: academic culture, character education, daily activities, Programmed Islamic high school

Introduction

Character education is an integral part of academic culture, considering the importance of character and its potential to be developed from every academic activity (Mahendra, 2013). The ideal academic culture is a culture that contains positive character values (Silahuddin, 2016). Academic culture is not only aimed at improving intellectual but also honesty, truth, and devotion to humanity. The development of academic culture is a meeting point between efforts to develop character and improve the quality of the education process (Peterson & Deal, 2002). The academic culture adopted in schools in Indonesia is aimed at developing character education.

The development of character education can be realized through several methods, one of which is through academic culture. Aynur Pala's (2011) research results have stated that character education can be developed through disciplinary practice, curriculum, reading, discussion, research, essay writing, journal writing, and debate. Other research specifically conducted at the Pabelan Islamic boarding school by Hidayat (2016) has revealed that

character education can be developed through exemplary and habitual behavior from kyai or the religious leader at the institution. Exemplary and habituation behavior of the kyai include models of social care, direct education, living modestly, educating with humanity, educating with exemplary, scientific culture model, developing local culture/local wisdom, developing education, work ethic, and independent learning. From these methods, the character values that can be developed are discipline, work ethic/hard work, independence, social care, religiosity, and a sense of responsibility (Hidayat, 2016).

Academic culture is grouped into three levels, namely, macro, micro, and social relations (Okamoto, 2015). The present discusses more about the micro-level of academic culture that explores the daily practical academic work of academics at an educational institution. Several forms of academic culture can be categorized into five factors that are identified, namely the practice of academic discourse, the practice of publication, managing academic activities, the practice of knowledge acquisition, and practice of disciplines (Okamoto, 2015). The five factors of academic culture include the various daily activities of students at school and at the dorm. From these activities, students' religious, honest, nationalistic, responsible, cooperative, and independent characters can be developed (Muttaqien & Raharjo, 2018).

The basis of character education policies reflects the values that are prevalent from a particular political context or jurisdiction. National cultural traditions are the main determinants, and they can influence the education system. Therefore, this system depends on the regional level that is culturally formed (Arthur, 2017). In Indonesia, based on Article 3 of Law Number 20 of 2003 concerning the National Education System, the function of national education is to develop capabilities and shape the dignified character and civilization of the nation in the context of educating the life of the nation. The goals of national education are to develop students' potential to have faith and be devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible (Kurniawan, 2013). Therefore, character education cannot be separated from academic education. Both must be integrated into the education process so that character education can be developed in a unified National Education system and National Education Objectives (Lickona, 2018).

In *the Center of Academic Integrity* (2013), there are six basic values of manifestation in building character education in academic integrity that must exist in educational institutions, i.e., honesty, trust, fairness, respect, responsibility, and courage. Honesty is a very important foundation in the process of teaching, learning, research, and service (McCabe et al., 1999). Honesty is a prerequisite for realizing trust, justice, respect, and responsibility (Anshori, 2017). How is honest behavior that has been enforced in educational institutions? Why do academic violations involving dishonesty in educational institutions occur?

Previous research on academic violations found that 64.6% of students from 113 high school students in a religion-based school committed dishonesty when the examiner left the room in the middle of the test. In another situation, 71.7% of students were honest when the exam supervisor was a disciplined teacher. Some reasons for the emergence of dishonesty consist of wanting to finish quickly, to know the answers, and to get good grades. In contrast, the reasons for the emergence of honesty were divided into two types, i.e., internal factor (want to continue to behave honestly, do not want to sin) and external factor (fear of being caught) (Kirana & Lestari, 2017). Ungusari (2015) has also shown that academic dishonesty has occurred in 124 religious high school students. The results of the research explained that 12.90% of cases of dishonesty occur because students face two examinations at once in a day. 58.90% of cases of dishonesty occur because of difficulties in taking the exam and seeing other students cheating. The rest, 25.80% of cases of dishonesty occur because they have not yet finished learning, so make small notes and bring them during the exam (Ungusari, 2015).

There are many forms of academic dishonesty shown by students. Asking for answers is the most common one (Herdian, 2017). Cheating and being dishonest have incorporated into

the student's life because they think that other students do the same (Yuliyanto, 2016). Students believe that if they do not commit to these, they will be cast out by their comrades (McKay et al., 2019; Rehman & Waheed, 2014). The results of another more shocking research are related to information about the existence of educational institutions that teach tips on how to commit academic dishonesty. This survey also revealed that there was a continuation of dishonest behavior at the next level of education (Rehman & Waheed, 2014). The results of this research are in line with the research by Finelli (2007) that academic dishonesty conducted while in high school tends to be carried out later in further studies at the university level.

From the above-mentioned problems, developing the quality of character education requires the development of academic culture. Academic culture is intended to build values and norms that display an academic atmosphere, which is an atmosphere that is in accordance with scientific values and principles in an effort to acquire and develop knowledge. The atmosphere needs to be maintained and fostered in educational institutions (Asih, 2012; Masruroh, 2013).

One of the educational institutions that can be used as role models is the PIHS, which has a good academic culture. PIHS is a boarding school that leading madrasa of the Ministry of Religion of the Republic of Indonesia established in 1993. This madrasa is the oldest PIHS in Indonesia (Rohmah & Zainal, 2017). This is confirmed by the results of research that states that character education is not formed automatically but has been developed by an institution that has long existed through a process of teaching, examples, learning, and sustainable practices (Pala, 2011).

Madrasas emphasize religious education for producing individuals who excel in both academic and character (Anshori, 2017). The Ministry of Religion Republic Indonesia has revitalized PIHS throughout Indonesia to address moral issues in this country. This educational program is intended to create a generation of "*ulama plus*" who are proficient in mastering the classical and contemporary sciences. This effort could revive the education program of PIHS or the like has the vision to build the character and intelligence of the students. PIHS students who live at the dormitory provided by the school with all the activities in the vicinity are known as an effective form in realizing this vision (Rohmah & Zainal, 2017).

Previous research by Pourrajab & Ghani (2017) has identified character education at the level of organizational culture at large in Iranian schools. Although both discuss character education and school culture, they did not specifically discuss academic culture in Islamic Senior High School. Another research on academic culture by Leithwood and Sun (2017) showed that academic culture is a significant mediator that influences school leadership on student achievement. However, the research did not link academic culture with the development of character education. Therefore, the research on the development of character education through academic culture in the religion-based school is needed for strengthening the character students in Indonesia. The objective of the research was to analyze the formation of academic culture to develop character education students in PIHS. The contribution of the results of this research can be adopted by other educational institutions that require an overview of the patterns of academic culture in the development of character education.

Theoretical Perspective

Character education is crucial for a nation (Junaedi & Syukur, 2017). Character education is a source of life in the nation and state. If a nation wants to survive, this nation needs ethics and rules. Character education has a role as a steering wheel and strength so that the nation does not lose its direction. Character education also determines the fate of the nation's next generation. There are three main levels of character development in the context of nationalism, namely to foster and strengthen national identity, to maintain the integrity of Indonesia, and to shape human beings and Indonesian people who have noble character and a dignified nation (Zubaedi, 2015).

Formal education in schools is ideally positioned as an educational institution that should provide provisions for students with character education (Isnaini, 2016; Samani & Hariyanto, 2013). This is intended so that students understand and possess the values of goodness as well as practice it in daily life, be it to God Almighty, self, fellow human beings, the environment, nation, country, and international relations as fellow citizens of the world (Azzet, 2016). Bennett (1993) has listed ten virtues of moral education, namely compassion, responsibility, honesty, friendship, work, courage, self-discipline, perseverance, loyalty, and faith. The program developed by the Heartwood Institute also promotes seven virtues: respect, loyalty, honesty, love, justice, courage, and hope (Sutomo, 2014).

One of the keys to success in implementing character education in schools is to create a conducive academic environment, both physically and non-physically. A conducive physical environment is supported by a variety of conducive learning facilities such as laboratories, study rooms, environmental arrangements so as to foster a harmonious attitude of students and teachers and then supported by good organizational management and appropriate learning materials in accordance with the development and ability of the students. A non-physical environment is a school environment that can maintain security, comfort, and order combined with optimism and high expectations of all school residents. Other forms of non-physical environment can be realized through activities that are centered on students so as to create an environment that can increase optimism, creativity, and enthusiasm for Learning (Mulyasa, 2012; Richardson et al., 2009).

Education at the dormitory that is densely packed with academic activities is considered effective in overcoming negative influences. The dorm is packed with scheduled activities in the context of character building. The activity is arranged for the habituation of students to live orderly. The dormitory environment is formed by the dorm's resident's compliance with the activities of the dorm. Good traditions that uphold the values of character are then formed. This gives effect to the new dorm's dwellers (new students) to continue the tradition. Education in the dorm, which was born from the engineering of life, can be said to be a miniature form of society in a narrow social order. This tradition continues on in the lives of the next students after leaving the dormitory (Izfanna & Hisyam, 2012).

Academic culture can be identified from the daily academic activities of academics (teachers and students) at PIHS. Data on academic culture obtained from the field are categorized into the following five factors, namely academic discourse practices, publication practices, managing academic activities, knowledge acquisition practices, and disciplinary practices (Okamoto, 2015). After identifying the five factors, it can be seen what characters can be developed from the character of ulama plus PIHS. The definition of ulama plus here is that scholars are not only scholars who are knowledgeable (*fakih*) in religious studies but religious scholars who master all aspects of science such as economics, politics, and so on. Every PIHS student is required to master the seven survival skills of Tony Wagner (2008), that is, first, think critically and be able to solve problems. Second, working together in networks and leading with influence. Third, agility and being able to adapt. Fourth, initiative and entrepreneurship. Fifth, effective communication, both oral and written. Sixth, being able to access and analyze information. Seventh, curiosity and imagination. As a result of the mastery of the seven skills, the characteristics of ulama plus that characterizes PIHS are students who have a religious attitude (which includes *tasamuh* (tolerant), *tawasuth* (moderate), and *tawazun* (balanced) in addressing differences of opinion), honest, nationalistic, responsible, cooperative and independent (Syarifudin, 2015).

Research Methodology

Research Design

This research used the phenomenological qualitative approach to examine how members of a community describe their daily lives, especially how individuals with their consciousness construct meaning from the results of interactions with other individuals (Creswell, 1998). The same was done in this research, which is finding information about the academic culture formed in madrasas and the daily activities of madrasa residents (interactions between the teachers and students) that reflect the application of character education. Data were obtained from informants through interviews. This research was conducted for 5 months, starting from September 2019 to January 2020.

Participants and Procedures

The primary data collection technique in phenomenology studies was through in-depth interviews with informants, in this case, teachers and students. All interviews were recorded. In addition, the researchers used other techniques to obtain more complete data, such as participatory observation and documentation (Hasbiansyah, 2008). The participant observation was carried out by observing the interactions between the teachers and students. Furthermore, documents of regulations in madrasas were used as additional data.

The informants in this research consisted of four teachers and six students. The four teachers interviewed were teachers who serve as deputy heads of the curriculum. The teachers were also PIHS alumni. Whereas the other three teachers, apart from being alumni, served as teachers and are also responsible as the dormitory's supervisors. This means that the teachers were also once a student at the school and are now acting as a learning manager in their alma mater. The determination of the informants interviewed was based on the assumption that the experiences of the teachers who were also alumni could meet the research data needed. The student informants are students who are in the 12th grade. This selection is based on the assumption that students in the 12th grade have taken longer education than other students at PIHS. Grade 12 students have also experienced the orientation process, various organizations, and publications. Further description of the informants can be seen in Table 1 below:

Table 1
Description of Teacher Informants

Informants Identifier	Gender	Positions	Teaching Experiences (year)
T1	Male	The teacher who serves as Deputy Head of Curriculum	23
T2	Female	Dormitory Teacher and Trustee	15
T3	Female	Dormitory Teacher and Trustee	8
T4	Female	Dormitory Teacher and Trustee	7

Note: Description: T = Teacher; 1 = number of interview informants

Data collection procedures at the school began with the submission of permits through official letters addressed to the principal. From the school principal, the letter was distributed to the deputy head of the academic and curriculum in order to appoint any suitable informants to be interviewed. Then the deputy's head directs the course of the research process that is tailored to the data requirements in question. Before digging up information, the researcher first explained briefly about the purpose of the research. To guide the interview process, the researcher used a list of

questions that covered the core question: How can academic culture develop character education in PIHS? From this core question, it is elaborated into five factors, namely academic discourse practices, publication practices, managing academic activities, knowledge acquisition practices, and disciplinary practices. The interview process takes about 60 to 100 minutes in duration.

Data Analysis

Qualitative data analysis is the stage of the researcher in compiling data systematically from interviews, observations, and document searches. The data can then be displayed and analyzed into simpler and more meaningful data. Three methods are used in data analysis, according to Miles and Huberman (2014), namely by data condensation, data presentation, and conclusion drawing. In addition, the qualitative data analysis strategy is an attempt to conduct an inductive analysis of research data and the entire research process. The use of this qualitative analysis strategy aimed to analyze the ongoing social processes and various meanings of various facts that are seen empirically.

In detail, data analysis techniques in phenomenology studies have important procedures that must be carried out gradually. These stages are (Creswell, 1998): First, researchers fully describe the phenomena/experiences experienced by research subjects regarding the development of character education through academic culture at PIHS. All the results of the in-depth interview in the form of a recording are outlined in a written transcript. Second, the researcher finds statements (interviews) about the focus of the research, the details of the statements, and each statement has an equivalent value, then the details are developed by avoiding repetition. Third, researchers began to exclude repeated and overlapping statements. Fourth, the researcher then constructs all explanations about the meaning and essence of the experiences of the informants. Fifth, researchers submit the research report by providing an understanding of how a person experiences a phenomenon.

This research report indicated the unity of a single meaning from the experience that the whole has an urgent structure (Dewanti et al., 2020). Because Interpretive Phenomenological Analysis acknowledges an important aspect of symbolic interactionism, according to which the meanings that individuals assign to their encounters in their personal and social world are the subjective constructions out of their interactions with others. That means that individuals derive meanings of their experiences while communicating these experiences to others during social interactions (Bhanot & Verma, 2020). From the results of the report that has been arranged, the researchers reconfirm the answers from the informants that have not led to the focus of the question. Second, the researcher presented the data according to the group of answers from the participants to the sheet of paper that had been given codes previously. The presentation of this data is intended to facilitate the researchers in describing the answers of each informant. Third, the researchers are very careful in drawing conclusions from informants' answers that have been presented on paper so that no mistakes occur (Fadlillah et al., 2020). The three things above are intended so that the conclusions drawn from the research results are free from errors.

Role of the Researcher

The researcher acts as data collectors who come directly to the field (research settings). After the data is obtained, the researcher then acts as a data analyst and interprets it in the form of a results report for publication. This is because the researcher is an academic who works at State Islamic University Sunan Kalijaga Yogyakarta and is pursuing a doctoral degree at Yogyakarta State University in the field of education. In addition, there are also expert researchers who also play a role in preparing instruments, analyzing data, and testing the validity of the data. This research aims to enrich insights about strengthening character education in schools.

Research Results

Data from interviews, observations, and document searches showed that academic culture could be identified from the daily academic activities of academics (teachers and students) at Programmed Islamic Senior High School (PIHS). Data on academic culture obtained were categorized into the following five factors, namely academic discourse practices, publication practices, managing academic activities, knowledge acquisition practices, and disciplinary practices. Research findings indicate that of the five factors, six-core character education virtues can be developed in students, namely religiosity, honesty, nationalism, responsibility, cooperativeness, and independence.

Academic Discourse Practices

The interview findings suggested that one of the characteristics of the academic culture can be seen from the development of the practice of academic discourse.

Table 3
Result of Teacher Interview on Academic Discourse Practices

Teacher interview	Activities	Conclusion
T3: We apply learning models based on the national curriculum. The learning model includes the inquiry learning model, project-based learning, and problem-based learning.	Scientific discussion Use of three learning models.	Teachers can encourage students to conduct moral reflection through reading, writing, discussion, and debate.
T1: The teachers have been trained in active learning with a variety of learning methods. The training is Internal HOTS, writing teaching materials, foreign language, and various workshops.	I was trained in using active learning.	
T2: The method chosen in one learning with another learning is different.		
T4: This depends on the conditions in the class, the material being discussed, and the mood or psychological conditions of the students.		
T3: If the students are not in the mood to study, then the teacher must think of a more enjoyable learning method.		
T4: To boost student motivation, I also informed the students that each assignment would be assessed. Every student's effort in doing an assignment will be appreciated.		

This practice also appears in regular scientific discussions. PIHS students are familiar with scientific discussion activities, both at school and at the dormitory.

Table 4
Result of Student Interview on Academic Discourse Practices

Student interview	Activities	Conclusion
<p>S4: We are also regularly having discussions at the dormitory.</p> <p>S3: Most discussion topics are about politics, such as reviewing regional elections, presidential elections, new cabinet ministers, government policies, relocation of the country's capital, S1: increasing health insurance contributions, presidential promises, and presidential work programs".</p> <p>S4: The results of each discussion are written down and read at the end of each discussion. In addition, every day, the students are also trained to write, summarize, translating –whether using Indonesian, English, or Arabic– academic paper.</p>	Scientific discussion	Students learn to express opinions and learn to be responsible for making decisions about the opinions expressed.

In addition to discussing and writing, the practice of academic discourse at PIHS was also realized by debate, speech, and story-telling competitions in 3 languages (Indonesian, Arabic, and English) held by various departments of the school. Students also must converse in Arabic and English daily. The students said, “We have to speak English one week and speak Arabic the following week and so on alternately like that” (S1-S6). The use of foreign languages in everyday conversation is also supported by the competence of teachers who always speak in those languages and a conducive language environment both in the classroom and at the dormitory. S2, S4, and S5 said, "I like to study here because the teacher is proficient in foreign languages" (S2); "I like the teachers here. Every day I can learn foreign languages from them" (S4); "Learning here supports the creation of a language environment, because all material is delivered in Arabic. The teacher also explained the lessons in Arabic"(S5).

Publication

At PIHS, teachers and students are introduced to practice publishing their writing.

Table 5
Result of Teacher Interview on Publication

Teacher interview	Activities	Conclusion
<p>T4: Every year, the school holds a writing workshop for teaching material that invites educational experts from universities.</p> <p>T3: Many teachers at PIHS often write books. The book is also used in other schools.</p>	Productive in writing textbooks	The application of character education can be implemented through an inspiring teacher model.
T4: Teachers publish their works in different publishing houses. Writing scientific papers and anthologies with their colleagues at the Subject Teacher Forum helped them to grow as writers.	Productive in publishing textbooks	

Table 6
Result of Student Interview on Publication

Student interview	Activities	Conclusion
<p>S1-S6: We are active in publishing our writings, for example, in-wall magazines, bulletins, and magazines.</p> <p>S3 explained: the wall magazine contains light topics and is released once a month.</p> <p>S4 said: the wall magazine is decorated attractively by the students.</p> <p>S3 also explained: this wall magazine consists of the main topics, short stories, poems, rhymes, anecdotes, crosswords, and jokes. The wall magazine is intended to develop students' creative abilities and foster a culture of reading.</p> <p>S1 said: we have El-Qudsy's mini bulletin. This bulletin is written in Indonesian and published twice a year.</p> <p>S2: The topics discussed are current events, such as the latest political issues.</p> <p>S3: Students pour out their ideas in the form of headlines, opinions, criticisms, and suggestions. Another one is a bilingual bulletin called <i>Languadrenaline</i>.</p> <p>S4 explained: this bulletin is written in Arabic and English".</p> <p>S2 also revealed: the topic discussed is related to educational issues. The last one is <i>Inthilaq</i> magazine. The same statement is said by S1-S6. This magazine is published once a year.</p> <p>S5 explained: all students can contribute by submitting their writing to the magazine. The selection process of the manuscript goes through a rigorous review process from the editorial team. The team then determines the best manuscripts that are suitable for publication.</p>	<p>Productive in publishing wall magazines, two bulletins, and magazines</p>	<p>One of the activities for character education is the creation of attractive, interactive bulletin boards, informative bulletins, and bookmarks that are made every month.</p>

Managing Academic Activities

PIHS has many academic activities that are organized by student organizations. PIHS students are familiar with the organizational environment. All aspects of students' daily activities are governed by the regulations made by PISO.

Table 7
Result of Teacher Interview on Managing Academic Activities

Teacher interview	Activities	Conclusion
<p>T2: The students independently manage academic activities through two organizations, namely the Programmed Islamic Student's Organization (PISO) and the Al-Hasyimie Calligraphy Group (ACG).</p> <p>Each department of PISO has a set of work programs. The work programs are arranged to start from daily, weekly, and annual work programs.</p> <p>T4: Students are responsible for various conditions and facilities in the dormitory, such as security, education, hygiene, health, and infrastructure.</p> <p>Students begin the practice of managing academic activities since they are in tenth grade. Students are trained to organize events from the class level at school and the rayon level at the dormitory. In the 11th grade, students serve in a larger organization that manages all activities at school and in the dormitory.</p>	<p>Teachers monitor the activities handled by students.</p>	<p>Educational institutions have sought the formation of academic culture through the optimization of the functions of student organizations.</p>

Table 8
Result of Student Interview on Managing Academic Activities

Student interview	Activities	Conclusion
<p>S1-S6: PISO is the most vital organization that regulates all daily activities of the students. The core organizational structure consists of the chairman, secretary, and treasurer. The three core structures supervise seven departments, namely: 1) Security department; 2) Language department; 3) Education and teaching department; 4) The department of hygiene, health, and sports; 5) The department of research, development, and library; 6) The department of art, decoration, and documentation; 7) The department of public relations.</p> <p>S6: Every day, students are scheduled to take part in all the activities held by PISO, from waking up to going back to sleep.</p>	<p>Getting involved in organizations</p>	<p>Organizations here function as a tool to develop intellectual, affective, kinesthetic, and emotional abilities. By being involved in an organization, students can learn to work together with others.</p>
<p>S3: The students are accustomed to holding various big events at school, dormitory, and even at provincial, regional, and national levels. The major annual activities held by PISO are Pena PIHS, PIHS Arts Festival, PIHS Fair, Camping Da'wah Ramadan, Language Fair, and Journalistic Education Festival (JEF).</p>	<p>Organizing academic competitions</p>	

In addition to students being preoccupied with PISO and ACG activities, students are also busy with school organization activities such as scouts. S5 said, "the scout is intended, so that students are not confined in the school and dormitory, but also increasingly familiar with the outside world"(S5).

Knowledge Acquisition

Knowledge acquisition can be made by acquiring knowledge that is sourced from outside or from within the organization and reflects on the learning process.

Table 9
Result of Teacher Interview on Knowledge Acquisition

Teacher interview	Activities	Conclusion
T2: Knowledge acquisition has been carried out by several teachers at PIHS through classroom action research (CAR). T3: CAR has become a teacher required to be promoted to a functional position	Research	One of the keys to successful character education is the creation of a conducive school environment with friendly teachers and student preparation in Learning.
T4: The implementation of CAR is constrained by the full teaching hours of teachers so that we have limited time to write.		
T1: The teacher provides opportunities for students; whenever students want to learn, they can go to the teacher's house both individually and in groups.	Friendly teacher	
T2: The relationship between teacher and student is not a transactional relationship, but there is emotional closeness.		
T3: Students are asked to make a summary of each lesson. T4: Students have to understand the forms of questions that are usually tested by each teacher. Each teacher has a different style.	Exam preparation	

Table 10
Result of Student Interview on Knowledge Acquisition

Student interview	Activities	Conclusion
S2: I think that the assistance provided by the teachers is good.	Friendly teacher	A conducive learning environment is also supported by individual awareness in upholding the value of honesty.
S3: The teacher positions himself as a friend.		
S6: Teachers repeatedly suggest making a summary of the subject matter every day. It is intended that students are always ready to face a test.	Exam preparation	
S5: The atmosphere at the time of the exam is always conducive and quiet. Honesty at the exam is very high.		
S1: Cheating during an exam is very embarrassing.		

Based on its characteristics, knowledge acquisition is divided into two, namely, internal and external knowledge acquisition. The acquisition of internal knowledge

can be made by conducting knowledge research and applying the results of research into work, the ability of academics in mastering technology, absorbing new ideas and applying them into a process of continuous change, and learning from past experiences.

Discipline Practices

PIHS, as a boarding school system, has a set of rules.

Table 11
Result of Teacher Interview on Discipline Practice

Teacher interview	Activities	Conclusion
T3: The rules in PIHS govern students' actions every day. PISO is in charge of the activities in the dormitory from morning to night.	Teachers monitor the activities handled by students.	The application of regulations is an attempt to foster moral reasoning, self-control, and respect for others.
T4: The stipulated regulations are made known to students. Enforcement of regulations is intended to instill discipline in students. This regulation also applies to a reward-and-punishment system.		
T2: Teachers always try to instill awareness in students' minds and foster their emotional closeness. The application of the code of conduct will not be meaningful if it is forced.		
T1: Most students are still reluctant and embarrassed when breaking the rules.		

Table 12
Result of Student Interview on Discipline Practice

Student interview	Activities	Conclusion
S2: Regulation of PISO applies punishment system. Each department in the PISO defines the types of violations and the penalties for each violation. S1: Violation of every order also has a different amount of points.	Punishment system.	The application of regulations is an attempt to foster moral reasoning, self-control, and respect for others.

The following are examples of regulations applied by PISO in PIHS that researchers obtained from document searching:

Table 13
Examples of Regulations in Discipline Practices

Department of PISO	The regulation
Security department	<p>The range of violation points starts from 5 points to 100 points accompanied by the classification of the punishment.</p> <p>The lowest violation point is 5 points. This is because students are late for the morning ceremony, then the penalty is to pay of Rp1,000 and memorize 2 <i>Arbain Nawawi hadiths</i>.</p> <p>The middle is a violation that is worth 60 points, namely meeting with the opposite sex without the permission of the central Security Department. The punishment consists of 10 types, namely 1) Warning, 2) wearing a veil of violation for one week, 3) 4x reading the Quran 45 minutes in a place determined by the central security department, 4) memorizing 5 <i>Arbain Nawawi hadiths</i>, 5) memorizing ten verses of the Qur'an and 25 English Arabic vocabulary that will be determined by the Central Security Department and must be checked by the supervisor of the dormitory, 6) clean up a designated place, 7) make a statement, 8) perform repentance prayers 1x, 9) notification to parents via SMS, and 10) pay a fine of Rp. 30,000.</p> <p>The heaviest violation point is 100 points. The type of violation is to associate freely with members of the opposite sex outside the limits of the Islamic Shar'i'a, the punishment being the summoning of parents through the school counselor. If the student keeps doing the same thing, they will be expelled from school.</p>
Language department	<p>The language department classifies violations and sentences into three, namely mild, moderate, and severe.</p> <p>The mildest language violations, for example, speaking using language that is not in accordance with the provisions of the language of the day. The punishment is memorizing ten vocabularies and their translation and a fine of Rp. 1,000.</p> <p>Medium language violations, such as committing minor violations three times. The penalties are memorizing 15 vocabularies, writing essays, paying a fine of Rp 1,500, and carrying a dictionary for three days.</p> <p>An example of a serious violation is speaking loudly using a language other than what has been prescribed for the day. The penalties are memorizing 20 English words and 5 Arabic sets of words (<i>tashrif</i>), writing essays, paying a fine of Rp 5,000, wearing a violation hijab (whenever getting out of their room for seven days), carrying a dictionary for seven days, and leading a conversation twice.</p>
The education and teaching department	<p>The education and teaching department regulates the rules relating to morals, worship and teaching, and the use of clothing. Punishment is given based on the level of violation committed. In this department, there are seven levels of punishment.</p> <p>The lowest punishment is reading the Quran by standing in front of the dormitory for 10 minutes and memorizing a hadith. This is to punish those who are eating or drinking while standing or not performing prayer in congregation at the mosque for no apparent reason. When there are students who have committed violations repeatedly, there is an accumulation of penalties. The harshest punishment is wearing a veil of violations for three days, reading the Qur'an for four days in public places, and reading the Statement of Violation during the morning ceremony in front of all students.</p>
The department of hygiene, health, and sports.	<p>This department is responsible for environmental cleanliness. The code of conduct regulates the prohibition of littering, leaving a messy bed, hanging leaving dirty dishes in the bedroom, etc. The punishments are divided into three levels; mild, moderate, and severe. The form of punishment is more emphasized on the amount of money. For example, if you do not put your shoes on the shelves, you will be fined Rp. 2,000.</p>

Through the application of discipline practices, most students are reluctant and embarrassed when breaking the rules.

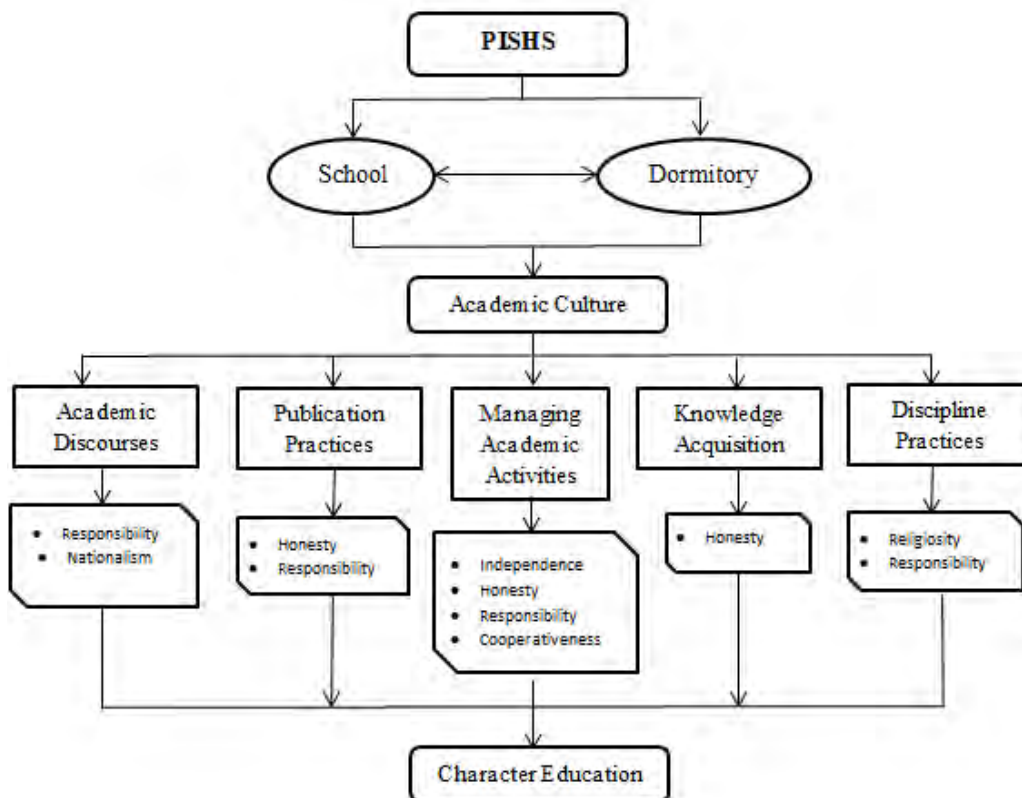
Discussion

The above research findings proved that the main values of character education were included in the practice of academic culture (Silahuddin, 2016). The main values in strengthening character education are religiosity, nationalism, independence, mutual cooperation, and integrity (Muttaqin & Raharjo, 2018). All agendas within the framework of academic culture and regulations applied at PIHS contain these values. Implementation of character education here is done through the implementation of integrated character education in school culture (Bipath & Moyo, 2016; Pourrajab & Ghani, 2017; Schein, 2010).

Visually, the development of character education through academic culture in PIHS can be explained in the following figure:

Figure 1

The Pattern of Academic Culture and Character Education Development at PIHS



The practice of academic discourse manifested in discussions, debates, and writing not only teaches students to be skillful in mastering academic materials but also take valuable moral lessons. Students are taught about the ethics of expressing opinions and respecting the opinions of others (Abdurrahman, 2016; Hidayat, 2016; Pala, 2011). Fighting in realizing justice is their main focus in their discussions. Students are also taught to be responsible for what they say (Guthrie & Scuermann, 2011; Muttaqin & Raharjo, 2018). Students have been accustomed to defending their opinions with a strong or logical foundation.

The practice of publication in PIHS is based on the value of honesty (Pala, 2011). All students' writing is the result of their thought and Learning. Students already understand the ethics of writing proper scientific papers that must write down sources when quoting other people's opinions (Moten, 2014), because they are well aware that the results of their writings will be published and read by many people. Therefore, the editing process for bulletins and magazines is done with a serious review process. This involves the teacher to make corrections before it is published.

Management of academic activities trains students to collaborate. For example, in the management of the organization, students are required to be able to interact with administrators or other members of the organization. On the other hand, students within the scope of the organization must also show an attitude of responsibility in order to gain the trust of their members (Hidayat, 2016). Through the optimization of PISO, students can learn many things, such as being independent, disciplined, confident, and knowing how to lead, be honest, and take responsibility (Pourrajab & Ghani, 2017).

The practice of knowledge acquisition has a positive impact. This process has become a tradition that can foster teacher motivation to conduct classroom action research, and the solution can be applied to student learning. In this process, the teachers are very helpful for students in the learning process or reviewing the material every day so that students are ready to face the exam at any time. Cheating during an exam has been considered as a big shame that is very embarrassing (Moten, 2014). In line with the movement to strengthen character education, honesty is the main value that underlies the mindset, attitude, and behavior students (Grant, 2009).

The practice of discipline is formed from various regulations set by the PISO, along with the consequences. The application of student discipline rules is aimed at developing religious attitudes and responsibilities (Zurqoni, 2018). Religious attitudes are developed through all regulations based on religious values, for example, implementation of worship practices in a timely manner (Abdurrahman, 2016; Hidayat, 2016). Whereas in terms of responsibility, students are given the understanding that that living in school and in the dormitory has rules that must be obeyed (Aasebø et al., 2017). They are taught to be disciplined, to respect the time, and to take responsibility for their actions (Muttaqin & Raharjo, 2018).

The main findings of this research show that academic culture could develop character education in religious-based high school, particularly in Indonesia. Academic culture is represented, such as academic discourse, publication practices, managing academic activities, knowledge acquisition, and discipline practices. The academic discourse was associated with the character of responsibility and nationality. This result was in agreement with the previous research from Abdurrahman (2016), Hidayat (2016), and Pala (2011). Publication practices were represented in the character of honesty and responsibility. This result was in line with the previous research from Pala (2011). Managing academic activities was associated with the character of independence, honesty, responsibility, and cooperativeness (Izfanna & Hisyam, 2012). Knowledge acquisition was developed to the character of honesty. Discipline practices were represented in the character of religiosity and responsibility (Hidayat, 2016; Muttaqin & Raharjo, 2018; Purnama, 2014).

Conclusions

The academic culture at PIHS is formed at the school system and the dormitory system. The formation of academic culture in PIHS is characterized by the following aspects, namely the respect for the opinions of others objectively (scientific discussions), the growth of rational and critical-analytical thinking with moral responsibility, the development of reading habits, the intensity of the addition of knowledge and insight, the habit of researching and

serving the community, the writing of articles, papers, and books, and the implementation of good management of educational institutions. The implications of a good academic culture can develop student character education. Students have a religious, honest, nationalist, cooperative, responsible, and independent character. The results of this research indicated that character education in religion-based high schools could be developed through academic culture. Five factors of academic culture are academic discourse practices, publication practices, managing academic activities, knowledge acquisition practices, and disciplinary practices.

Research Limitations

The results of this research cannot be used generically in all school conditions. The reason is that the research setting is an educational institution that implements a school and boarding system based on Islamic teachings and values. In addition, this research setting is still limited to the oldest PIHS in Indonesia, located in the city of Surakarta. The researchers were also still limited to only interviewing female students. This is due to the limitations of the researchers as women to enter the area of male students. Another limitation of this research is the lack of representativeness and susceptibility to the subjective assessment of the researcher.

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