

**APPLICATION OF CHARACTER EDUCATION THROUGH
HABITUAL ACTIVITIES AT INSAN AMANAH
ELEMENTARY SCHOOL MALANG**

*Presented to faculty of Tarbiyah and Teaching Sciences, State Islamic
University Maulana Malik Ibrahim of Malang in partial fulfillment of
the requirement for the degree of Sarjana Pendidikan Islam (S.PdI)*

By:

Ilviatun Navisah

10140073



**TEACHER EDUCATION OF ISLAMIC ELEMENTARY
SCHOOL DEPARTMENT**

FACULTY OF TARBIYAH AND TEACHING SCIENCES

**STATE ISLAMIC UNIVERSITY MAULANA MALIK
IBRAHIM OF MALANG**

April, 2014

APPROVAL SHEET

APPLICATION OF CHARACTER EDUCATION THROUGH HABITUAL
ACTIVITIES AT INSAN AMANAH ELEMENTARY SCHOOL MALANG

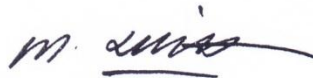
THESIS

By:

Ilviatun Navisah
10140073

Approved by,

Supervisor:



Dr. H. M. Zainuddin, MA
NIP: 196205071995031001

Acknowledged by,

The Head of

Teacher Education of Islamic Elementary School Department



Dr. Muhammad Walid, MA
NIP: 197308232000031002

LEGITIMATION SHEET

APPLICATION OF CHARACTER EDUCATION THROUGH HABITUAL ACTIVITIES AT INSAN AMANAH ELEMENTARY SCHOOL MALANG

THESIS



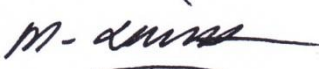
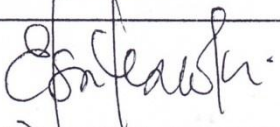
Prepared and compiled by

Ilviatun Navisah (10140073)

Has been defended in front of the board of examiners on

April 15, 2014

And has been approved by the board of examiners as the requirement for the
degree of Sarjana Pendidikan Islam (S.PdI) on April 15, 2014.

The board of examiners		Signature
Chairman of the board examiners H. A. Nurul Kawakib, M.Pd,MA NIP:197507312001121001		
Secretary of the board examiners Dr. Muhammad Walid, MA NIP: 197308232000031002		
Supervisor Dr. H. M. Zainuddin, MA NIP: 196205071995031001		
Main Examiner Dr. Esa Nur Wahyuni, M.Pd NIP: 197203062008012010		

Approved by

The Dean Faculty of Tarbiyah and Teaching Sciences
State Islamic University Maulana Malik Ibrahim of Malang



Dr. H. Nur Ali, M.Pd
NIP: 196504031998031002

Dr. H. M. Zainuddin, MA
Lecture of Tarbiyah and Teaching Sciences Faculty
State Islamic University of Maulana Malik Ibrahim Malang

SUPERVISOR OFFICIAL NOTE

Matter : Thesis of Ilviatun Navisah Malang, April 07, 2014
Appendices : 4 (Four) Exemplar

Dear,
Dean of Tarbiyah and Teaching Sciences Faculty
State Islamic University Maulana Malik Ibrahim of Malang
At
Malang

Assalamualaikum Wr. Wb.

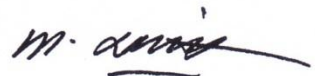
After carrying out several times for guidance, both in terms of content, language and writing techniques, and after reading the following thesis:

Name : Ilviatun Navisah
NIM : 10140073
Program : Teacher Education of Islamic Elementary School
Title of Thesis : Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang.

As the supervisor, we argue that this thesis has been proposed and tested decent. So, please tolerate presence.

Wassalamualaikum Wr. Wb.

Supervisor,



Dr. H. M. Zainuddin, MA

NIP: 196205071995031001

CERTIFICATE OF THESIS AUTHORSHIP

I certify that this thesis I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.PdI) entitled *Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang* is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to fact, I am only person who responsible for the thesis if there is any objection or claim from others.

Malang, April 07,2014

Ilviatun Navisah

MOTTO

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Allah will not change the good condition of a people as long as they do not change their state of goodness themselves”

(Ar-Ar’dayat 11)

You are born with the potential you were born with goodness and trust, you were born with ideals and dreams, you are born with greatness, you are born with wings, you aren't meant for crawling, so don't do it, you have wings, learn to use them and fly

Jalaluddin al-Rumi

expert on Sufism and the sufi poet

DEDICATION

*God, thank you for all favors which thou gavest me. ...
Today the servant is so very happy because after a long struggle over this, now the servants
have found the light, though there are still many puzzles of life which will be a servant meet
later in the day.*

*I often stumble, fall, get hurt and sometimes have to thrash me between the sweat and tears
But I never fear, I will never give up because I do not want to lose, I'm going to continue to
strive and pray without stepping knows despair.*

*Gratitude thank God
Now recently I understand the meaning of patience in anticipation ... not really ... I guess ...
God.....*

*You save a million meanings and secrets, it means wisdom that you give
My little piece of my offer to all this that there has always been in my life
Thank you so much*

*I say to my dear father and mother (Mr. Mat Suwanto and Mrs. Susianah), the two most
precious things in my life. Because they I could like this ...
Thank you for all your sacrifices, prayers and support for me during this ... Seriously though
thousands of thanks I say will never replace a live all they've lavished me. Maybe I will not
be able to pay all they have provided, and my hope has always been healthy and hopefully you
can laugh with me.....I really Love u Mom, Dad ...*

Thank you so much

*I say to my in-laws are already candidates like my own (Mr. Syamsul Hidayat and Mrs.),
thank you very much for your prayers for my success*

Thank You So Much

*Candidates for my husband (Aris Kurniawan Hidayat), thank you for your support during
this time, thank you very much for the prayer and sacrifice, may God always give happiness to
you ... and we willAmin*

Thank You So Much ...

*To my beloved high school teacher Mrs. Retno ... who gave the spirit as well as his help so I
can soon resolve this Thesis*

Thanks A Lot

*For all families, my beloved brothers (Ahmad Syawaludin Rizaldi and Fahmi Zuhadul
Ahabab),, I wish later you're going to be great people friends are Thank You*

*And the last work of this my offer to my beloved Grandfather's who has been there, thank you
for all that you have given to me first ... maybe now you could not be present to witness my
happy days, but I'm sure there you proud of me.....*

ACKNOWLEDGMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise due to Allah, the Cherisher and Sustainer of all the worlds. There is neither might nor power but with Allah the Great, the Exalted. With only His Grace and Guidance, this thesis entitled “**Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang**” could be completed, and also with His benevolence and love, peace and tranquility of the soul. Peace be upon the Prophet Muhammad (SAW) who had brought us from darkness into the light, in this life. May we be together with those who believe and receive intercession from Him in the day of judgement. Amin.

With All support and help, discussions, guidance and direction from all parties involved during the process of completing this thesis, the author wishes to express his outmost gratitude to the following:

1. Prof. Dr. Mujia Raharjo, M. Si., as the Rector of State Islamic University Maulana Malik Ibrahim of Malang.
2. Dr. H. Nur Ali, M. Pd, as the dean, Faculty of Tarbiyah and Teaching Sciences , State Islamic University Maulana Malik Ibrahim of Malang.
3. Mohammad Walid, MA, as the head of Teacher Education of Islamic Elementary School Department, Faculty of Tarbiyah and teaching Sciences, State Islamic University Maulana Malik Ibrahim of Malang.
4. Dr. H. M. Zainuddin, MA, as the thesis supervisor. The author expresses his gratitude for the guidance and directional motivation given in the course of completing this thesis. May Allah (SWT) shower him and his family with his blessing. Not only that, he is as the supervisory lecturer during the author’s course of study in Teacher Education of Islamic Elementary School Department, Faculty of Tarbiyah and Teaching Sciences, State Islamic University Maulana Malik Ibrahim of Malang.
5. All the lectures for their sincere and dedicated teaching and supervisory efforts. May Allah (SWT) shower them with blessings.

6. Staff in Faculty of Tarbiyah and Teaching Sciences, State Islamic University Maulana Malik Ibrahim of Malang. The authors expresses gratitude for all their support and co-operation during the course of completing this thesis.

Hopefully, by imparting what has been learned during the course of study in Faculty of Tarbiyah and Teaching Sciences, State Islamic University Maulana Malik Ibrahim of Malang. It will benefit all readers and the author himself.

Realizing the fact that error and weakness is impartial to being human, and that is thesis is still far from perfection, the author appreciates constructivism and suggestions for the improvement and betterment of this thesis.

Malang, 12 April 2014

Author,

Ilviatun Navisah
NIM 10140073

TABLE OF CONTENTS

TITLE	i
APPROVAL SHEET	ii
LEGITIMATION SHEET	iii
ADVISOR OFFICIAL NOTE	iv
CERTIFICATE OF THESIS AUTHOSHIP	v
MOTTO	vi
DEDICATION.....	vii
ACKNOWLEDGEMENT.....	viii
TABLE OF CONTENT.....	ix
LIST OF APPENDICESS.....	xi
ABSTRACK.....	xii
CHAPTER I : INTRODUCTION.....	1
A. Contex of Study	1
B. Focus of Study	7
C. Objectives of Study.....	7
D. Significances of Study	8
E. Previous of Study.....	9
F. Terms of Study	15
CHAPTER II: STUDY OF LITERATURES.....	16
A. Character Education	16
1.. The Nature of Character Education	16
a. Purpose of Character Education.....	18
b. Principles of Character Education.....	19
c. Pillars of Character Education	20
d. Indicator of Character Education	22
e. The Process of Character Education	23
f. Evaluation of Character Education	27
B. Habitual Activities/ School Culture	30
1. Definition of Culture	30

2. School Culture/ Habitual Activities	31
CHAPTER III: RESEARCH METHODS.....	38
A. Approach and the Type of Research	38
B. Site of Study	39
C. Presence of Researchers	39
D. Sources of Data.....	41
1. Primary Sources	41
2. Secondary Sources	42
E. Data Collecting and Instrument	44
1. Observation	44
2. Interview	45
3. Documentation	49
F. Data Analysis.....	49
1. Reduction of Data.....	50
2. Presentation of Data (<i>Data Display</i>)	50
3. Conclusion (<i>Verification</i>)	51
G. Checking The Validity of Data.....	51
1. The Credibility Testing.....	51
a. Transferability Testing	52
b. Dependability Testing	53
c. Testing of Confirmability	53
CHAPTER IV: EXPOSURE DATA AND RESEARCH	
FINDING.....	55
A. General Overview Research Objectives	55
1. Overview of Insan Amanah Elementary School Malang	55
2. Vision, Mission, and Goal of Insan Amanah Elementary School Malang	56
B. Exposure to Data Research Result	58
1. Character Education Programs through Habitual Activities at Insan Amanah Elementary School Malang.....	59

2. Application of Character Education Program through Habitual Activities at Insan Amanah Elementary School Malang.....	64
3. Evaluation of Character Education Program through Habitual Activities at Insan Amanah Elementary School Malang.....	105
C. Research Finding.....	116
1. Character Education Programs through Habitual Activities at Insan Amanah Elementary School Malang.....	116
2. Application of Character Education Program through Habitual Activities at Insan Amanah Elementary School Malang.....	117
3. Evaluation of Character Education Program through Habitual Activities at Insan Amanah Elementary School Malang.....	121
CHAPTER V: FINDING AND DISCUSSION	122
A. Character Education Programs through Habitual Activities at Insan Amanah Elementary School Malang.	123
B. Application of Character Education Program through Habitual Activities at Insan Amanah Elementary School Malang.....	128
C. Evaluation of Character Education Program through Habitual Activities at	

Insan Amanah Elementary School Malang.....	141
CHAPTER VI : CLOSING.....	145
A. Conclusion.....	145
B. Advices.....	149
REFERENCES	
ATTACHEMENTS	



LIST OF APPENDICES

- Appendix 1 :Evidence of Consultation
- Appendix 2 : Research Certificate
- Appendix 3 : Description has been doing Research
- Appendix 4 : School Profile
- Appendix 5 : Character Education Programs
- Appendix 6 : Character Education Activity
- Appendix 7 : Welcome Students Schedule
- Appendix 8 : Disciplinary Enforcement Schedule
- Appendix 9 : Forum Material
- Appendix 10 : Interview Guide
- Appendix 11 : Photo Documentation

ABSTRACT

Navisah, Ilviatun. 2014. Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang. Thesis, Teacher Education of Islamic Elementary School Department, Faculty of Tarbiyah and Teaching Sciences, State Islamic University Maulana Malik Ibrahim of Malang. Supervisor Dr. H. M. Zainuddin, MA.

Education have a very noble values, it does not only want to develop the intellectual skills and intelligence, but also to develop the spiritual depth and essence. Ironically, the perfect purpose of education it is still far from reality, this can be seen from so many a moral activities done by teenager such as fights, thefts, cheating among students, it tends to in crease. Because of that, people think that character education can be expected to solve the issue of moral degradation. Character education is a transformation of values for life spread out in a person's behaviour so that it becomes one in the person's life. There are many strategies in application of character education, one of them is through habitual activities.

The purpose of this research are: 1) Understanding and describing charcter education programs through habitual activities at Insan Amanah elementary school Malang, 2) Understanding and describing the application of character education programs through habitual activities at Insan Amanah elementary school Malang, 3) Understanding and describing the evaluation of character education program through habitual activities at Insan Amanah elementary school Malang.

The study used in this research is qualitative study. While for the analysis, the researcher used qualitative descriptive analysis. In the collection of data, the researchers used a method of observation, interview and documentation.

From the result of study, it can be concluded that the program of character education applied at Insan Amanah elementary school Malang is through the school culture and Islamic culture program. The first one is about discipline, cleanliness, tidiness and how to eat and drink correctly. While the second one is about how to apply worship and Islamic behaviour as the daily activities. As for the evaluation of character education done through habitual activities at Insan Amanah elementary school Malang, by using Bina Mandiri Book (Monitoring Book) as the tool to control the students when they are at home and as the comunication tools between the teacher and the parents. In addition there is a children's Council which they served for supervisor for other students when they are in the school environment, they remind other friends who do not obey the rules that have been created. And the last is the Achievement Book. This book is the main student activities monitor the issue of worship or religious abilities.

Key word: Education, Character Education, Habitual Activities

CHAPTER I

INTRODUCTION

A. Context of Study

Basically education can be interpreted as guidance or direction of consciousness by the educators of the physical and spiritual development of the educated towards the formation of a personality.¹ Based on the above limitations, education covers a wide range of dimension, such as sense, feelings, will and all the elements of human psychology, as well as talents and abilities. Through education, someone can develop all of his potentialities.²

In the National education system (SISDIKNAS) number 20 in 2003 Chapter 2 article 3 it is that education serves to develop the ability to form character and the civilization of the dignity in the framework of the intellectual life of the nation, aims to develop the potential of students in discipline to become a man of faith and pious to God Almighty, precious, healthy, educated, accomplished, creative, independent, and become citizens of a democratic and accountable.³

Observing the function of national education, is developed the ability to form the character of Nations and civilizations should provide adequate

¹ Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung: Al-Ma'arif, 1980), page. 19

² Abuddin Nata, *Paradigma Pendidikan Islam* (Jakarta: PT Grasindo, 2001), page. 1

³ Kelompok Karisma Publishing, *Undang-Undang Sistem Pendidikan Nasional (SISDIKNAS)*, (Tangerang: SL Media, 2011), page. 6

enlightenment that education should have an impact on the human figure. This function is very heavy to bear by national education, especially when it is associated with who is responsible for the continuity of this function.

The first function is to , "Develop Capabilities" . It is understood that national education adopt a konstruktivism concept, which believes that human learners are potential and can be optimally developed through a process of education . The second function, to "form the Character" it means that national education should be directed at the creation of the character. Whereas the third Function, "Nation Civilization" it is meant that a civilized nation is the impact of education that produce well-educated man. Based on explanation above, it is clear that the purpose of education has a very noble values that is not only to develop the intellectual skills and intelligence, but also to develop the spiritual depth and character.

But ironically, reality is far from the objective. In the beginning of the Indonesian nation is known as a nation that has the Majesty of manners, noble character and behave well. But over time, the expected value to grow and develop into a nation of Indonesia's character is finally evaporated.

⁴Nowadays, Indonesian always face unsoluble problems. Such as there are many horizontal and vertical conflicts marked by violence and unrest appeared everywhere, accompanied by the spirit of regional councils and the integration could threaten primordialism nation. We also find so many

⁴ Joko Susanto , *Implementasi Pendidikan Karakter di Tarbiyatul Mu'allimien Al-Islamiah (TMI) pondok pesantren Al-Amien Prenduan*, Tarbiyah Faculty, State of Islamic University Maulana Malik Ibrahim Malang, 2012, page.6

emergence of unscrupulous actions among students, the emergence of cases of mass cheating at one primary school in Surabaya, the problem of violence which still has not resolved the student spank teacher persons, those happened in places that we never think that would happened, that a place of study (school). Another shameful example the violence that occurred inside the campus of the Institute of Government in the country (IPDN) never stopped, though it took a lot of sacrifice. the death of Cliff Muntu was horrendous in 2007 is not the first case as a result of violence in the world of education. So farin IPDN collage, it has recorded from 1990 to 2004. Thai it occurred at least 35 cases of violence and the result is the death of some students.

From here, many people assume that the cause of the condition is of concern the nation is derived from the world of education. Moral education and Manners are taught only limited text without preparing for the behaviour of students. It is realized or not, education in indonesia still strongly focus on cognitive and intellectual development. While Non-academic aspects, as the elements key of character education has not been implemented full yet and tends to be ignored. This can be proved evidenced by the tendency of Governments to measure the ability or the quality people by looking the intellectual capability only through national examination (UN). This situation is made use of by people to by doing lot of cheating for the sake of the success of children of his students.⁵

⁵ At National Examination 2011, in one region, because they are afraid if their students do not succeed on that test, a headmaster in one of senior high school had stolen physics matter. See Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, (PT Remaja Rosda Karya, 2011), hal. 5

These moral declining makes many people give special attention. Including the President of Republic of Indonesia, Susilo Bambang Yudhoyono when he was attending celebrations of Silent day (*Nyepi*) in Jakarta. The President also said "development of character (Character Building) is very important. We want to build a human character, ethical and behave well. our nation also wants to have a superior and glorious civilization. Those could be achieved if our society is also a good public (good society).⁶ From these statements, it is clear that the character development is extremely important, for a better life. Along with the new outbreak of moral issues among adolescents as a result of the serious impact. We can say that character education is very important.

The right's efforts to establish and develop the character of men and Nations, Indonesia is through education, because education has an important role in the development of human potential, including mental. Ki Hajar Dewantara has said that education is an effort to promote the growth of manners (inner strength, character), mind (intellect), and the body of the child. In addition, according to the Agency's research and Development Center Curriculum mentioned that education can be considered as an alternative to preventive, so education is expected to develop the quality of the nation's younger generation in various aspects that can minimize and reduce the causes of various problems of culture and character of the nation.

⁶ Muchlas Sumani dan Hariyanto, *Konsep dan Model pendidikan Karakter* (PT. Remaja Rosda Karya, 2011), page. 5

So now it seems that education is the only way to form a good character and personality. The education of character is the most important one.

Character is formed and not limited to teach. Then the question is how to shape the character? One answer is through character education. Character education is a value transformation of life that is developed in a person's behaviour so that it becomes one in the life of that person.⁷ So, from the above description, it can be concluded that there are three ideas of character education: 1) the process of the value transformation, 2) The development of personality, 3) Into one in the behavior. However, the implementation of character education should be supported by all existing institutions including schools, because the school is believed to be an effective education place for children, they spend more time to socialize at school, about seven hours per day,⁸ that is one of the cause of children tendency to obey what his teacher say than his parents. So from here, character education is defined as following "The deliberate use of all dimensions of school life to foster optimal character development" (Discipline to build the character development of students, all components must be involved at school, including the contents of the curriculum, the learning process, the quality of relationships, handling of subjects, implementation of co-curricular activities and the whole school

⁷ Frankly Gaffar dalam Dharma Kusuma, dkk." *Pendidikan Karakter(Kajian Teori dan Praktik di Sekolah)*". (Bandung: PT. Remaja Rosda Karya: 2011), page. 5

⁸ Masnur Muslich, *Pendidikan Karakter*, (Jakarta: Bumi Aksara, 2011), page. 85

environment and ethos of the one goal of character education is to encourage the birth of children and gave birth to the qualified human resources.⁹

In realizing the character education in the world of school, Insan Amanah elementary school, located on JL. Soekarno Hatta Malang, is one of the elementary schools that implement character education through the process of conditioning, in which the character education based on the culture of the school is trying to build a school culture capable of forming characters protege with the help of the social institution of school so that student share certain values.¹⁰The characters were developed through habitual activities that's been hard-wired and integrated into the daily activities of the school. This gave the researcher idea to know more about the application of character education through the process of conditioning. Among of them are School Culture and Islamic Culture programs to which the program design is the basis of character education. On School Culture program, some important values are developed into the character of students in daily life, associated with the discipline, cleanliness and tidiness, and rules of eating and drinking. While in Islamic Culture, it consists of two important values that will be developed related issues of worship and Islamic behavior.

Referring to the above exposure, researcher is interested to examine more deeper about the application of character education through the process of conditioning at Insan Amanah elementary school Malang. As we know cultural activities are essential to conduct on an basis or sustainability, many

⁹*Ibid*

¹⁰*Ibid*, hal.87

people consider that activities done continuously, in Arabic we called it *Istiqomah*, will contribute more in the achievement of results, especially in the implementation of character education.

Because of those above the researcher took the title: **“Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang”**.

B. Focus of Study

Based on the above description, then the focus of the research is “The Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang”. The focus of the elaboration into sub focus as follows:

1. What are character education programs through habitual activities at Insan Amanah elementary school Malang?
2. How are the application of character education programs through habitual activities at Insan Amanah elementary school Malang?
3. How are the evaluation of the character education program through habitual activities at Insan Amanah elementary school Malang?

C. Objectives of Study

Based on the above research focus, then the researcher determines the objectives as follow:

1. Understanding and describing character education programs through habitual activities at Insan Amanah elementary school Malang.

2. Understanding and describing the application of character education programs through habitual activities at Insan Amanah elementary school Malang.
3. Understanding and describing the evaluation of the character education program through habitual activities at Insan Amanah elementary school Malang?

D. Significances of Study

This research is expected to give benefits to those directly or indirectly relate to character education. It is hoped that this study can get a new application in application of character education. More specifically, the research is expected to be the length of the following benefits:

1. **Theoretically;** The results of this research are expected to add to the Treasury of science especially in terms of character education and reference materials can be used for similar research in the future and information materials for further research.
2. **Practically;**
 - a. **For researcher** : The results of this research are expected to add insight and experience of researchers as well as add knowledge as stock to plunge into the community. In addition, to fulfilment of the requirement for the degree of Sarjana Pendidikan Islam (S.PdI), State Islamic University Maulana Malik Ibrahim of Malang.

- b. For teachers :** The results of this research can be used to realize and develop character education which directly applied in the classroom and daily activities of students.
- c. For schools :** The results of this research can serve as reference material for the realization of character education at school as well as to contribute practically to the schools that implement character education through habitual activities.
- d. For the readers :** The results of this research are expected to provide useful information and can provide information to other researchers to pursue research related to character education through habitual activities. In addition, the institution's Manager of this study can be useful to improve the quality of education and the teacher's consideration to direct the behavior of their students.

E. Previous of Study

Research on character education has been done by some researchers on previous research, based on the exploratory research, there are some researcher that may be relevant to this research, including:

First, Ari Rahmawati.¹¹ This research focuses its research on application of character education in State of Islamic Senior High School II Kediri were integrated through a curriculum that is applied to each of the subjects taught, through the development of the student (Extracurricular), the school's

¹¹Ari Rahmawati, *Implementasi Pendidikan Karakter di Madrasah Aliyah Negeri II Kota Kediri*, Tarbiyah Faculty, State of Islamic University Maulana Malik Ibrahim of Malang, 2012, page. 7

culturisation. Maybe the difference with the research this time, the previous one focused more on the overall activities in the schools in implementing character education, but this time the research focuses on the habitual activities in the school. In addition, research was conducted on the basic level students at Insan Amanah Elementary school Malang, previous research carried out at the level of State of Islamic Senior High School II Kediri. The equation of this research, the same review on application of character education.

Second, Joko Purwanto.¹² This research focused on application of character education in the context of the boarding school. The conclusions derived from this research, the application of character education is carried out by means of students was educated and nurtured his character up on “*akhlakul karimah*” form students with various methods of friendship, *murobbi* (guidance directly) and so on. Development of the *santri* (students) monitored and in evaluation for 24 hours each day. This research was conducted at the boarding school. The difference with this study, this research examines the application of character education in schools based on the habitual activities in the school. And its great similarity, both study about application of character education.

¹² Joko Purwanto, *Implementasi pendidikan Karakter di Pesantren (Studi kasus di pondok pesantren Nurul Haromain Pujon Malang)*, Tarbiyah Faculty, State of Islamic University Maulana Malik Ibrahim of Malang, 2012, Page.136

Third, Choiriyah.¹³ This researcher focused on the implementation of character education through extra-curricular activities. Based on the results of this research, the implementation of character education that is done is through programs that have been established by the members of the Islamic Propagation. As for the Islamic propagation programmes includes not only religious and regular studies but also includes artistic and social. Islamic propagation's role is to train children to freedom of Association in the field of religion. As a medium to deepen Muslim as the Committee Organizer in religious activities such as the day of islam and girls activities. The difference with this study, this research examines the application of character education in schools based on the habitual activities in the shool. And its great similarity, both study about application of character education.

Fourth, Sani Maftuhatul Hikmah.¹⁴ This researcher focused his research on construction character through extracurricular of Islamic study in formation character of Students in high school Muhammadiyah 1 Kepanjen. The difference with this study, this research examines the application of character education in schools based on the habitual activities in the school. And its great similarity, both study about application of character education.

¹³Chohiriyah, *Implementasi Pendidikan karakter Melalui Ekstakurikuler Badan Dakwah Islam (BDI) sebagai Pengembangan Nilai-nilai Agama di MAN Sooko Mojokerto*. Tarbiyah Faculty, State of Islamic University Maulana Malik Ibrahim Malang, 2012, page. 123

¹⁴Sani Maftuhatul Hikmah, *Penerapan Kegiatan Ekstrakurikuler kajian Islam dalam pembinaan karakter Siswa di SMA Muhammadiyah 1 Kepanjen*. Tarbiyah Faculty, State of Islamic University Maulana Malik Ibrahim of Malang, 2012, page. 122

Table 1.1
Previous of Study

<i>No</i>	<i>Profile</i>	<i>Focus</i>	<i>Result</i>	<i>Similarities and differences</i>
1	Ari Rahmawati (2012)	Focus on implementation of character education in all aspects of culture, ekstrakurikuler and learning.	The application of character education in State of Islamic Senior High School II Kediri integrated teaching and learning activities through each subject, cultural school and extracurricular activities.	<ol style="list-style-type: none"> 1. This study examines both the implementation of character education in a school. 2. Research, done at Ari Rahmawati tiers in high school at State of Islamic Senior High School II Kediri, whereas the author examines the primary level at Insan Amanah Elementary School Malang . 3. Research focuses, Ari rahmawati Focused on implementation of character education in all aspects of culture, ekstrakurikuler and learning. While the writer, examines only the habitual activities in the school.

2	Joko Purwanto (2012)	His research focuses on implementation of character education through conditioning in boarding school.	the application of character education in boarding schools Nurul Haromain Pujon Malang is how santri (students) was educated and nurtured his character up on akhlakul karimah formed with students of various methods of friendship, murobbi (guidance directly) and so on. Development of the santri monitored and in evaluation for 24 hours each day.	<ol style="list-style-type: none"> 1. This study examines both the implementation of character education. 2. Joko Purwanto's research was conducted at the boarding school, is the author of elementary school level i.e. the at Insan Amanah Elementary School. 3. Joko Purwanto's research focuses his research on conditioning in the boarding school, is author of the habitual activities in the school.
3	Choiriyah (2012)	his research focuses on implementation of character education through extra-curricular activities	implementation of character education that is done is through programs that have been established by the members of the BDI. As for the BDI programmes includes not only religious and regular studies but also includes arts and social	<ol style="list-style-type: none"> 1. This study examines both the implementation of character education. 2. Research Choiriyah, performed on the tiers in a high school in Sooko Mojokerto, while the author researched at primary level at Insan Amanah Elementary school Malang. 3. Choiriyah Research focuses

				on the implementation of character education through extra-curricular activities are the author focuses on the habitual activities in the school
4	Sani Maftuhatul hikmah (2011)	his research focuses on building the character through extracurricular study Islam to formation character of Students in high school Muhammadiyah 1 Kepanjen	His research results showed that the construction of the characters through extracurricular study of islam can enhance positive character in students.	<ol style="list-style-type: none"> 1. This study examines both the implementation of character education. 2. Research Sani Maftuhatul Huda, done on the tiers in high school the high school Muhammadiyah 1 Kepanjen, whereas the author examines the primary level at Insan Amanah Elementary school Malang. 3. Research done by Sani Maftuhatul Hikmah, focusing on construction character through extracurricular study of Islam. being the author focuses on the habitual activities in the school.

From the above exposure, based on the results of other studies and research this time, has the distinction of being the research this time more emphasis to the implementation of character education through habitual activities in elementary schools.

F. Terms of Study

For the sake of keeping and anticipating the onset of confusion and obscuration of meaning, and gives direction to this proposal, then the writing before discussing more about this thesis in advance of operational definition maintains the title of the thesis "**Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang**".

- 1. Character education:** is the value transformation program on someone so it becomes his/her character .
- 2. Habitual activities** :Is a process of activities done on and on so it becomes a habit.

CHAPTER II

STUDY OF LITERATURES

A. Character Education

1. The Nature of Character Education

The literal meaning of character is "mental or moral quality, moral force, name or reputation". The character comes from the latin "*karakter*", "*kharassein*", "*kharax*", in the United Kingdom "character", from *charassein* means making sharp, made in. In the dictionary of Poerwadarminta, the meaning of character is habits, character, psychological traits, attitudes, or mind of character that distinguishes a person with other people. The name of the personal's characteristics including things like behavior, habits, preferences, dislikes, ability, trends, potential, values, and patterns of thought.¹In Indonesian Language Dictionary is a psychological traits, attitudes, or manners that distinguish one from the other, habits, character. It has a characteristic figure, has a personality. The dictionary of Psychology Says that character is a personality in terms of ethical or moral starting point, such as a person's honesty is usually related to properties that are relatively fixed. The character is a "typical" owned by a body or an individual. ²It means the child is stated to have the characters in the typical children. This is suitable with the purpose of Indonesian education that is has the character as a nation.

¹Majid Abdullah, dkk. *Pendidikan Karakter Perspektif Islam* (Bandung:Rosda,1998), page. 11

²*Ibid.*,page 13

Character is derived from the Latin root word meaning "*chiseled*".

³Meaning of life like statue that is being likened to a Chiseled, carved them done arbitrarily, it will create a broken statue. So did the character of the child, if we develop it in vain then the child will have a damaged character anyway.

So it can be said that character is the quality or strength of the mental, moral, moral person who established resulting in a personality or character that became characteristic of the person. So character education is education manners plus, namely education which involved aspects of the theory of knowledge (cognitif), feeling , and action .

Character education is an effort to guide the behavior of people to achieve raw standards.⁴ This effort provides a way to appreciate the personal perception and the value displayed in the school. The focus is on character education goals of ethics, but his practice includes the strengthening of skills that are essential for social development including students.

A person can be said to be characterized if she/he has managed to absorb the values and beliefs of the society desired and used as a moral force in his life.⁵ So a nation can be said to be characteristic if the nation has the value and beliefs which is based on the purpose of the nation itself.

There are four basic traits of character education according to Foester :

- a. Interior Regularity in which every action is measured based on the hierarchy. The value of the normative guidelines is in every action.

³*Ibid.*, page 12

⁴*Ibid.*, page.11

⁵*Ibid.*, page.13

- b. Koheransi that gives courage to make someone stand on principle, and not easily swayed in a new situation or fear of risk.
- c. Autonomy, where the person is from outside the rules to internalize the values of the person.
- d. Constancy and fidelity.

2. Purpose of Character Education

The basic purpose of education is to make someone has a good and smart character. In the history of islam, Muhammad saw. also confirmed that his main mission in educating people is to seek the establishment of a good character (good character). The next thousands of years after that, the main purpose of education formula stays on a similar area, namely the formation of the human personality.⁶

Character education worldwide like Klipatrik West, lackona, Brooks, and Goble also called for the same thing, namely that the morals or character is the inevitable destination of world education. Master of Education Indonesia, Fuad Hasan, with a thesis on education and culture also mentioned the same thing. According to his book, education boils down to transfer of cultural values and social norms (transmission of cultural values and social norms). While Mardiatmaja cites the character education as humanize education in the spirit of man.

From the above figures exposure shows education as universal values of life have agreed the basic purpose, in all thought that the goal of character

⁶*Ibid.*, page 30

education is to change people to become better in the knowledge, attitudes and skills.⁷

Indonesia "*Heritage Foundation*" formulates the basic character of the Nine reviews of character education, namely:⁸

- a) Love God
- b) Responsibility, discipline and independent.
- c) Be honest
- d) Respect
- e) Compassion, caring, and cooperation.
- f) Confident, creative, work hard, and never give up.
- g) Justice and leadership.
- h) Good and humble.
- i) Tolerance, love of peace and unity.

3. Principles of Character Education

Achieving the goal of character education in discipline for characters built right on target then the character education has some principles. As for the principles of character educations are:⁹

- a) Promote ethical values as a character base.
- b) Identify a character so comprehensively includes thoughts, feelings, and behaviors.
- c) Use a sharp, priaktif approach and effective for building character.

⁷*Ibid.*, page 30

⁸*Ibid.*, Page 42

⁹*Ibid.*, page 57

- d) Create a caring school community.
- e) Give the opportunity to students to demonstrate good behavior.
- f) Have coverage against meaningful and challenging curriculum that respects all learners, build up their character, and help them to succeed.
- g) The growth motivation on the learners.
- h) Enable the entire staff of the school as a moral community share responsibility for character education and loyal to the values of the same base.
- i) Existence of moral leadership Division and extensive support in building a character education initiative.
- j) Enabling family and community members as partners in the business of building character.
- k) Evaluate school staff school, fungus as teachers of the characters, and the manifestation of positive character in student life.

4. Pillars of Character Education

William Kilpatrick mentions one of the cause of the inability of someone behaves well even though she has had knowledge of the good (Morale Knowing) is because he is not trained to do good (Moral doing). Based on this thought then the success of character education is heavily depends on whether or not there is a Knowing, loving, and doing or acting in character education.¹⁰

¹⁰*Ibid.*, page 31

5. Indicators of Character Education

An Indicator of the success of the character education can know her accomplishments through:¹¹

- a) Practising the teachings of the religion practised in accordance with the stage of development adolescents.
- b) Understanding the disadvantages and advantages of yourself.
- c) Shows a confident.
- d) Understanding social rules that apply in a broader environment.
- e) Appreciating religious diversity, cultural, ethnic, racial, and socioeconomic groups in the national scope.
- f) Searching and applying information from the surrounding environment and other sources that are logical, critical, and creative.
- g) Showing of logical thinking ability, critical, creative, and innovative.
- h) Demonstrating the ability to learn in dependently in accordance with their potential.
- i) Showing the ability to analyze and solve the problems in daily life.
- j) Describing the natural and social phenomena.
- k) Utilizing the environment responsibly.

¹¹*Ibid.*, Page 54

- l) Applying the value of togetherness in the life of society.
- m) Appreciating works of art and national culture.
- n) Appreciate the job duties and have the ability to work.
- o) Applying the clean of living. Healthy, fit, secure, and make use of free time.
- p) Communicating and interacting effectively and mannered.
- q) Understanding the rights and obligating of ourselves and others in the society, appreciate the existence of dissent.
- r) Showing the skills of listening, speaking, reading, and writing in the Indonesia language and English.
- s) Mastering the knowledge necessary to follow secondary education.
- t) Having the entrepreneurial spirit.

6. The Process of Character Formation

The formation of the character is one of the goals of national education contained in first article of LAW SISDIKNAS of 2003 stated that among the goals of national education is to develop the potential of students to have intelligence, personality, and character.¹²

Character development is the most important effort was ever given to man. There are two opinions about the formation of the character or character development. The first one is that the character

¹²Asmani Jamal Makmur. "Pendidikan Krakter di Sekolah". DIVA Press: Jogjakarta. Page 29

heredity of birth cannot be modified or hard to be educated. A the second is characters can be changed or be educated through education in accordance with the Al-Qur'an:

مَا يُغَيِّرُ اللَّهُ إِلَّا مَن يُرِيدُ ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ
 وَالَّذِينَ يَحْكُمُونَ أَجْرَ اللَّهِ وَأُولَئِكَ هُمُ الْمُتَّقُونَ
 وَالَّذِينَ يَتَّبِعُونَ مَا كَانُوا عَلَيْهِمْ يُغَيِّرُ اللَّهُ مَكَانَهُمْ ۗ إِنَّ جَهَنَّمَ لَظُلْمٌ عَظِيمٌ
 وَالَّذِينَ يَحْكُمُونَ أَجْرَ اللَّهِ وَأُولَئِكَ هُمُ الْمُتَّقُونَ
 وَالَّذِينَ يَتَّبِعُونَ مَا كَانُوا عَلَيْهِمْ يُغَيِّرُ اللَّهُ مَكَانَهُمْ ۗ إِنَّ جَهَنَّمَ لَظُلْمٌ عَظِيمٌ



Meaning:

For each one are successive [angels] before and behind him who protect him by the decree of Allah . Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Qs.Ar-Ra'd/13:11).¹³

While the elements of the character's mind because the mind which contained the entire program of experience from his life, is a pioneer in everything. The Program then forms the belief system that could eventually form a pattern of thinking that could have affected him. If the embedded program in accordance with the principles of universal truth, then his behavior goes in harmony with natural law. As a result, such behavior brings peace and happiness. Conversely, if the embedded program does not comply with the principles of the universal laws, then the behavior will take damage and resulting in suffering. Therefore, the mind has to get special attention.¹⁴

¹³Aqib Zinal, *Pendidikan Karakter Membangun perilaku positif Anak Bangsa* (Bandung:Yrama Widya, 2011) . page 41

¹⁴*Op. Cit.*,page 37

In the development of characters there are at least four corridors that need to be made, namely:¹⁵

- a) Integrate corporate values.
- b) Which can be Realized and which ones shouldn't (the does and don'ts).
- c) Habit formation.
- d) Being an example (Role Model) as a personal character.

The character development is a continuous process, in our lives it can be divided in 4 stages of development of characters, i.e.:¹⁶

- a) At an early age, we call the stage of formation.
- b) At the age of adolescence, we refer to as the development phase.
- c) In adulthood, we call the stage of consolidation.
- d) On old age, we call the stage give of wisdom.

The stages of education should be adapted to the world of the child. In other words, character education of child must be adapted to the stages of growth and development.¹⁷ The clasifications classification based on character education, character education as follows:

¹⁵Aqib Zinal, *Pendidikan Karakter Membangun perilaku positif Anak Bangsa* (Bandung:Yrama Widya, 2011) . page 41

¹⁶*Ibid.*

¹⁷Hidayatullah M. furqo. "*Pendidikan Karakter: Membangun Peradaban Bangsa*". (Surakarta:Yuma Pustaka .2010), page 32

a) Adaption (5-6 years)

In this phase, up to the age of 5-6 years children are educated some values, especially with regard to the values of characters:

- a. To be honest, don't lie.
- b. Know which are true and which are false.
- c. Know which are good and which are bad.
- d. Know where disciplined (which is permitted) and which is forbidden (not allowed).

Honesty is the key values in life. If the education of honesty can be done effectively we have built a solid foundation of the founding of a nation. In this phase, the child must be also educated about the right and the wrong, good and bad character. We must make children know about what should and what should not be done. These are the targets of adaption.

b) Self Responsibility (7-8 years)

Disciplining for children age 7 to start the prayer shows that children begin to be taught to be responsible, especially responsible for yourself. The child is educated to meet the needs and obligations of yourself eating alone (incorruptible), take a bath by him self, dressing himself, and so on.

And this age children are educated to be discipline dealing with the application of praying 5 times a day. Since it needs the children to do it regularly, on time and continuously.

c) Caring (9-10 years)

After the child was educated to have self responsibility, then child is educated to start caring to others, especially peers who hang out every day. Respect others (respect to the older and love younger), respect the rights of others, cooperate among his friends, help each other, and others are very important activities at this time.

d) Independence (11-12 years)

The various experiences which have been passed on the previous age of the child , that the characters ripen further takes the son of self-reliance. Independence is marked by readiness in accepting the risks as a consequence is not mentati rules. The educational process is characterized by: (1) if 10 years of age have not been willing to do a prayer then strike, and (2) separate his bed from his parents.

e) Society (13 years and over)

This stage is a stage where children are seen ready to enter in the society living conditions. Children are expected to be ready to hang out with society experiences undertaken earlier. There are at least two important values that must be owned by children while still a beginning or rudimentary, namely: (1) integrity, and (2) ability to adapt.

1) Evaluation of Character Education

Character education as a process of interaction with learners of environmental education will be hard to know the level of its success when it is not associated with the evaluation of the results. If the child

already has a character of "honest" or not, require an evaluation. So evaluation for character education means a process to evaluate ownership of a character by children is done programmatically, the systemic, systematic, and focused on a clear goal.

Evaluation of character education is done to measure whether the child has already had one or a group of characters that are defined by the school in a certain period of time. Therefore, the substance evaluation in the context of character education is an effort to compare the behavior of children with standard (indicator) characters defined by the teachers and the school.¹⁸

The process of comparing the child's behavior with indicators of character is done through a process of measurement. The measurements can be done through a specific test or not through a test (nontes).

a. The purpose of the Evaluation of Character Education.

- 1) Find out the progress of learning outcomes in the form of ownership of a number of indicators of certain characters in children in particular.
- 2) Know the shortcomings and advantages of instructional design, created by teachers.
- 3) Find out the effectiveness of the learning process experienced by the children, either in the settings class, school, or home.

¹⁸ Dharma kesuma, dkk. *“Pendidikan Karakter (Kajian teori dan praktik di sekolah),* (Bandung: PT. Remaja Rosda Karya: 2011),Page. 138

Based on the purpose of the above character education evaluation, it is understood that the evaluation of character education is not limited to the children's experience in the classroom, but also the experience of children in school and at home.

b. The function of Evaluation in Character Education

- 1) Serves to identify and develop the system of teaching (Instructional) designed by the teacher.
- 2) Serves to be a tool of control in the context of the management of the school.
- 3) Serves to further construction material (remedial, deepening, or an extension) for teachers to learners.

Evaluation to the growth of children is not an easy thing, but it does not mean it is a thing that is impossible to do by the teacher. Evaluation character is an attempt to identify the development product hierarchy behavior (character) from time to time through an identification and/or observation of behavior that appear in the daily life of child.

We must remember that a character cannot be judged in one time (One Shot Evaluation), but should be observed and identified continuously in the children's daily life, either in the classroom, the school and the home. Therefore, the assessment of character must involve the three components. The evaluation

involves the learners in the school itself, his friends, his teachers (including school principals and Deputy principals, librarians, school administration, energy laboran, guards, and the technician if there is. Evaluation at the home engage learners, parents (if it still exists) or a guardian, the brother and sister (if any).

c. Evaluation Tools in Character Education

- 1) Self-evaluation by children
- 2) Friend's Assessment
- 3) Teacher anecdotal Records
- 4) Anecdotal Notes of parents
- 5) Notes the development of children's activity (psychology)
- 6) Teacher observation Sheet
- 7) Student worksheet (LKS)
- 8) And others.

A. Habitual Activities/School Culture

1. Definition of Culture

Raymond Williams States that the word "Culture" is one of the most difficult things to be defined. In oxford dictionary, the meaning of culture is the development of thought (mind) and spiritually(spirit of a group of human through practice and experience). Meanwhile, according to the dictionary of Indonesian Language, culture is the totality of human knowledge as social creatures that are used to

understand the environment as well as his experience and the guidelines of human behaviour.¹⁹

The definition of culture according to Clifford Geertz²⁰ is "historically transmitted pattern of meaning embodied symbols". While the symbols according to Stolp & Smith,²¹ including messages submitted both in writing (explicit) or implied (implicit) through language. There are some elements in the culture, such as "*The norm, values, beliefs, traditions, rituals, ceremonies, and myths translated by particular groups or people.*"

With all of those elements then culture is seen as a totality of conduct, arts, beliefs, institutions, and all other products of human thought that characterize a society or a product that is transmitted together. Whereas culture is the knowledge owned by human beings in the process of interpreting his world so that humans can produce a certain behaviour.

2. Schools Culture/ Habitual Activities

Building culture in discipline to form a students character, steps that need to be set up is creating a character (full value) in advance.²²

The creation of a character was greatly influenced by the situation and

¹⁹ Andre Ata, *Multikulturalisme*, Page. 22.

²⁰ Clifford Geertz in Jadikan Siswohartono, *Studi tentang Kultur Organisasi Universitas Harapan Negara*, (Malang: PPs IKIP Malang, 1992), Page. 41.

²¹ Stolp & Smith in Muhammad Subni, *Budaya Organisasi Madrasah Aliyah Negeri 3 Malang*, (Malang: PPs UIN Malang, 2007), Page. 45.

²² Agus Zainul Fitri, *Op.Cit.*, page.68

condition of the model that will be applied and its application of the underlying value.

First, create a culture characterised by vertical (Divine). These activities can be realized in the form of the relationship with Allah, God Almighty, through an increase in the quantity and quality of activities religion in schools, such as prayer in congregation, fasting on Mondays and Thursdays, reading Qur'aan, praying together, and so on.

Second, create a culture of character is horizontal (*Insaniah*). that is, the rule of school as a social institution, which when viewed from a structure of human relations, can be classified in three relationships, namely:

- a. The relationship of subordinate
- b. Professional relationships
- c. Equal Relationship or a voluntary based on positive values, such as brotherhood, generosity, honesty, mutual respect, and so on.

The development of education in realizing the horizontal characteristic culture in school that is the horizontal can be done through conditioning, example and persuasive approach or take the school to the citizens by means of a smooth, with good prospects and provide a reason that can convince them. Proaksi activity, a stance which makes the action on its own initiative, the kind and direction determined by yourself, and realize the action in discipline be able to give color and direction in the development of the religious value in

school. It may also be anticipation, i.e. active actions to create situations and ideal conditions in discipline to achieve the purpose ideally.

More details, strategy formation of positive character can be done through the following four approaches:

- a. Instructional Structural approach is structural formation of strategy instructive character in school has become the policy of commitment and support to the various activities of the school and its characteristic variety of facilities and infrastructure support including from the financing. Thus, this approach is Top down.
- b. The Formal approaches of extra-curricular activities, namely the formation of character in schools strategy is done through integrating and optimizing the teaching and learning activities (RTC) in all subjects and characters developed. Thus, in this formal approach, teachers have more role to embed values and ethics because it integrates with all subjects.
- c. Mechanical-fragmented Approach, it is the strategy of character formation based on understanding that the aspect of daily life and education is assumed as a set of development and planting of life value which more based on each function. each motion is like a machine that consists of several components or elements, each of which performs its functions independently, and between each other to mutual consultation or can not consult. mechanical-fragmented approach in school can be realized by increasing the quantity and quality of extra-curricular activities that

insightful values and ethics. That is, with the more obscure various extracurricular activities at the school, students do not only understand the subject matter in extra-curricular activities in the classroom, but also manifest with varying ekstarturikuler activities and mutual value-laden that integrate with other school activities.

- d. Organic Approaches-systematic, that character education is unity or part of a school system that seeks views or zest for life and value-based Ethics, which manifested in attitude, behavior, and life skills that are characteristic of all the citizens of the school.

Basically, what is meant by schoolculture studied by the researcher is a situation in which all of the school members (teachers, counsellors, staff) have interaction each other, the interaction is stricted by many kinds of different rules, norms, morals applied in school. Leadership, example, hospitality, tolerance, hard work, discipline, social care, care of the environment, a sense of community and responsibility are values developed in the shool's culturisation.²³

1) Planning the Development of School Culture Education

Planning and implementation of cultural and character education of the nation are done by principals, teachers, educational workers (counsellors) together as a community of educators and applied into the curriculum through the following points:

²³*Kementrian pendidikan nasional Badan penelitian dan Pengembangan Pusat Kurikulum,2010,page .19-20.*

a) Self Development Program

In the program of self development, there is implementation of cultural and character education of the nation through integrating into daily school activity.

(1) Routine

Regular activity is a form of activities performed by learners and consistently every time. Examples of these activities are the celebration of certain days, Agency health screening once in a week, regular prayer event, as do the prayer in congregation in Duha or dzuhur prayers, when will start learning and while ending the study, give blessings in meeting with the teacher and other school members.

(2) Spontaneous Activity

Spontaneous activity i.e. activities performed spontaneously on the spot. This activity is done typically when teachers and other educational personnel who are aware of any acts that are less pleasant than the learners should be corrected on the spot. For example, the dump place, interfere with the process of teaching and learning, behavior disrespectful, and other activities that are not commendable. Spontaneous activity need attention from the school, like the example given of punishment for students who did the wrong things, and for students who behave commendable and achievers awarded either praise or reward.

(3) ***Example***

Example is the behavior and attitudes of teachers and educational professionals who are able to provide an example for other members . As an example, come on time , wearing tidy dress, keeping cleanliness.

(4) ***Conditioning***

The conditioning is one of the efforts to continue and to keep the school environment remains disciplinely and comfortable. As an example, comfortable classrooms, a clean school atmosphere.

(5) ***School Activities***

Through the school activities done by students, teachers, principal, staff. Self developing program can be done. For example, speech competition with character and culture theme, vocal group competition using national song, art shows, and so on.

It need a commitment and support to succeed the character education based on values and ethics. Character education can't stand alone, it must be unity in the school programs.School activities the students, teachers, principals, and others. As an example, held a speech competition themed culture and character, a vocal group of national songs, performance art, and others.

The school culture is needed for commitment and support of all components to support the success of the character education based on values and ethics. Character education is not stand alone but is a value into a single entic. Character education can't stand alone, it must be unity in school programs.²⁴



²⁴Agus Zainul Fitri,*op.cit.*,page ,46

CHAPTER III

RESEARCH METHODS

A. Approach and the Type of Research

Approach and the type of research used in this study is a qualitative approach. Kirk and Miller in Lexy a. Moleong defines that the qualitative research is a particular tradition in social science fundamentally depend on observation in human beings in the region itself and the relationship with the people in its language and the term.¹ Nasution said that qualitative research is actually watching people in their surrounding, having interaction with them and try to understanding their language and their interpretation about their surrounding as well.²

Some reasons of using this approach are: 1) It is easier to adjust qualitative method if we are facing do able reality. 2) The method serves directly the real relationship between researcher and research information. 3) The methods is more sensitive and can adjust to any influences as well as the patterns of values faced.

Based on the research title “The Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang”. This study explains events on the subject of research, the implementation of character values through habitual activities and the factors that affect the implementation. Therefore, to understand the phenomenon as a whole would

¹Lexy.J.Moleong, *Metode Penelitian Kualitatif* (Bandung :Remaja Rosda Karya, 2002), page .3

²Sugiono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2010) , page.180

have to meet all the context and do holistic analyzing, describe the explanation, then in the writing of this thesis, the approach used is descriptive qualitative research approach.

A. Site of Study

The location of research is in Malang city, especially at Insan Amanah Elementary School, located at jln. Griyashanta Executive Blok-M Soekarno Hatta, East Java 65141. Telephone: + 62 0341478545, Fak: + 62 0341410206, Email: info@insanamanah.com. The reason of choosing this location : This school has the application of character education implementation program through school culture especially in habitual activities.

B. Presence of Researcher

Qualitative research instrument is the researcher himself, but then after the focus of the research became clear, then likely developed a simple research instrument, which is expected to complete the data and compare it with the data that has been discovered through observation and interview. Researcher will plunge directly spaciousness.

Researcher as a major instrument in space to be able to deal directly with informants, can understand naturally the fact researched, knowing directly how application of character education through habitual activities.

Researcher try to do reasonably with interaction research informant, try to adjust to the situation and conditions of location research. Good relationship created between the researcher and the informants will strongly

support the research process and become the key of successful research. A good relationship can guarantee trust and mutual understanding. A high level of trust will help smooth the process of research, so that it can be acquired easily and complete.

The steps of doing research:

1. Asking permission to the principal of school, Mrs. Suhardini Nurhayati, M.Pd at August 28th, 2013.
2. Submitting the proposal at Sept 28th, 2013.
3. Getting the schedule of collecting data, at October 9th, 2013.
4. Providing a list of the required data related to the research at October 9th, 2013.
5. Conducting field observations to understand the actual research background, covering the whole school environment.
6. Conduct interviews with a number of interviewees on the date set by the school include:
 - a. Interview with the Principle on October 17th, 2013.
 - b. Interview with security staff on October 17th, 2013
 - c. Interview with Deputy Head of academic affairs on October 23, 2013
 - d. Interview with studentship on October 23, 2013
 - e. Interview with Teachers on October 23, 2013
 - f. Interview with parents of students on October 24, 2013
 - g. Interview with the canteen Staff on October 24, 2013

- h. Interview with Cleaning Service on October 24, 2013
 - i. Interview with homeroom on October 30, 2013
7. Collecting the various documentations about school, Example, Vision, Mission, school profile, school culture programs, etc.
 8. Doing the observations related to research
 9. Completing the data that may be associates with the results of observation, interview and documentation.
 10. Finishing the research, the researcher said thank for giving opportunity to do the research in that school.

C. Sources of Data

The sources of data in research is the subject from which data is retrieved.³ According to Iofland as quoted by Lexy J. Moleong, Says that the main source of data in qualitative research is the words and the rest is additional data such as documentation and others.⁴

Data source that describes the original of acquired data, properties and collected as well as the respondent connected with research conducted. The data source used in this study can be divided into two:

1. Primary Sources

Primary sources is the data sources provide data to the researcher that directly provides data.⁵ Researcher obtained data directly from the resource. The Data I needed cultural activities related to the school so that

³Suharsini Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002), page .107

⁴Lexy, *op.cit.*, page.112

⁵Sugiyono, *op.cit.*, page.62

the researcher take primary data to clarify the data and information required.

In this case the primary sources in the study are:

- a. Principle of Insan Amanah Elementary School Malang.
- b. Studentship of Insan Amanah Elementary School Malang.
- c. Deputy Head of academic affairs at Insan Amanah Elementary School Malang.
- d. Teachers of Insan Amanah Elementary School Malang.
- e. Homeroom of Insan Amanah Elementary School Malang.
- f. A number of staff at Insan Amanah Elementary School Malang.
- g. Student's parent of Insan Amanah Elementary School Malang.

2. Secondary Sources

The data is obtained from the other party, not directly obtained from the subjects of his research. ⁶This Data is needed to support the research results which includes libraries which include the supporting books, journals and other scholarly works written or published by the study in addition to the fields examined which assist the author with regard to the thinking that is examined. Includes scientific publications and other books published by the study in addition to the fields examined which assist the author with regard to the concept of fields is examined. Among of them are:

⁶Saifuddin Anwar, *Metodologi Penelitian* (Yogya:Pustaka Pelajar,2004),page.91

- a. Strategy and policy learning, character education, published by AR-Ruzz Media where this book describes strategies for implementing character education.
- b. Character education based on the values and Ethics in schools, published by AR-Ruzz Media where this book describes the concept of solutif character education.
- c. Character education answers the challenge of multidimensional crisis, published by Earth Revised, this book lays out on the need for awareness of the importance of character education.
- d. Introduction to Anthropology, published by Rineka copyright, this book sets forth the Definition of Culture and things related to cultural issues.
- e. The National Education laws in which gives explanation about the most suitable education system based on the laws.
- f. Sources from previous thesis as well as the sources of the internet that helps researcher get the data related to the research and others book.
- g. Document from insan Amanah Elementary School, likes School profile, vision, mission, goals, programs school culture and Islamic culture, bina mandiri book (monitoring), Format, schedule discipline enforcement welcomes students picket, character education activities and a number of photos associated with character education.

- h. Some of Journal about about character education and some thesis about it.

D. Data Collecting and Instrument

Data collecting engineering is the most strategic step in the research, because the main goal of the research is to get data. Without knowing the technique to collect the data the researcher will not get the data that meet the standard data set.⁷

In this study, the data can be done by doing observation , interview , and documentation.⁸

a. Observation

Nasution stated that the observation is the basis of science, knowledge. Marshall States that "*Through observation, the researcher learn about behavior and the meaning attached to those behavior*". Through observation, researcher learn about the behavior, and the meaning of such behaviour. ⁹Observations are used by researcher is direct observation and indirect observations. In direct observation, where investigators of observation directly (without tools) on the subject of the symptoms , observations made in the actual situation or in an artificial situation.

The researcher used directly observation. It means the researcher saw, recorded all of the behaviours performed by all of the

⁷Sugiyono,*Loc .cit*

⁸Sugiyono,*op.cit.*,page. 62-63

⁹Sugiyono,*op.cit.*,page.226

school components. By doing that we can observe directly and we can know the result instantly.

While in indirect observation, researcher conducted observations of symptoms the subject investigated by a tool, a tool that already exist or that are deliberately made to specific purposes.

Indirect research, met his subject that teachers as a major role in the continuity of the cultivation of the character education to the students and to students as an object of implementation of character education in schools. Here the researcher will be accompanied by tools, such as: Tape recorder, cameras, and video.

b. Interview

The Interview can be interpreted as follows "*a meeting of two person to exchange information and ideas through questions and responses, resulting in communication and joint construction of meaning about a particular topic*".

In this research, the interview is unstructured interview. That is, a free interview where researcher don't use the interview guide that been arranged systematically and completely for collecting the data.

¹⁰So, researcher are only designed globally and the outlines of questions regarding the implementation of character education through the habitual activities. The study also slipped deep questions to unearth more about important things related to the focus of the

¹⁰Sugiyono, *op.cit.*, page.233

research. In-depth questions was developed spontaneously started from things which are common and fundamental leads to things that are special.

Unstructured interviews are used by researcher with different consideration, unstructured interviews has many advantages, among which are; More personal so that the possibility to obtain information that might be profound and personal. This type of interview also allows researcher to record the results of the study in more detail during the interview takes place.

In the interview, the first thing to do is researcher by asking things that are common to obtain an general data related to the situation and condition of an Islamic primary school became the object of research, continued with a question that leads to a focus on research. In this phase, researcher first inquire about the informant's perspective about character education, character education, and the need for efforts in the process of implementation of character education in schools.

During the interview done investigators recorded the interview process by using a tape recorder and write the result of interview at the time of the interview process. After the interview is completed, researcher make transkrip of the interview based on the results of the interview notes and also from recording, and then informed the results of the interviews to the informant. Interviews in this study not

only centered on a single informant, but also to obtain accurate data of researcher also conduct interviews to many informants, including:

- 1) Principle of Insan Amanah Elementary School Malang.
- 2) Studentship of Insan Amanah Elementary School Malang.
- 3) Deputy Head of academic affairs at Insan Amanah Elementary School Malang.
- 4) Teachers of Insan Amanah Elementary School Malang.
- 5) Homeroom of Insan Amanah Elementary School Malang.
- 6) A number of staff at Insan Amanah Elementary School Malang.
- 7) Student's parent of Insan Amanah Elementary School Malang.

Interview with the Principal is using interview guide approach in discipline that, there is no question that missed. In this interview process, researcher take a non formal interview types that informants can provide information in a comfortable and open.

This interview, conducted in discipline to obtain an overview in the real of character education through culture that has been gathered by school principal in Insan Amanah Elementary School, Malang.

Interviews with teachers, researcher would like to obtain information regarding the process of implementation of character

education directly, because in this case, the teacher is the main role of the main character education through the habitual activities.

Interviews with a number of staff or personnel assistant at Insan Amanah Elementary School is carried out to obtain data about the process in Application of character education through habitual activities . A number of staff that includes: security, staff canteen and Cleaning Service.

Interview with the studentship using the guide interview that when the interview process takes place there is no question that missed. Interview with studentship, investigators wanted to obtain information about how to customize the students associated with the character education program through the habitual activities and about the program because that is the responsibility of the studentship.

Interview with Deputy Head of academic affairs to know the required data is on the managed curriculum imposed in the framework of the application of its main character education through the habitual activities.

And the last interview with students parents, this interview using the guide interview that when the interview process takes place there is no question that missed. The purpose of this interview is to know about contribution to the implementation of character education for students as well as how to evaluate about this program at home.

c. Documentation

The documentation is a record of events that have already passed. The document can be a writing, picture or the monumental works from someone. Documents that shaped the writing e.g. diary, history of life (life histories), story, biography, rules, policy. Documents in the form of pictures, like photos, live images, sketches, etc. The document that works for example artwork, which consists of pictures, sculptures, films, etc.¹¹ This method is used to strengthen and add to the evidence of the results of the interview. Documents examined was about the school profile, vision, mission, goals, programs school culture and Islamic culture, bina mandiri book (monitoring), Format, schedule discipline enforcement welcomes students picket, character education activities and a number of photos associated with character education.

E. Data Analysis

In the next phase, the post-independence stage field. At this stage carried out the data analysis of the data has been retrieved. Data analysis is the process of reviewing all the available data from various sources, both from interviews, observation data (observation) which was written in the Notes field on site research, documentation, and so on.¹² The analysis used in this research is descriptive qualitative so that analysis is done from the beginning and throughout the process of research in progress and during the process of

¹¹Sugiyono,*op.cit.*,page.119

¹²Djunaidi Ghony dan Fauzan Almansur, *Metodologi Penelitian Kualitatif* (Jogjakarta:AR-Ruzz Media.2012),page. 246

collecting data. The stages of data analysis used is the reduction of the data, the presentation of data (display data), and drawing conclusions (verification).¹³

1. Reduction of Data

Data reduction is the process of election. Concentration on the simplification of rough data that emerged from the written records on the field. Therefore, the data needs to be compiled into a specific theme or subject matter. This is done after the data are obtained from observations, interviews, and documentation are written into the data record sheet is prepared.

2. Presentation of Data (*Data Display*)

The Data has been simplified, and then presented in a way described in the form of narrative data exposure. Thus we obtained conclusions or findings in the form of indicators in “The Application of Character Education through Habitual Activities at Insan Amanah Elementary School Malang”.

¹³Matthew B. Miles dan A.Michael Huberman, *Analisis Data Kualitatif* (Jakarta: UI-Press. 1992). Page. 16-21

3. Conclusions (*verification*)

Conclusion and verification is conducted continuously through out the research process, namely since the beginning of entering the location of research and during the process of data collection. Researcher seek to analyze and find the meaning from data collected to look for patterns, relations, equations, symptoms are the things that often comes up is poured in the still tentative conclusions . With increasing data through continuous fertifikasi be obtained conclusions are thorough. Thus, any conclusions are always done verifikasi for research in progress.

F. Checking the Validity of Data

Qualitative research, findings or data can be declared valid if no differences are reported to researcher with what actually happened in the object examined.¹⁴ Data testing the validity of the data. Qualitative research methods using different terms with quantitative research. Test the validity of the data in the research include:

1. The Credibility Testing

Test of the credibility or trust of data qualitative research results among other things done by the extension of observation, in the extension of observations to test the credibility of the research data focused on testing of the data obtained. Increased diligence in research, improved diligence means doing more observation, careful and continuous improvement. Triangulation refers to the checking of data from various

¹⁴Sugiyono,*op.cit.*, page.119

sources with different time. Discussions with colleagues. The negative case analysis, the researcher looked for data of different or even conflicting with data that has been found, and the member check is to do the checking of data to the provider's data.

Test of credibility in this study, researcher used the technique of triangulation of data sources and friends, discussion method of the associate. Triangulation of data sources is performed by means of comparing and checking behind the degree of trust information obtained from an informant and the informant.¹⁵

a. Transferability Testing

The external validity of the Transferability in qualitative research. External validity indicates the degree of precision or research results to populations where the sample was taken.¹⁶

The criteria, researcher trying to these research results reported in detail , specifically everything needed (associated with the application of character education through School 's Culturisation in Insan Amanah Elementary School Malang) by the reader so that the findings can be understood by readers in a holistic and comprehensive.

¹⁵Sugiyono,*op.cit.*, page.121

¹⁶Sugiyono,*op.cit.*,page 130

b. Depenability Testing

In qualitative research, dependability is defined as testing reabilitas. A study of the reliability is when others can replicate or replicate the research process.¹⁷

Criteria to assess whether quality research techniques in terms of process. This criterion is used to keep the prudence of impending possibility of error in the conceptualization of research plans, data collection, interpretasi findings and report research results so that they can be accountable scientifically. For the required dependent Auditors as expert consultant.

c. Testing of Confirmability

Confirmability testing means test results associated with the process. When the results of the research conducted is a function of the process is done. then the research meets the standards konfirmability.¹⁸

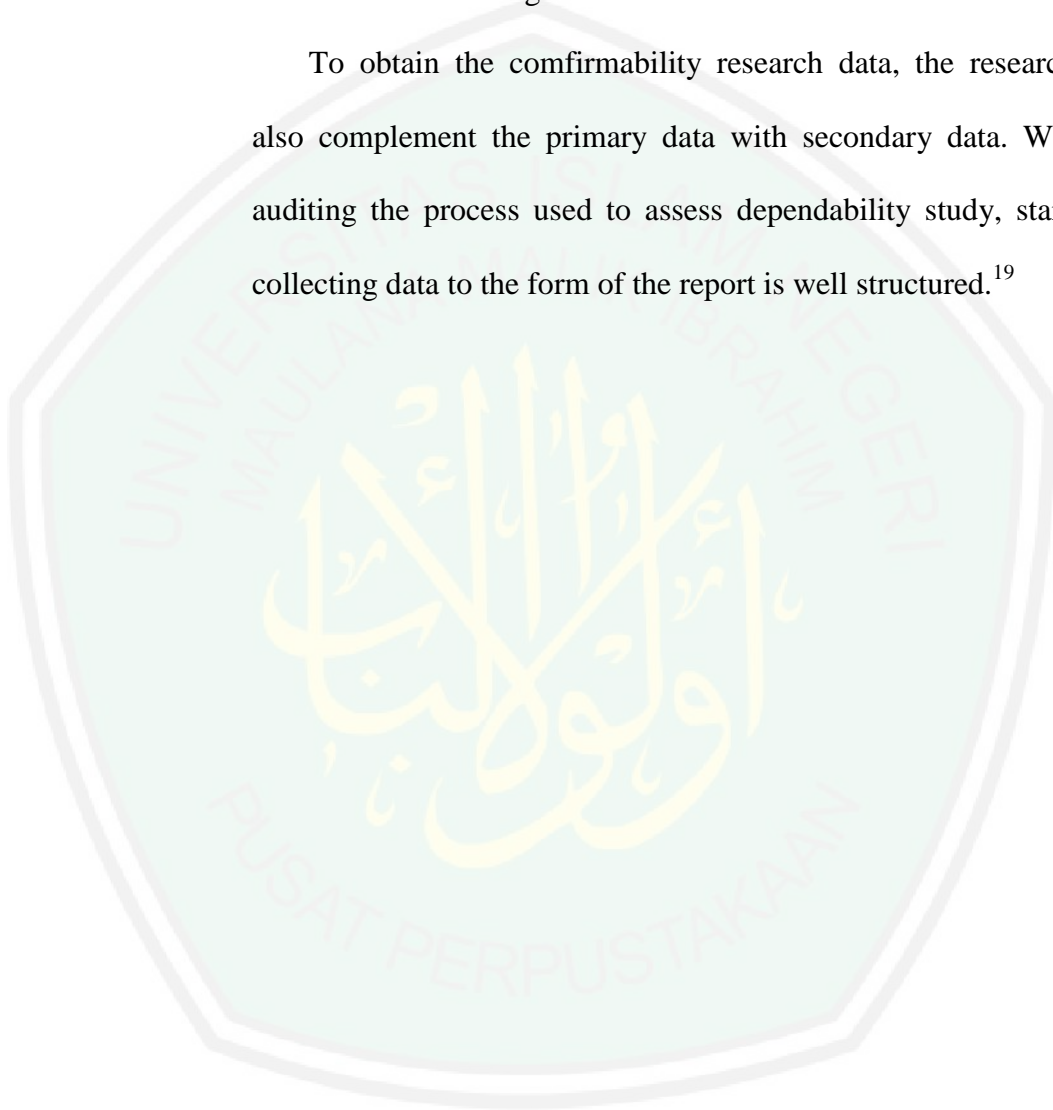
It depends on the approval of some and the completeness of the data supporting this research data by taking action against the other. For determine the certainty of data, researcher confirm data with the informer or informant other competent. Auditing the confirmability this is done together with the auditing practices dependiability. The difference is in the orientation of his judgement. Confirmability is used to assess the results of the

¹⁷Sugiyono,*op.cit.*,page 131

¹⁸Sugiyono,*op.cit.*

research supported by the available materials are mainly associated with exposure data, research findings, and discussion of the research findings.

To obtain the confirmability research data, the researcher also complement the primary data with secondary data. While auditing the process used to assess dependability study, started collecting data to the form of the report is well structured.¹⁹



¹⁹Hartono, *Bagaimana Menulis yang Baik*(Malang: UMM Press),page.160

CHAPTER IV

EXPOSURE DATA AND RESEARCH FINDINGS

A. General Overview Research Object

1. Overview of Insan Amanah Elementary School Malang¹

Insan Amanah elementary school is an institution at the primary school level founded a society with characteristic in islam. Insan Amanah elementary school is located in the Executive Griyasahanta Blok M JL. Soekarno Hatta, with Indonesia's Islamic institutions.

The establishing Insan Amanah elementary school based on deed of notary Faisal A Waber, SH No. 4/2007 on the establishment of the institution head of Insan Amanah elementary school. The DECREE of the head of Department of education of Malang Number 421.8/4873/35.73.307/2009 on the establishment of Insan Amanah elementary school .

The graduation of the teacher are variety. There are 5 teachers are graduated from S2 while the others are graduated from S1 in different majors. In the year 2013/2014 Insan Amanah elementary school has 533 students in grade 1 up to grade 6.

In learning activities, Insan Amanah elementary school uses 3 curriculums they are Curriculum unit level education (KTSP), 2013, and the typical Curriculum of Insan Amanah elementary school. The three

¹ Profile of Insan Amanah, Insan Amanah Elementary School Malang

collaboration of the curriculum is expected to be capable of making the schoolers Insan Trustful generate learners learned and has good personality.

2. Vision, Mission, and Goals of Insan Amanah Elementary School Malang

a. vision:

"The realization of a learned generation and has good."

b. Mission:

- 1) Fostering potential towards the generation of superior in the field *IMTAQ*.
- 2) Developed the Da'wah in all school activities.
- 3) Sharpening the academic potential to the generation that excels in the field of science and technology.
- 4) Fostering a non-academic potential through extracurricular activities.
- 5) Developing human resources through activity-oriented life skill and multiple intellegency in accordance with the mental and physical development so that they can live up to the demands of the times.
- 6) Forming an active, creative, innovative human resources what has special characteristic that's Indonesia.
- 7) Equip learners with educational environment so as to maintain the environment in carrying out the *khalifah fil ardi*.
- 8) Build positive image of the school as a trusted partner of the community.

- 9) Fostering carnal/physical and spiritual students towards a healthy generation, tough, and good quality.

c. Objectives/ Goal

The educational purpose of Insan Amanah elementary school refers to the national education goals, as follows:

- 1) Achieve optimum academic achievement in the field of public and religious studies.
- 2) Attainment of Islamic behavior in all aspects of life in the environment of the school, home, and community.
- 3) Realization of Islamic culture and School culture in dayly activities.
- 4) Accomplishing the awareness of students to keep performing the five daily prayings of worship.
- 5) Help parents of students in carrying out the mandate of guiding his daughter's son to be *Saleh* and *shalehah* children.
- 6) To achieve a maximum target in academic achievement through learning process that is child-friendly and oriented education based on student (Student centre oriented).
- 7) Gives the real activity is oriented on the education life skills (life skills) and expertise in all areas (multiple intellegency).

- 8) Attainment of muslim students, who are active, creative, innovative, independent, and dared to appear in public and still based on Indonesia's culture.
- 9) Become a reference or model for other institutions in all areas.
- 10) Present the consciousness of students participation in maintaining and improving the quality of education.
- 11) Equip students with the basics of knowledge, ability, skills to continue education at a higher level.
- 12) Provide the best guidance and service for students in achieving his goal.
- 13) Attainment of students who grew up with a phisically healty and resilient in the face of all conditions.

A. Exposure to Data Research Results

In this chapter, it will set out the data and research findings. The object examined was the exposure data from research results based on the application of character education through school activities at Insan Amanah elementary school Malang, which includes: (1) Program of character education through habitual activities at Insan Amanah elementary school Malang. (2) Application of character education throught habitual activities at Insan Amanah elementary school Malang. (3) Evaluation of character education through habitual activities at Insan Amanah elementary school Malang.

In this chapter, it will be describe sistematically the data obtained from the field dealing with the focus of the reseach. The explanation of this finding will be spelled out later.

1. Character Education Programs through Habitual Activities at Insan Amanah Elementary School Malang.

Each institution has the values of the characters that want to be realized in accordance with the needs and characteristics of the institution. It's the same with Insan Amanah elementary school which has several programs in an effort to infuse character education in schools where this program is the goal to be achieved within the institution, in accordance with the vision of the school that "**Attainment of a generation that learned men and Personality**". Policies related to school are taken namely through programmes designed in the school, by involving the coordination with of all the schools that have the authority. This is in line with the statement made by the Deputy Head of academic affairs:

"Basically an organization without any coordination, then it will be dispersed , holders of policies is in the hands of the principal, the teachers only proposes only. Anyway there is a coordination of all authorities ".²

Forming generation of learned men and personality is not just a slogan, but it requires a good commitment for each element at Insan Amanah

²Interview with Sri Endah puji Ningrum, Deputy Head of academic affairs Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07.45 am.

elementary school. It is not easy to realize the generation of learned men and personality, it takes hard work and similarity measurement for each element in it.³

At Insan Amanah the process of infusing character education through habitual activities consists of two programs, we call them *School Culture* and *Islamic Culture*. The statement is also expressed by the studentship of Insan Amanah elementary school through interviews, namely:

“For implementation of character education in the elementary school programs have a trustful People known as the School Culture and Islamic Culture, namely its application through habitual activities. Every morning before lessons, for example in common praying, began reading the asma'ul husna, then tadarus (read) the Qur'an for conditioning, then each come give greetings and shaking hands to older people. Later in class, the application of School culture, how they follow the lesson, how they respect teachers.”⁴

Reinforced again with the statement of the head of school:

"The way of its implementation through the activities of the islamic culture and School Culture"

Socialization the policy of *School Culture* and *Islamic Culture*, it is important to always do so that each element has the same understanding of the meaning of *School Culture* and *Islamic Culture* are included also for the students of Insan Amanah elementary school Malang.

The following explanation of the second character education program at Insan Amanah elementary school which was formed through the process of habitual activities:

³Document of Insan Amanah related *School Culture* and *Islamic Culture* program , 2013, page 2

⁴Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

a. School Culture

Basically the School Culture is the name of a character education program at Insan Amanah elementary school Malang through the process of habitual activities. But at Insan Amanah elementary school Mandate to interpret the School Culture is as follows:⁵

- 1) Habits conducted in schools.
- 2) Results in an agreement of the school to become a habit
- 3) Characteristics of a school.
- 4) Form of superiority compared to other schools.

Based on the above, it can be concluded that School Culture is habits conducted in schools based on the results of the deal to be a school of each element a habit and carried out related to the habits continue generally in an institution. It is similar with the utterance of studentship Insan Amanah elementary school, namely:

"School Culture is more on a general habit, conducted within the educational institutions which include the rules at school".⁶

⁵Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page1

⁶Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

This Program includes some important aspects in implementing the great value to students whose scope includes the following things:

- 1) Discipline
- 2) Cleanliness and tidiness
- 3) Eating and drinking

b. Islamic Culture

Islamic Culture is a character education program that is associated with the practice of the values of religion, especially islam. View of Islamic Culture at Insan Amanah elementary school is the following:⁷

- 1) Implementing rules or the teaching of religion in everyday life (the study of religion, aqeedah, Fiqh, and akhlaq) should be implemented.
- 2) Implement his sunnah/ hadith (attitude and said words) the Prophet.

From the above definition, it can be concluded that the character education program at Insan Amanah elementary school programs related to Islamic Culture are all activities that are conducted in accordance with the teachings of the religion of the good based on the Qur'an and the Hadith.

It is based on attention to Deputy Head of academic affairs Insan Amanah elementary school, namely:

"In terms of character, of course we would like to form a child's character and a lot of sholeha (good) in accordance with the

⁷Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page1

*vision of the school in accordance with the Qur'an and the Sunnah of the Prophet."*⁸

Reinforced by the studentship of Insan Amanah elementary school, namely:

*"The Islamic Culture is related to religious rituals which familiarise yourself in accordance with the discipline of religion".*⁹

This Program was implemented in accordance with the identity of the school known as Islamic-based school.

This statement was delivered by security staff at Insan Amanah elementary school, namely:

*"The Islamic Character of the most highlighted in this school, because this school is an Islamic school"*¹⁰

The following scope of Islamic Culture that is applied at Insan Amanah elementary school Malang:

- 1) Worship
- 2) Islamic behavior

The implementation of these two programs are done on a daily basis. It is almost a whole day students do activities in the school, such as studying, playing, interacting or interact between other students as well as interaction with the teacher, for it to be on the radar of any need for attitude and said words that students may do.

⁸Interview with Sri Endah puji Ningrum, Deputy Head of academic affairs Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07.45 am.

⁹Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

¹⁰Interview with Dwi Pamuji, Security Staff at Insan Amanah elementary school Malang, Seventeenth of October ,2013 at 08.05 am.

2. Application of Character Education Programs through Habitual Activities in Insan Amanah Elementary School Malang

a. School Culture

1) Discipline

Disciplineness is an discipline behavior in doing all activities . Here are some of the forms of discipline applied at Insan Amanah elementary school Malang:

a) Punctuality

Come to school on time is a form discipline that must be done by all students in elementary school, students must be at school at 6.45 a.m.

It is based on the observation that pertains to come to school on time, i.e.:

"Around 6.30 am, a time when almost all students already in the school environment in spite of time entering the class still lacks 15 more minutes."¹¹

Based on the above observations, reinforced also by the security staff at Insan Amanah elementary school, namely:

"Yes, I am always there in front of the gate when the children will go to school here, children must attend school on time, because every day there are teachers picket the guard."¹²

¹¹Observation, Twenty-fourth of October, 2013., at 06.30 am.

¹²Interview with Dwi Pamuji, Security Staff at Insan Amanah elementary school Malang, date 17 October 2013 at 08.05 am.

Based on the above security staff interviews, it is clear that each student must come to school on time, because every morning at Insan Amanah elementary school teachers picket duty there guarding the gate and welcome the arrival of the students. Besides this activity meant that students have respect to the teacher. This is in accordance with the principal of the utterance.

"Entering the school, students meet some teachers who are on duty, students are conditional to shake their hands with their teachers to raise the feeling of respectfull to older people."¹³

From the results of the above statement, substantiated with primary documents at Insan Amanah elementary School relating to picket welcoming students schedule.¹⁴

¹³Interview with Suhardini Nur Hayati, Principle at Insan Amanah elementary school Malang, date 23 October 2013 at 07. 30S am.

¹⁴Picket schedule Welcoming the arrival of students, Insan Amanah elementary school 2013/2014.

Table 4.1
Welcome Students Picket schedule

WELCOME STUDENTS PICKET SCHEDULE
INSAN AMANAH ELEMENTARY SCHOOL MALANG
LESSON YEAR 2013/2014
(At 06.20 am-06.45 am)

Monday	<ol style="list-style-type: none"> 1. Lasmad Rifa'i, S.pd 2. Naniek Kanthi R., S. Pd 3. Dra. Suriati 4. Chamidah 5. Daffi Rosyidudin, S. Pd 6. Tri Handayani, S.pd 7. Jajang Adi Nurman
Tuesday	<ol style="list-style-type: none"> 1. Yakmun Taufik, M.Pdi 2. Fifin Istiqomah, S.Pd 3. Fitri Nilasanti, S.Pd 4. Andhika Dewi Maytasari, S.Pd 5. Dwi Kristanti 6. Ainul Yaqin, S.Si 7. Nindy Sagita, S,Si
Wednesday	<ol style="list-style-type: none"> 1. Dra. AT. Syaadah 2. Fenny Dimiyanti, S.pd 3. Urila Siwi 4. Nur Khumairah, S.Pd 5. Marta Adi Prayitno, S.pd 6. Siti Munawaroh 7. Eva hidayatus S., S.Pdi
Thursday	<ol style="list-style-type: none"> 1. Muh. Muhaimin, S.Ag 2. Thina Maya Dewi, S.Pd 3. Sri Endah puji Ningrum, S.Si 4. Imam Fakhrudi, S.Pd 5. Enny Kurniawati, S.Si 6. Inul Muttaqin, S.Pd 7. Zia Haninatul, S.Pd

This policy allows students to conduct and discipline in the existing regulations and they are obliged to obey him. Students who come late will be punished,¹⁵

The following are punishments given to students:¹⁶

(1) Grade 1-3

- (a) The first late, students were given a warning.
- (b) The second late in a row, following the 1-hour lesson with stand.
- (c) The third in a row students are not given hours of rest first.

(2) Grades 4-6

- (a) The first late is given a warning and follow the lessons of the first hour with stand.
- (b) The second late in a row, students are given a warning, follow the first lesson with stand and write down its initial experience of sleep until keterlambatannya to school.
- (c) The third late in a row, students are given understanding, attend a first hour with stand and write down its initial experience of sleep until

¹⁵Observation, Seventeenth of October, 2013., at 07. 15 am.

¹⁶Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page 2

keterlambatannya to school and present to the class.

(d) The fifth late in a month the parents are called by homeroom worked together in exercising discipline.

b) Enter class on time

Entering class on time is a form of assessment for the students because the students enter the classroom Disciplinely, before they marched together in advance in the front of the class.

Based on statement of the principle of Insan Amanah elementary school Malang:

*"when students enter the class must first lined up in neat, this will form the character of disciplinely and neat."*¹⁷

The statement reinforced with observations:

*"That time at around 06.48 am. All students stand in front of his class individually, lined with a very disciplinely and neat before they enter the classroom."*¹⁸

Associated with the incoming class of policies in a timely manner, it does not only came into force at the time of the first hour, but when will enter the hours into two and beyond, students must be right on time when it entered into

¹⁷Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

¹⁸Observation, Twenty-fourth of October, 2013., at 06. 48 am.

the class. Related to this policy, there are sanctions imposed for the students who was late entering the class, the following explanation:¹⁹

- (1) Students who are late entering class after the break for a 1-time warning is given.
- (2) Students who are late entering grade for 2 times in a row then it is not allowed to play for 2 days.

c) Immediately return home after school activities

School hours completed at 12 for the students classes class 1 to 2, 01.00 pm for students in three grade, and from 01.30 pm for the students classes 4, 5 and 6 of this policy for Monday until Thursday. When the study is completed, the student is expected to return home soon if there has been a pick up in front of the gate of the school and classroom teacher must accompany her.

This is in accordance with the statement of the studentship at Insan Amanah elementary school Malang, namely:

"If the class is over, the students must go home soon, and the guardian class or teacher on duty must accompany them until they are picked by their family."²⁰

¹⁹Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page 2

²⁰Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

The statement reinforced with observations:

*"At about 01.10 pm students lined up in front of the class, they are waiting for the invitation from parents or their siblings. For students who have already picked up, then the clerk called his name with pickets showed his class by using the microphone. "*²¹

The above statement is substantiated by the documents of Insan Amanah elementary school Malang, associated with the passage of the picket schedule for the return of the students.²²

Table 4.2
Picket Schedule For Return Students

PICKET SCHEDULE FOR RETURN STUDENTS
INSAN AMANAH ELEMENTARY SCHOOL MALANG
LESSON YEAR 2013/2014

Time	Day	Information
12.00-12.15 pm	Monday-Thursday	Homeroom 1-2 grade
12.45-01.00 pm	Monday-Thursday	Homeroom 3 grade
01.15-01.30 pm	Monday-Thursday	Homeroom 4-6 grade
10.00-10.15 am	Friday	Homeroom 1-2 grade
10.30-10.45 am	Friday	Homeroom 3 grade
12.15-12.30 pm	Friday	Homeroom 4-6 grade
10.00-10.15 am	Saturday	Homeroom 1-6 grade
		(Unless there is a schedule of the Scouts)

Related to this policy, there are a number of regulations which are applied by Insan Amanah elementary school Malang, namely:²³

²¹Observation , Twenty-fourth of October, 2013, at 01. 10 pm

²²Documents related to the student's Return, Picket Schedule year lessons 2013/2014.

²³Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page3

- (1) Parents who are late to pick up their children, it is not be responsibility of school.
- (2) The lesson ends at least at 01.30 pm
- (3) Scout extra-curricular activities ends no later than 12.00 pm, non Scouts and an additional lesson ends at the latest at 03.00 pm

d) Accustom quee

Queue is one kind of culture that must be applied wherever we are. This also happens at Insan Amanah elementary school in any opportunities such as buying cookies in canteen, they must be in quee.

This is in accordance with the statement of the studentship at Insan Amanah elementary school Malang, namely:

*"Kids take food by themselves, then lining up in front of the cashier and marched into two rows."*²⁴

This lining up is meant to make a good manner in terms of queeing and not in crowded. It is based on the observations of the researcher.

*"Students at break buying food in the canteen/cafeteria of honesty that is located not far from the computer lab. They buy food and pay for it by turns in front of the cash register, they lined up in an disciplinely and neat."*²⁵

²⁴Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

²⁵Observation , Twenty-fourth of October, 2013, at 09.00 am

This observation is reinforced also with interviews of staff canteen, Insan Amanah elementary school Malang:

"Yes, the kids were buying items such as at the super market and they pay themselves, his money is in place here interchangeably, or lined up in the first two lines of his own son and daughter"²⁶

Not only does this Queuing culture applied when going shopping in the canteen, but when the students are going somewhere and when it will be facing the teacher.

This is in accordance with the documents of Insan Amanah elementary school Malang related to the program of School Culture.

"When they will take ablution(wudhu), shopping in the cafeteria meet teachers, and others."²⁷

The statement reinforced with observations:

"At 09.00 a.m., investigators are sitting in the living room to wait for Mrs. Endah as Deputy head of academic with friends who are both conducting research, from the looks of the students lined up to wait for ablutions near Hall of the school with a teacher accompanied."²⁸

²⁶Interview with Umi Choiriyah, Canteen Staff at Insan Amanah elementary school Malang, Seventeenth of October, 2013, at 08.05 am.

²⁷Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page 2

²⁸Observation, Ninth of October ,2013., at 09.00 am.

e) Runs quietly in the hallway, stairs and school environment

This discipline is also related to the behavior of students not only in the classroom, but also in the school environment this must also be applied. Students should walk calmly in the school environment either in the Hall or on the stairs. This is really done by most students. This statement is in accordance with the results of the observation.

"At that time, as the clock showed 07.36 am o'clock there are 2 students who walked quietly down the hallway towards the bathroom grade, they don't interfere with the atmosphere in the classroom from outside."²⁹

f) Up and down the stairs quietly

Up and down the stairs quietly is a form of conduct that is applied at Insan Amanah elementary school. This is intended to avoid harming the peace of others. Students are being taught the attitude of respect and appreciate other people embody the attitude of manners in all the vagaries of the Act.

It is based on observations made by researcher are:

"The morning before lessons begin, students come to the school by using a neat outfit. They are still passing by around school because the clock still showed at around 06.30 am. The stated class still

²⁹Observation , Twenty-Fourth of October ,2013., at 07. 39 am

lacks 15 more minutes. They appear to calm down the stairs and up the stairs to a school that is in the middle of the school yard. This staircase connects to the second floor of the school building."³⁰

g) Using footwear that is appropriate with the rules

Wear appropriate footwear rules is a form of conduct that is applied in primary schools. That is, students are required to wear a black colored footwear and close their ankles. It is based on statements said by the principal of Insan Amanah elementary school, namely:

*"Associated with the neatness, the kids must wear appropriate attribute rules such as wearing footwear that has been established which is black and close the ankles".*³¹

In addition, based on the results of observation, researcher also found the activities associated with this discipline, they are:

"When kids (Students) come to school, they seemed very clean and neatly dressed. This can be seen from the way they dress. Without any stains and they put the full attribute, tie, hat, and shoes are black who turn a blind eye."³²

Based on the results of interviews and observations above, the conclusion can be drawn that the discipline related to the wearing of footwear by the rules are applied

³⁰Observation , Twenty-Fourth of October ,2013., at 06. 30 am

³¹Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

³²Observation, Twenty-Fourth of October , 2013., at 07. 30 am

in the discipline form Insan Amanah elementary school Malang, based on the document there are some sanctions imposed for the offenders, namely:³³

- (1) promptly take and wear it
- (2) Done repeatedly taking trash 1 plastic bags during a break.

h) Do not carry handphone ore use valuable things

Furthermore, the existence of discipline or adherence to rules is, students are prohibited from carrying valuable goods as well as the Handphone exceeds the limit. There are some things expressed by Studentship of Insan Amanah elementary school Malang as as the person in charge of this work programme, namely:

*"Students are not allowed to bring handphone or valuable things to school. Those things can disturb the students concentration. When they are at school, everything is the responsibility of school including the valuable things if they are lost, so forbidding the students to bring them is one of the anticipation."*³⁴

Based on the results of the interview, the rule is enforced with good intentions on students, i.e. students feel more focused inschool without the presence of HP, then

³³Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page4

³⁴Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

they also avoid the risk of loss of valuables belonging to them.

Associated with these regulations, based on researcher' observations were:

" During the break, no students use handphone in school are playing around with their friends. "

Related to this policy, there is a decisive action from the school, i.e. the item requested and saved the head of the school until parents take to school.³⁵

i) Don't have a facebook account

Right now, social networking is increasingly widespread, not only among teenagers and old, but also has increasingly spread among elementary school students. Social networks do not only provide a positive impact, but there is a negative impact. Children are lazy to study if they have enjoyed the social networks already enjoy. The following utterance from Studentship of Insan Amanah elementary school Malang:

"Nowdays facebook is very popular, we made a rule that students are not allowed to have a facebook account since it can interfere them. Based on our own experience, if we have been in front of computer and enjoy chatting, we dont want to leave it ".³⁶

³⁵Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page4

³⁶Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

From the results of the interview above, this policy is made, to avoid disruption of the children in the learning process, one of them is related to the impact of increasingly means of communication. In fact, based on the important issues that we can see from the discussion in the news media as well as print media. Many students skip school because only to just play games on line and even playing facebook among primary and secondary school.

The form of monitoring done is teachers work together with parents associated with this policy, when there are still students who break the rule will be penalized as follows:

- (1) Be reminded when 2 x is still there, working for a week during hours of service breaks.
- (2) The parents were summoned to the school.

j) Bring much pocket money

Bring much pocket money is not allowed since this will make students living lavishly and did not reflect the life saver. It is based on attention to Deputy Head of academic affairs Insan Amanah elementary school, namely:

"Here there is a policy issue related to pocket money. Children should not bring excessive pocket

*money for example above 10,000 rupiah. Because what, kids are being taught how to spend money and how to live frugal.*³⁷

Save money, are a reflection of character, i.e. the attitude of efficient kettles or very careful in every issue or point in not spending money lavishly or extravagance. There are certain sanctions that are imposed related to the program, namely: Taken for safekeeping and homeroom through connecting notebook or parents of students may request again.³⁸

2) Cleanliness and Tidiness

Cleanliness and tidiness is a State that is always clean and neat attitude manifests in a variety of activities. Some indication of the clean and neat behavior is manifested in a number of activities as follows:

a) Always dressed clean and tidy

Every day students are required to wear clean and neat clothing when they are in school. It is seseuai with the results of the interview through Studentship of Insan Amanah elementary school Malang:

³⁷Interview with Dwi Pamuji, Security Staff at Insan Amanah elementary school Malang, Seventeenth of October ,2013 at 08.05 am.

³⁸Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

"Children should be dressed clean and neat every day, right when the clean and neat look beautiful".³⁹

Based on the results of the interview above, also reinforced by the observation that conducted the research, namely:

"When researcher come to do the process of collecting the data, the researcher first asked to wait for teachers who will assist in the process of collecting data in the living room that has been provided. From the living room, look almost all the students dress in clean and neat, they wear clothing that does not tangle and corresponding rules"⁴⁰

b) School uniforms in accordance with the rules attribute complete

Students are required to wear school uniforms or clothing in accordance with the rules attribute a complete school in accordance with the rules that are already set.

This is in accordance with the utterance Studentship of Insan Amanah elementary school Malang:

"Children should be dressed clean and neat every day and wear full attributes right in a clean and neat cool perspective in addition to the beauty of the self, for example, children who do not wear the full attribute that we remind, is associated with cleanliness, for example children who eat" Cemot-

³⁹Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

⁴⁰Observation, Twenty-Fourth of October, 2013., at 07. 00 am

*Cemot "as well, so here we also conduct disciplinary enforcement schedule."*⁴¹

Reinforced also with interviews of parents associated with school rules that set rules for dressing according to the attributes of the school in full:

*"Children are leaving school not to wear a tie, he was puzzled as to be a burden to look it up yourself, and try to use school supplies in accordance with who's there."*⁴²

c) Self honoring by wearing full dress

Insan Amanah elementary school is Islamic-based elementary school, it is listed in the mission schools that wanted to make students become good generation in the field IMTAQ, one of the IMTAQ is to adhere to the teachings of the religion, i.e. to glorify himself by using or wearing full dress. It is based on observations of the researcher, namely:

*" At Insan Amanah elementary school, Students use school uniform with a long sleeved, both students of both men and women. For female students, they wear hijab or head covering with a neat and close the nakedness. "*⁴³

⁴¹Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

⁴²Interview with Fifin Istiqomah , Students Parent of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 07.27 am.

⁴³Observation, Twenty- Fourth of October ,2013., at 06. 30 am

From the results above, the observation was reinforced again with the results of interviews with Deputy Head of academic affairs Insan Amanah elementary school Malang:

"In terms of character, of course we would like to form a child's character and a lot of sholeha in accordance with the vision of the school in accordance with the Qur'an and the Sunnah of the Prophet. As to glorify himself by covering the Awrah ya, we get into the habit early on, so that in this school's imposing school uniform with clothes that cover the nakedness."⁴⁴

The passage of this legislation is of course with the stage by stage, as this is still a conditioning activities, if there are students who are still in violation of the provisions by not standing neatly in, for example, wear a veil or a headscarf with her hair looks, then students immediately are reminded to immediately correct the closing nakedness.⁴⁵

d) Put Footwear neatly (on the available shelf)

In each class, the shoe rack is provided in the corner of the classroom. This shoe rack is used to store or put the shoes of students. Students must lay it neatly on the shelves

⁴⁴Interview with Sri Endah puji Ningrum, Deputy Head of academic affairs Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07.45 am.

⁴⁵Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page4

provided. The following utterance Class 4A, Insan Amanah elementary school Malang:

"To assess the cleanliness and tidiness of students in the classroom, use our formatting upholders of the discipline. For example, activities conducted in the classroom, students should tidy up footgear in the shoe rack provided."⁴⁶

It is also reinforced by the results of observational research, namely:

"When it was entering the class, students are immediately smoothed footgear in a rack that has provided".⁴⁷

And the sanctions imposed for the students who are not obedient is by asking her to tidy up the appropriate provisions.⁴⁸

e) Give the identity of the owned goods and care properly

Realization of tidiness and cleanliness that went into effect in primary school is also associated with the granting of identity on privately owned and cared for properly. The following utterance Class 4A, Insan Amanah elementary school Malang:

"The kids in this school, personal belongings should be smoothed out properly, such as school supplies, lunch box or simply to stuff their waking students must give a name, to anticipate the loss of goods.

⁴⁶Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

⁴⁷Observation, Twenty- Fourth of October , 2013., at 06. 50 am

⁴⁸Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page5

Because in this school there are also regulations associated with finding stuff.⁴⁹

From the result of the above observation, it can be concluded that the granting of identity on personal belongings is one of self awareness and personal belongings. For students who still have not provided his personal belongings at the identity is requested to immediately give identity.

f) Dispose of waste in place and picked up the Scattered trash.

Cleanliness is part of faith, this slogan is meaningful for Insan Amanah elementary school Malang, so cleanliness is really applied, by means of disposing of waste in place and take junk scattered. This is in accordance with the utterance Cleaning Service of Insan Amanah elementary school Malang:

"The students have been able to throw rubbish in its place and put the scatered ones."⁵⁰

In addition strengthened again with the utterance of Deputy Head of academic affairs Insan Amanah elementary school, namely:

⁴⁹Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

⁵⁰Interview with Nawi, Cleaning Service at Insan Amanah elementary school Malang, Twenty-Fourth of October ,2013 at 07. 45 am.

"In addition to the pattern of clean living, children must dispose of waste in place and picking up the scattered garbage on the school grounds or at a school environment".⁵¹

Reinforced also by observations:

" During the break, students throw away junk food wrappers in the trash"⁵²

3) Eat and Drink

Regularity of eating and drinking as well as the way the culture is also applied at Insan Amanah elementary school Malang, the following are the applications form:

a) Buy food and drinking in the school cafeteria

The cultural manifestation of the school or School Culture and the third is related to eating and drinking, the student was asked or required to buy food or drink alone, the school surroundings in this Ordinance, students are prohibited from outside the gates of the school if it wasn't time to do praying congregation at the mosque.

It is based on interviews with teacher of Insan Amanah elementary school Malang:

"Here was also put in place that students should not buy food outside the school to maintain the

⁵¹Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

⁵²Observation, Twenty- Fourth of October, 2013., at 07. 00 am

*health of the food we've been provided on its own in the school cafeteria (canteen)."*⁵³

Strengthened by observations:

*"When the clock breaks, it appears students only buy food in the school cafeteria and there is nothing to buy food outside the school during school hours."*⁵⁴

b) Buy food and drinking at a time is allowed

Furthermore, the last policy related to provision of School Culture associated with eating and drinking, the students must obey the rules to buy food or drinks at the appointed hour. Namely, at the break.

It is based on observations of researcher:

*"During the lesson no students are in cafeteria, we can find one or two students who are wondering to go to the toilet."*⁵⁵

These observations are reinforced by the results of the interviews through the teacher of Insan Amanah elementary school Malang:

*"And most importantly, students are only allowed to buy food and drinks at hours that are already set. The hours of rest. For offenders, children are asked to return the item bought."*⁵⁶

b. Islamic Culture

1) Worship

⁵³Interview with Fenny Dimiyanti, Teacher of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 07.30 am.

⁵⁴Observation, Twenty- Fourth of October, 2013., at 09.00 am

⁵⁵Observation, Twenty- Fourth of October, 2013, at 08.00 am

⁵⁶Interview with Fenny Dimiyanti, Teacher of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 07.30 am.

a) Dzuhur praying congregation in earnest, timely and perfect.

Praying is the duty of every muslim, for it needs to be conditioned early on, so did at Insan Amanah elementary school implements a program of praying congregation in schools in discipline to foster religious attitudes in children:

It is based on attention to Deputy Head of academic affairs Insan Amanah elementary school, namely:

"Dzuhur Praying congregation done in schools mosque
„57

From the above statement, the researcher also found the same thing in the field through observation, namely:

"When the time comes to pray, the students directly go to the mosque and do pray together. "58

b) Glorify the mosque with the *dhikr* and read a verse of the Qur'an

One of the terms of venerating at Insan Amanah elementary school Malang is the Dhikr and reading Qur'aan verse after performing praying congregation. This activity is carried out together with the teacher in charge became the leader of prayings at a time that is already scheduled.

⁵⁷Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

⁵⁸Observation, Seventeenth of October, 2013., at 11.55 am

Related to glorify the mosque following the results of interviews with Deputy Head of academic affairs Insan Amanah elementary school, namely:

*"There is an activity to glorify mosque that is by doing Dhikir and reading Qur'an together after prayin. Basically we must do good things in mosque."*⁵⁹

Associated with the Dhikr and praying conducted Insan Amanah elementary school students. Researcher found the following:

*"As the clock showed the 12.00 am of Insan Amanah elementary school students perform to pray dzhudur congregation. Finished doing their praying, Dhikr together and read the verses of the qur'an."*⁶⁰

c) Dhikr and pray earnestly

Dhikr and praying should be performed with an oath, because Dhikr is a ritual to God. When the procession of Dhikr and praying, there is a policy that is carried out at Insan Amanah elementary schools, that is associated with the discipline in praying and Dhikr. Students must pray and Dhikr live *khusyu'* and quiet. The following observations of researcher:

⁵⁹Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

⁶⁰Observation, Seventeenth of October, 2013, at 12.28 pm.

*"Finished their praying, Dhikr together and proceed with the reading of the qur'an, they read it seriously and seem enthusiastic to follow suit."*⁶¹

Related to the seriousness of this, students remain in the monitoring by teachers who join the praying congregation. If there are students who joked, then they were asked to repeat the praying after the praying finished performing.⁶²

d) Initiate and terminate any activity by praying (including eating and drinking)

Praying before the start and end of activities is put in place in this school, sample one of its applications is when both before and after the lesson was conducted. It is applied to familiarize students have a religious attitude in each of its activities. The following word that the principal, associated with religious values on the cultivation of the student's self.

*"When children have entered the class and will end the learning activities, the children pray together that this religious attitude is to familiarize the student."*⁶³

Based on the results of the interview above, reinforced also with research observations, namely:

⁶¹Observation Seventeenth of October, 2013, at 12.28 pm.

⁶²Document of Insan Amanah related School Culture and Islamic Culture program, 2013, page 5

⁶³Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October, 2013 at 07. 30 am.

*" The morning after the bell rang, the students quickly lined up in front of the class of each incoming class, then in the classroom studentsprayed together with the monitoring of space master to read the Asma al Husna, then tadarus with each classroom. "*⁶⁴

e) Praying and morning *tadarus* before learning (to familiarize students bring and read a *juz amma* or *qur'an* every day).

Before starting of the lesson, each morning the students pray together in advance either read or shared reading or *tadarus asma al husna* in class. It is based on attention to Deputy Head of academic affairs Insan Amanah elementary school, namely:

"When children have entered the classroom, the children pray together that this religious attitude to familiarize the students themselves."⁶⁵

Reinforced again with attention to security staff Insan Amanah elementary school Malang:

*"There are, pray and read the Asma al husna in leading directly from the Office of teachersimultaneously, then for eachtadarus class."*⁶⁶

⁶⁴Observation, Twenty- Fourth of October, 2013., at 06.54 am.

⁶⁵Interview with Suhardini Nur Hayati, Principle at Insan Amanah elementary school Malang, date 23 October 2013 at 07. 30 am.

⁶⁶Interview with Dwi Pamuji, Security Staff at Insan Amanah elementary school Malang, Seventeenth of October ,2013 at 08.05 am.

Strengthened by observations:

*"In the morning, after the bell rang, the students quickly lined up in front of the class of each incoming class, then in the classroom students prayed together with the monitoring of space master to read the Asma al Husna, then tadarus with each classroom."*⁶⁷

2) Islamic Behavior

a) Familiarize 5S *Senyum, Sapa, Salam, Sopan, Santun.*

(Smiling, Greeting, Hail, Courteous and Polite)

Culture of smiling, greeting, hail, courteous and polite is a manifestation of a culture hospitable to the perimeter. Culture is not only applied for teachers with teachers, but teachers and students are also applied. At Insan Amanah elementary school, This is known as mandatory, the 5S culture is applied in each activity, the teacher must be friendly to students so that they are not afraid when there are in school because that culture is applied so that students are motivated and comfortable in school. It is based on attention to Deputy Head of academic affairs Insan Amanah elementary school, namely:

*".....Teachers should be able to be a good example for students, so it is here applied the name of 5S (smile, greet, hail, courteous and polite), so that students are motivated to go to school because of the attitude of teachers."*⁶⁸

⁶⁷Observation, Twenty- Fourth of October, 2013., at 06. 45 am

⁶⁸Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

From the results of the interview above, clearly teachers as role models for students at the school have to have attitudes that are able to motivate their students. That attitude could be realized with friendly behavior towards the students. This attitude may also be example for their students. The following observations of researcher:

*"When the students will enter the school gate, saw the teacher pickets lined up there, visible head of the school is also located there. The principal and teachers appear to greet the students with a very friendly and then students responded with a smile and kiss the hands of principals and teachers in turn."*⁶⁹

⁶⁹Observation, Twenty- Fourth of October , 2013., at 06. 30 am

b) Familiarize shaking hands

Shaking hands is one form of braiding hospitality that is applied at Insan Amanah elementary school Malang . But will remain on the Islamic corridor, which is only to be shaken-sex only. For example between the teacher's daughter with a daughter, son and son's teacher. Similarly, in contrast with the students. But there is an exception if between students with teachers allowed. It is based on attention to Deputy Head of academic affairs Insan Amanah elementary school, namely:

*"Children are conditioned to shake hands with the teacher in discipline to arise of respect to people who are older than them."*⁷⁰

Plus interviews with Studentship of Insan Amanah elementary school Malang:

*"Every coming give greeting and shakes the hand of an older person."*⁷¹

Get used to shake hands with the teacher is to inculcate respect for the learners to older people, be they teachers or parents who were home.

⁷⁰Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

⁷¹Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

c) Respect parents, teachers and friends

One of the criteria is dedicated in honor of the child's parents, teachers and friends. In this respect apply with through simple things first, such as be shaken, smile, say hello, courteous, and polite. Children are conditioned early on to cultivate this attitude. So that they are accustomed to respect and appreciate others. The following observations of researcher associated with the attitude of respect:

*"When there are some teachers who are sitting in the Hall of the school, some students walked around them. The students say the word "excuse me" while bowed."*⁷²

In Javanese culture, the realization of respecting to older people when we are standing or walking in front of them, we must bow by saying "Excuse me".⁷³

d) Avoid using bad words, yelling by using words that hurt other people

The Prophet always reminiscent of his companions to always pay attention to his tongue, the tongue is used for something that will give rise to bad for him on the day of resurrection, when he could not account for all of the words that come out of his mouth. Then the tongue can put a

⁷²Observation, Twenty- Fourth of October, 2013., at 09. 30 am

⁷³Document of Insan Amanah related School Culture and Islamic Culture program , 2013, page6

person into heaven but she can also lead their owners deep into hell.

So at Insan Amanah elementary school, There are Islamic culture that shows Islamic behavior to always keep oral so as not to dirty talk either with the screaming and painful way. Students must be courteous and polite in talking with opponents of the interlocutor. If there are students who violate then teachers don't hesitate give sanction for them. The following sanctions imposed for students who do not obey the rules.

- (1) Read istighfar and given a warning
- (2) Done repeatedly read istighfar and look for signature 10 homeroom teacher or school or leader.

e) Will not do wickedly against friends

The next is a form of Islamic behavior is doesn't do naughty to friends, including harming others. The following interview from studentship of Insan Amanah elementary school Malang:

*"For islamic culture kids should not interfere other friends or even fighting. Because it does not reflect the attitude of mutual affection and tenets of the fellow. So students have to dote each other."*⁷⁴

⁷⁴Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

Based on the results of the interview above, this Islamic behavior more on maintaining harmony among your fellow students and the realization of mutual love between each other. The statement was reinforced by results of interview through one homeroom at Insan Amanah elementary school Malang:

"The daily life of students is always on the monitor, like a kid should not interfere with other friends or fighting. When they are violated then there is a number of sanctions imposed on them. Such as: reading istighfar and apologized which is done repeatedly and look for signature 10 homeroom teacher or school or leader."⁷⁵

Speaking of Homeroom above, this policy is enforced properly. Because there is a proven strict sanctions but it is very educational.

f) Sincerely receive and give advice

The form of sincere attitude is willingly to give or submit something without the presence of a anything in return. Associated with Islamic behavior, children are taught to always be sincere in our daily lives, especially when they receive advice and even give advice when they are wrong. Due to the applied program here involves all aspects for each monitor. If there are students who do not

⁷⁵Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

abide by the rules then the other students remind vice versa.

Children are conditioned to accept any input or direction of gracefully. The following interview from studentship of

Insan Amanah elementary school Malang:

*"From the classes we take 3 representative, it is like students board. They became a special officer later his schedule already exists, so they watched his friend from another class, for example, there is a friend of his who eat while walking, they remind. If they could be reminded they are not recorded. But if they can not be reminded they will be taken a note and it will be reported weekly."*⁷⁶

From the above statement, the researcher also found the same thing in the field, namely:

*"When the hour break arrived, the kids were buying food in the school cafeteria. It appears there are students who do not use the right hand when eating. Later, another student who reminds munculah to eat using your right hand. How students were reminded by a very friendly tone. So the students are reminded directly fix the dining way immediately."*⁷⁷

g) Keeping honesty in anything

Honest behavior is an attitude in which his words can be trusted. ⁷⁸This is an attitude that must be applied early on. Form applied to honesty at Insan Amanah elementary school Malang is through the cafeteria of

⁷⁶Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am

⁷⁷Observation, Twenty- Fourth of October, 2013., at 09.00 am

⁷⁸Furqan Hidayatullah. " Pendidikan Karakter (Membangun Peradaban Bangsa) ". (Surakarta: Yuma Pustaka: 2010), page . 83

honesty which is based on interviews with principle of Insan Amanah elementary school Malang:

*"... in the honesty cafeteria train to do honestly. The system, all the food on sale is already given price level. The kids take by himself and then put the money in an already provided."*⁷⁹

In the cafeteria of honesty, the children help themselves to take food and pay the place provided by queeing or taking turns, except for school uniform. It is based on attention to Canteen Staf of Insan Amanah elementary school Malang:

"Kids are buying items such as at the super market and they pay themselves, his money is in place here by turns, or a lined up in two rows, the daughter and son of her own. But except for goods that cost more expensive, for example school uniform....."

*... .. the honest attitude to teach to students, because they help themselves."*⁸⁰

h) Familiarizing gratitude and asking for help

At Insan Amanah elementary school Malang, the students was taught to always get used to give thanks when they get a goodness. This behavior is enforced even if only on a trivial things such as when the student is reminded in terms of goodness. The following observations of researcher associated with this rule:

⁷⁹Interview with Suhardini Nur Hayati, Principle of Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07. 30 am.

⁸⁰Interview with Umi Choiriyah, Canteen Staff at Insan Amanah elementary school Malang, Seventeenth of October, 2013, at 08.05 am.

*"When the hour break arrived, the kids were buying food in the school cafeteria. It appears there are students who do not use the right hand when eating. Then came the other students are reminded to eat using your right hand. How students were reminded by a very friendly tone. So the students are reminded directly the correct way to eat immediately and say thank you "*⁸¹

i) Apologize and take responsibility for mistakes

Apologizing is aware of the mistakes that have been made. Similarly, when students in Insan Amanah elementary school Malang . They immediately apologize and guarantee his gaffe when they evil against a friend or don't even obey the teacher. Existence of the attitude of responsibility and apologise when guilt is as follows, It is based on attention to Homeroom of Insan Amanah elementary school, namely:

*"For everyday research students in the class, we have a separate appraisal format, which here we really do monitor the students. Such as when there are students who do not do homework for us they immediately apologized for the negligence and immediately responsible for receiving punishment ... "*⁸²

j) Trying to become self-sufficient

Independent is the attitude of not relying on others. For the implementation of self-supporting attitude this conditioning most primarily in school classrooms;. When

⁸¹Observation, Twenty- Fourth of October, 2013., at 09.00 am

⁸²Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

there is the task of the teacher, the student is able to solve it by himself without depending on others, if this task is indeed must actually do it yourself.

It is based on attention the Teacher of Insan Amanah elementary school, namely:

"When there's a self-contained tasks students should be able to independently work on it without cheating on his friend."⁸³

The standalone implementation, when their students are able to accomplish his duties independently without cheating or depending on others.

k) Practising to have an empathy feeling by giving *infaq* and help others

Empathy is focused on the conditions of other people's feelings or talking opponents. Empathy also deals with one's self and the environment.

It is based on attention Deputy Head of academic affairs of Insan Amanah elementary school, namely:

"Every Friday we host charity Friday, and every Friday the children charity, there we teach children to be sincere in contributing something. Then Friday we distribute charitable activities in a charity program. Then the second we usually perform the charity program in the form of zakat. Then yesterday when the feast of Eid Al-adha we also undertake activities to the local charity

⁸³Interview with Fenny Dimiyanti, Teacher of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 07.30 am.

program swaru gondang legi, because there area prone to christianize the end we give the mandate from the parents and students in the form of sacrificial animals, Then there are also roving interpretation there."⁸⁴

From the above explanation, the students at Insan Amanah elementary school Malang directly involved with social activities, so that they are not only able to know its right but its application also.

1) Avoid fighting

Fighting means doing something cruel to others people and children dont reflect togetherness life. At Insan Amanah elementary school Malang, students are forbidden to fight. It is based on attention Deputy Head of academic affairs of Insan Amanah elementary school, namely:

"For islamic culture kids should not interfere with other friends or even fighting. Because it does not reflect the attitude of mutual affection and tenets of the fellow. So students have to dote on each other on the bottom line."⁸⁵

To strengthen the above statement, add also the utterance from Homeroom of Insan Amanah elementary school Malang, namely:

"The daily life of students is always on the monitor, like a kid should not interfere other friends or

⁸⁴Interview with Sri Endah puji Ningrum, Deputy Head of academic affairs Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07.45 am.

⁸⁵Interview with Sri Endah puji Ningrum, Deputy Head of academic affairs Insan Amanah elementary school Malang, date 23 October 2013 at 07.45 am.

fighting. When they are violated then there is a number of sanctions imposed on them."⁸⁶

From the above statement, Here's some of the sanctions imposed to students as well as students who violate:

- (1) Fight 1 time advised by the homeroom
- (2) Fighting 2 times parents were summoned to the school
- (3) The Fight 3 times in 1 day skors
- (4) The Fight over 3 times in 1 week skors

m) Eating and drinking with sitting and using right hand

"If one of you guys eat, then let him eat with his right hand. If he is drinking then he should also drink with his right hand. Because Satan eats with his left hand and drinks with his left hand. " (Narrated By Muslim). The Hadith is a reference of this culture, which is applied to eat and drink by using the right hand.

From the above explanation, it is the following statements from Deputy Head of academic affairs:

"In terms of character, of course we want to shape the character of a good child in accordance with the vision of the school in accordance with the Qur'an and the Sunnah of the Prophet. As to glorify himself

⁸⁶Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

*by covering the Awrah ya, we get into the habit early on, so that in this school's imposing school uniform with clothes that cover the nakedness. Then the Prophet also gave directives to the Ordinance a good drink and eating. Like to eat and drink by using the right hand.*⁸⁷

Of its implementation, the following observations of researcher:

*"When the hour break arrived, the kids were buying food in the school cafeteria, they feed by using the right hand and sit in a Chair that sits in front of the class."*⁸⁸

Associated with the results of observation and interview above, here are some sanctions imposed for offenders.

- (1) Given a warning
- (2) Walk by carrying food to 5-10 yards from the place they stand.

n) Eating and drinking sufficiently and not excessively *mubadzir*

This world was created with balance. Life will be harmonious if it is all in accordance with the measure. Advantages and disadvantages could be a serious threat to this balance. Excess can result in things that are not desirable. Deficiency may exacerbate the situation.

⁸⁷Interview with Sri Endah puji Ningrum, Deputy Head of academic affairs Insan Amanah elementary school Malang, Twenty-third of October , 2013 at 07.45 am.

⁸⁸Observation, Twenty- Fourth of October, 2013., at 09.00 am

So is the stomach of humans. Stomach has the capacity and capability of the already determined. The food goes into the stomach must be in accordance with human needs. Starting from the capacity of the stomach and the ability to digest. Prohibition of overeating is explained in Qur'an surah Thaha 81:

عَلَيْهِ تَحَلَّلَ وَمَنْ غَضِبِي عَلَيْهِمْ فَيَحِلَّ فِيهِ تَطَعُوا وَلَا رَزَقْنَاكُمْ مَا طَيَّبْتِ مِنْ كُلُوا

هُوَ يَفْقَدُ غَضَبِي

Meaning:

"Eat of the good things we have provided for your substance, but commit no excess therein, lest my Wrath should of the (whole) people, and we threw them (into the fire), and that was what the samiri suggested."

From the above ayah, implemented by primary schools as a manifestation of Islamic behavior of applications.

o) Only consume halal food and drinks

Consuming food and drinks that halal is one of the forms of Islamic behavior to be cultivated at Insan Amanah elementary school Malang. For each of these provisions, it shall be hardened offenders are penalized as follows:

- (1) Given a warning
- (2) Violations committed students recorded in the enforcement of discipline as the data sheet to report to relevant parties (steakholder) for follow up.

Based on the above, the exposure of the application School Culture and Islamic Culture program , at Insan Amanah elementary school more emphasis on the implementation of the everyday activities of students. Which of these activities is manifested in all forms of activities that have been designed by all the parties concerned, under the authority of the principal. Related to the implementation of this program, all nicely designed, and for offenders subject to sanctions that are educational.

School Culture and Islamic Culture program at Insan Amanah elementary school Malang are annual work meeting of the material and it is the responsibility of the studentship. The application of character education through habitual activities program be cultivated by involving all aspects of an existing among that teachers, parents and students.

3. Evaluation of Character education Program through Habitual Activities in Insan Amanah Elementary School Malang

Evaluation in character education can be defined as a process to assess the ownership of a character by children is done programmatically, the systemic, systematic, and focused on a clear goal.⁸⁹

Related to the process of conditioning program of habits through school islamic culture and school culture, the evaluation tools used are as follows:

a) Bina Mandiri Book

Associated with the conditioning program that includes school culture and islamic culture program at Insan Amanah elementary school Malang the evaluation with his book is done through monitoring of students known as the book of Bina Mandiri. It is based on attention to Homeroom of Insan Amanah elementary school, namely:

*".. the book contains monitoring aspects that must be adhered to by the students as an example of praying activities at home, independent learning activities and activities in school."*⁹⁰

From the statements of the guardian class above, it is understood that the function of Bina Mandiri is to monitor the

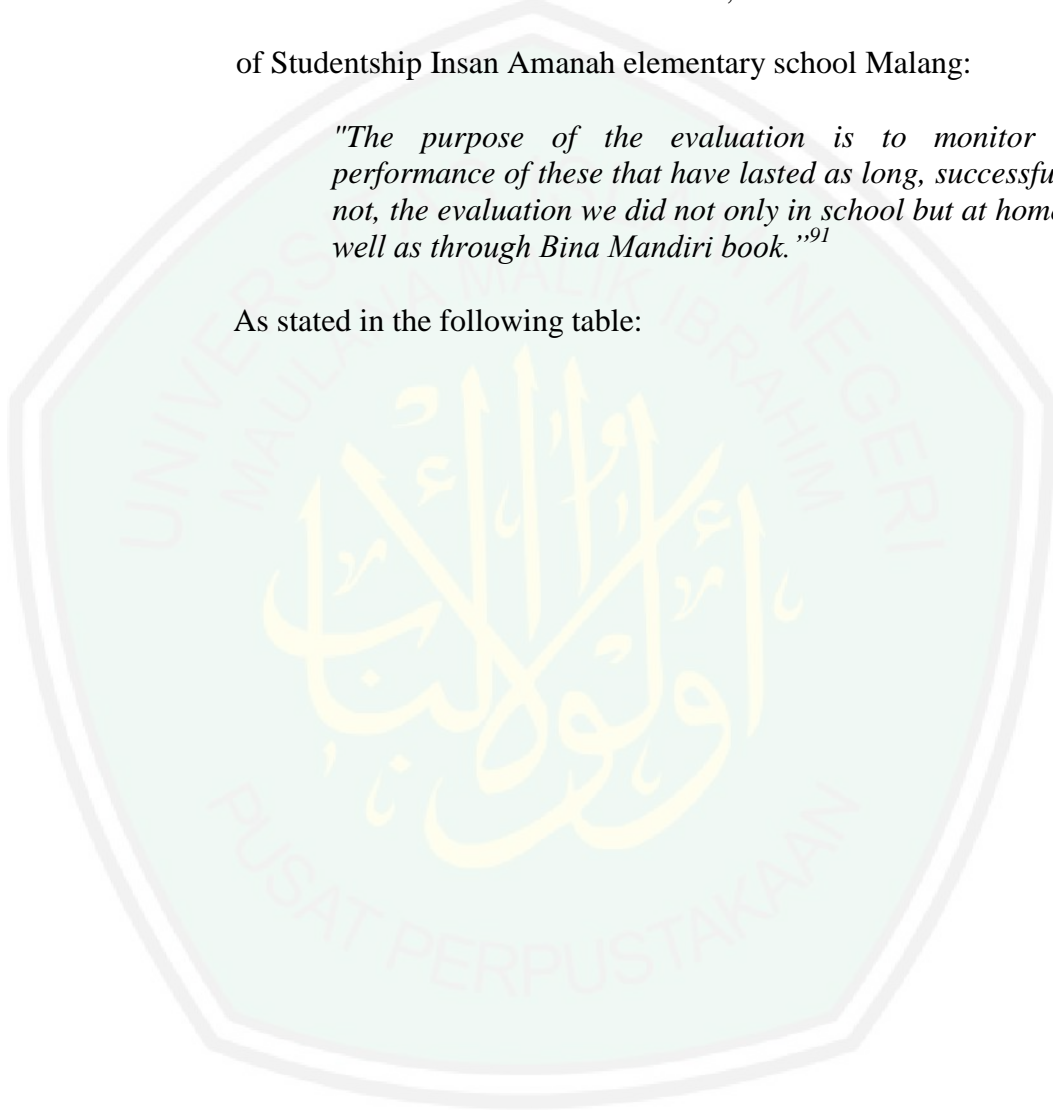
⁸⁹Dharma kesuma, dkk. *"Pendidikan Karakter (Kajian teori dan praktik di sekolah)*, (Bandung: PT. Remaja Rosda Karya: 2011),page. 137

⁹⁰Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

activities of students during the school day or at home, whether it's related to the problem of praying, learning activities, nor activities in school. From the above statement, also reinforce the utterance of Studentship Insan Amanah elementary school Malang:

*"The purpose of the evaluation is to monitor the performance of these that have lasted as long, successful or not, the evaluation we did not only in school but at home as well as through Bina Mandiri book."*⁹¹

As stated in the following table:



⁹¹Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

Table 4.1

Monitoring Format

A. Praying Activity

Date	Sub uh	Dzuh ur	Asyar	Magh rib	Isya	Dhu ha	Rawa tib	Des		Sig.	
								O	S	T	P
1											
2											
3											
4											
5											
6											
7											
8											
9											
10											
11											
12											
13											
14											
15											
16											
17											
18											
19											
20											
21											
22											
23											
24											
25											
26											
27											
28											
29											
30											
31											

B. Independent Study Activity,
Month.....year.....

Date	Lesson Subject	Material	Signature	
			Parent	Teacher

C. School Activity
Month..... Semester....

No	Aspect	Description		
		Always	Sometime	Never
1	Come to school on time			
2	Fully dressed and tidy			
3	full school Equipment			
4	Quiet during in the classroom			
5	Active following the lesson			
6	Complete the Task			
7	Timely enter class after the break			
8	Maintain the cleanliness and environment			
9	Behaviour manners to teachers and fellow			
Homeroom's Signature				

Teacher's Notes	
	Teacher's Signature

Parent's Note	
	Parent's Signature

Based on that table, the evaluation of character education program at Insan Amanah elementary school is using monitoring Book, that is where the content of the book is more on the monitor daily student activities, in school or at home. For example related to the praying, and independent study activities at home, as well as children's activities during the school day. To evaluate children when at home, this Self-contained community development in the Book are disabled through cooperation with the parents of the students, to continue to monitor your child when in the House.

From Bina Mandiri Book, the scoring system is carried out by teachers, especially the homeroom is by giving the Bina Mandiri Book to parents in the home, which was later a mandatory parents provides information related to the indicators already defined by the school. It is based on attention to Homeroom of Insan Amanah elementary school, namely:

"In Bina Mandiri Book, students are given the book to be delivered to parents, so parents monitor children at home and provide a description in the box that is provided."⁹²

The evaluation in Bina Mandiri Book, teachers do not only involve teachers and students in his process, but they will also involve parents to evaluation process at home. This evaluate process is performed daily but the assessment classes are

⁹²Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

conducted once a week. In Bina Mandiri Book There is a column which is provided to give the note to parents, homeroom, then there is also provided for parents, when they responded to a statement delivered by homeroom.

b) The board of the child or the enforcement of discipline

Children's Council is an organization of students who participate in the process aimed at the establishment of Islamic culture, and the culture of the school, good time at school or at home as a positive good conditioning according to religious views as well as the community. Children's Council of trustees drawn from representatives of class 3,4, and 5. For students who become administrators are students who can give good examples for other students. It is based on attention to Studentship of Insan Amanah elementary school, namely:

*"From the classes we take 3 people were nominated, yes like the child board. They are so special that Officer later his schedule already exists, so they watched his friend from another class, for example, there is a friend of his who eat while walking, are reminded. If they could be reminded he is not recorded. If not then take note and every week reported."*⁹³

This children's Board tasked to observe his friends when a school board system in children, it is of the form a discipline where most enforcement they also observe his behavior while in the

⁹³Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

classroom, too. The following format is imposed discipline enforcement at Insan Amanah elementary school Malang.



From the table above, each student has a sheet format enforcement of discipline, in which it is used to rate them on a daily basis, whether it is related to the discipline coming to school, or associated with cleanliness and neatness in dress. Disciplinary enforcement format of the insurer usually known by his enforcer of discipline which they have selected and scheduled by the teacher. The following example schedules imposed discipline enforcement at Insan Amanah elementary school Malang:

Table 4.3

Disciplinary Enforcement Schedule
DISCIPLINARY ENFORCEMENT OFFICER SCHEDULE
INSAN AMANAH ELEMENTARY SCHOOL MALANG
YEAR LESSONS 2013/2014
GRADE 1,2 AND 3

Time Served is The hours of rest

Monday	Class	Tuesday	Class	Wednesday	Class
Faiz Rahardi Adiyatma	3A	Annisa Putri Maumi	3A	Annisa Fitriani Harsari	3A
Shabrina Nur Atika	3B	Alden Raditya Akmal Hermawan	3B	Aisyalwa Naila Salsabila	3C
Muhammad Zaky Mubarok	3D	Rahmadani Aqsani Taqwim	3D	Hasna Azzizah Azzahra	3D
Aisyalwa Nayla Salsabila	3C	Balga Athiyah	3C	Hawaf Fauzie Syamlan	3A
Thursday	Class	Friday	Class	Saturday	Class
Aisyah Hasna	3B	Ahmad Farhan	3B	Aisyah Hasna	3B

Zakiyyah Hamdan		Mirza		Zakiyyah Hamdan	
Muhammad Ghariza Lazuardi	3C	Balga Athiyah	3C	Farhan Rizki Pangestu	3C
Safa Naura Thalib	3D	Annisa Putri Maumi	3A	Faiz Rahardi Adiyatma	3A
Shabrina Nur Atika	3B	Rahmadani Aqsani Taqwim	3D	Annisa Fitriani Harsari	3A

The discipline enforcement officer run his duties when in class or during breaks. Related to the evaluation of character education programs through the enforcement of this discipline, teachers do evalusi every Friday. It is based on attention to Studentship of Insan Amanah elementary school, namely:

"if it's in the classroom or in the school we use formatting upholders of the discipline. Then I did the checking for Fridays, for small classes so also see consistency class to do this. "⁹⁴

In this evaluation, through the Board, the evaluation system being used involves a number of components of the school, be it teachers, students and other friends it self.

c) Book of achievements

The book's achievements is the kind of book that contains an assessment of the ability of students in the study of religion

⁹⁴Interview with Fenny Dimiyanti, Studentship of Insan Amanah elementary school Malang, Twenty-third of October 2013, at 07.05 am.

such as the hire. At Insan Amanah elementary school, This is a system of reading the Qur'an UMMI was used. In this achievement, the assessment carried out closely with Islamic Culture programs as related to the child's behavior, as well as religious activities. This achievement in the book evaluates the progress in the study of religion. It is based on attention to Homeroom of Insan Amanah elementary school, namely:

"For the book's achievements, this book, used to evaluate children's religious activities, linked to the Islamic Culture, the main course when at school and teaching related to read the Qur'an."⁹⁵

Assessment of the achievements of this book, will be used for student points poling, the best students will be given a prize.

C.Research Finding

1. Character Education Programs through Habitual Activities in InsanAmanahElementary School Malang.

Based on the data above, the exposure is obtained from the results of the research there were two programs of character education program throug habitual activities at Insan Amanah elementary school Malang, namely:

⁹⁵Interview with Andika Dewi, Homeroom of Insan Amanah elementary school Malang, Twenty-Third of October, 2013 at 08.00 am.

- a. School Culture, this program has 3 types of activities including:
 - 1) Discipline
 - 2) Cleanliness and tidiness
 - 3) Eating and drinking
- b. Islamic Culture, The activity of Islamic Culture has two activity, namely:
 - 1) Worship
 - 2) Islamic behavior

2. Application of Character education Programs through Habitual Aactivities inInsanAmanahElementary School Malang

The aplication of character education program at Insan Amanah elementary school Malang there is two program, School Culture and Islamic Culture, which the application of these two programs is more on everyday activities or activities of students, the details of its implementation are as follows:

a. School Culture

1) Discipline

- a) Punctuality
- b) Enter Class on time
- c) Immediately return home after school activities
- d) Accustom quee

- e) Runs quietly in the hallway, stairs and school environment
- f) Up and down the stairs quietly
- g) Using footwear that is appropriate with the rules
- h) Do not carry handphone or use valuable things
- i) Don't have a facebook account
- j) Bring much pocket money

2) Cleanliness and Tidiness

- a) Always dressed clean and tidy
- b) School uniforms in accordance with the rules attribute complete
- c) Self honoring by wearing full dress
- d) Put footwear neatly (on the available shelf)
- e) Give the identity of the owned goods and cared for properly
- f) Dispose of waste in place and picked up the scattered trash.

3) Eat and drink

- a) Buy food and drinking in the school cafeteria
- b) Buy food and drinking at a Time is allowed

b. School Culture

1) Worship

- a) Dzuhur praying congregation in earnest, timely and perfect.
- b) Glorify the mosque with the Dhikr and read a verse of the qur'an
- c) Dhikr and pray earnestly
- d) Initiate and terminate any activity by praying (including eating and drinking)
- e) Praying and morning *tadarus* before learning (to familiarize students bring and read a *juz amma* or qur'an every day).

2) Islamic Behavior

- a) Familiarize 5s *senyum, sapa, salam, sopan, santun.* (smiling, greeting, hail, courteous and polite)
- b) Familiarize shaking hands
- c) Respect parents, teachers and friends
- d) Avoid using bad words, yelling by using words that hurt other people
- e) Will not do wickedly against friends
- f) Sincerely receive and give advice
- g) Keeping honesty in anything

- h) Familiarizing gratitude and asking for help
- i) Apologize and take responsibility for mistakes
- j) Trying to become self-sufficient
- k) Practising to have an empathy feeling by giving *infaq* and help others
- l) Avoid fighting
- m) Eating and drinking with sitting and using right hand
- n) Eating and drinking sufficiently and not excessively *mubadzir*
- o) Only consume halal food and drinks

The application of School Culture and Islamic Culture at Insan Amanah elementary school Malang more emphasis on the implementation of the everyday activities of students. Which of these activities is manifested in all forms of activities that have been designed by all the parties concerned, under the authority of the principal. Related to the implementation of this program, all nicely designed, and for offenders subject to sanctions that are educational.

3. Evaluation of The Character Education Program through Habitual Activities in Insan Amanah Elementary School Malang

Based on the above data, exposure evaluation associated with character education program at Insan Amanah elementary school Malang using three types of media or tools of evaluation, which is the third such evaluation media or tool involves a number of aspects of the existing and not only evaluates the activities of children in the classroom, in the school, but at home as well as in the evaluation or continuing on the monitor by holding working with parents of students.

The third media or the evaluation tools are:

- a. Bina Mandiri Book
- b. The Board of the child or the enforcement of discipline
- c. Book of Achievements

CHAPTER V

FINDING AND DISCUSSION

In chapter IV has been presented concerning the results of the research findings. Then, in this chapter, findings that resulted from research related to the application of character education through habitual activities will be analyzed to establish the concept that is based on empirical information. In accordance with the data analysis techniques selected by the researcher, the researcher uses a descriptive qualitative analysis (Exposure) by analyzing the data obtained from the results of the interview, observation, and documentation for researcher conducting research in related institutions, namely Insan Amanah elementary school Malang. The Data obtained by researchers from the research results will be analyzed in accordance with the outline of the problem above. As for the parts that will be discussed in this chapter is adapted to the focus of the research covering: 1) What are character education programs through habitual activities at Insan Amanah elementary school Malang. 2) How are the application of character education programs through habitual activities at Insan Amanah elementary school Malang. 3) How are the evaluation of character education programs through habitual activities at Insan Amanah elementary school Malang. For more details, will be described in the analysis of the results of the study as follows:

A. Character Education Programs through Habitual Activities at Insan Amanah Elementary School Malang.

Based on the findings of researcher on chapter IV, it can be inferred that the character education program is through habitual activities in a programme of School Culture and Islamic Culture. This course is the application of the student code of conduct which is done on an ongoing basis. If it is linked to educational design consists of three characters design namely:¹

1. Character Education design based of class. The design is based on the relationship between teachers as educators and students as learners in the classroom. The context of character education is a rational context class in the context of community learning. Learners are not teachers helper relationship, but rather dialogue with many directions for community classes consisting of teachers and students alike to interact with matter. Providing insight and understanding of the primacy of the right occur in the context of this teaching, including the realm of noninstruksional, such as management classes, a class consensus, and others, which help to create an atmosphere of learning.
2. Character education design based of school culture. This design is trying to build a school culture capable of forming characters protege with the help of social institution of school so that certain

¹ Mansur Muslich. "*Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)*". (Jakarta: Bumi Aksara: 2011), page. 160

values formed in students. To instill the value of honesty is not enough just to give moral messages to his protege. This moral message must be reinforced with the creation of a culture of honesty through the creation of the school rules are strict and consistent behavior against any dishonesty.

3. Character education design based on community. In educating the school community, does not struggle alone. The outside community of the institution, such as family, the general society, and the country also have a moral responsibility to integrate the formation of character in the context of their lifes. When the countryis weak in law establishment, for example those who are guilty never get punishment, it means the country has educated its people not to appreciate the meaning of social values.

Based on the theory exposure above, it can be concluded that the application of character education program that was developed at Insan Amanah elementary school Malang includes three designs. At first, the design associated with character education design based of classes, Insan Amanah elementary school Malang apply in the classroom, for example how to ask in class, how the permission class, this is in accordance with the form of discipline which has become culture schools in that school. The second, related to the design of the character education based on

the culture of the school, which is at Insan Amanah elementary school Malang has been working to establish school programs related to the process of conditioning or habitual activities the school is able to reflect well on the character of students. This is in accordance with the expression of the Minister of national education Muhammad Nuh about the need to strengthen the character and culture of the nation through education, for formulating the character education and culture must be built. The Ministry of national education invited approximately 195 people consisting of education expert, community leaders, humanist, theologian, academic, educational bureaucrat, observers, and other related parties.² And the third related to the design of community-based character education, where there is participation from the environment around a good family and community. In the implementation of model character education Insan Amanah elementary school Malang always utilize a family environment in an effort to monitor students at home about the culture that has been built at the school. From exposure to the above, it can be concluded that character education is very effective when all parties or design character education can be implemented simultaneously and synergistically, because of neglecting the three educational

²²Mansur Muslich. *“Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)”*. (Jakarta: Bumi Aksara: 2011), page. 160

designs, the characteristics of education are only partial, inconsistent, and ineffective.³

If it is associated with the concept of *Istiqomah* and *Mudhawamah* in Islam, character education program implemented at Insan Amanah elementary school Malang includes multiple elements. Basically, in the context of the definition of that connotation tend to lead a sense of discipline, diligent and continuous. In the dictionary of the Indonesian Language (KBBI) it is mentioned that *istiqomah* is Islamic terminology means the firm establishment of attitude and always consistently. For example, the Qur'an teaches us that has the attitude of *istikamah*. I.e., always holds firm and consequent the teachings. If associated with character education program implemented at Insan Amanah elementary school Malang, character education formed through a disciplined and conditioning or habitual activities is done continuously in daily activities. The following verses of the Qur'an which describes *Istiqomah* in surah Al-Ahqaaf: 13-14:

يَا أَصْحَابُ أُولَئِكَ ۖ تَخَزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ فَلَا أَسْتَقِمُوا ۗ أَلَمْ يَلْمِ رَبُّنَا قَالُوا الَّذِينَ إِنَّ

يَعْمَلُونَ كَانُوا بِمَا جَزَاءُ فِيهَا خَالِدِينَ ۗ

³ Mansur Muslich. "Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)". (Jakarta: Bumi Aksara: 2011), page. 161

Meaning:

"Verily, those who say: " our Lord is Allah ", and remain firm (on the path), on them shall be no fear, nor shall they grieve. Such shall be companions of the garden, dwelling therein (for aye); a recompense for their (good)deeds. ". (QS Al-Ahqaaf 46: 13-14).

The second meaning of *istiqamah* is *mudaawamah* (continuous), regular and continuous. Just like people who travel, it is not enough for him to know and understand the road direction signs, but if he wants to get to the destination, there must be a process or an attempt to approach the destination. And there are no more effective way to approach someone to purpose other than running with continuous and regular basis. Because the path to God is not a short trip, it take a long breath and stamina which always awake. What would happen if a marathon runner has to travel a long distance, but he runs the sprint style. He runs as fast as possible and immediately shed all his energies in the early start. Of course he's just going to be ahead in early times, and the next it will be difficult for him to be able to reach the finish, let alone win the race. This is just a parable, while the path to God, much further than that.

God prefers people who do woship continuously and routine to people who do worship once a while although it is done in a long tie and fullof power. The Prophet Muhammad said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ قَالَتْ وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتْ الْعَمَلَ
لَزِمَتْهُ

Meaning:

"The most beloved practice by God, is constantly (done) Although a bit." Al Qasim said; And Aisyah, when she executed a deed, then he will be devoted to it. " (Narrated By Muslim).

B. Application of Character Education Programs through Habitual Activities at Insan Amanah Elementary School Malang.

Based on the findings of the research described in chapter IV, it Can be concluded that applying of character education through the school of applying habitual activities model of School Culture and Islamic Culture are as follows:

1. School Culture
 - a. Discipline
 - b. Hygiene and Tidiness
 - c. Eating and Drinking
2. Islamic Culture
 - a. Worship
 - b. Islamic Behavior

Theoretically, there is a wide variety of strategy for the establishment of a positive character through four approaches, namely: 1) Instructive structural Approach i.e. strategy formation of characters in school has become the policy of commitment and support to the various activities of

the school and its characteristic variety of facilities and infrastructure support, including financing from the side. Thus, this approach is more purely Top down. 2) A Formal approach to Curricular strategies, namely the formation of character in school was done through integrating and optimizing the teaching and learning activities (KMB) in all subjects and characters developed. Thus, in this formal approach, teachers have more role to embed values and ethics because it integrates with all subjects. 3) Mechanical-fragmented approach, i.e. the character formation in schools strategy based on an understanding that life consists of various aspects, and education is seen as a set of development and cultivation of life value, each move and walk according to their functions. Each motion is like a machine that consists of several components or elements, each of which performs its own function , and between one another can on can not consult. Mechanical-fragmented approach in school can be realized by increasing the quantity and quality of extra-curricular activities that insightful values and ethics. That is, with the more obscure various extracurricular activities at the school, students not only understand the subject matter in a curricular in the classroom, but also manifested with varying ekstarturikuler activities and mutual value-laden that integrate with other school activities. 4) Organic-systematic approach, that character education is unity or part of a school system that seeks views or zest for life based on values and ethics, which are manifested in the attitude of life, behavior, and character life skills of all the citizens of the school.

Based on the theoretical perspective, the application of character education are developed at Insan Amanah elementary school Malang more emphasis on the four approaches, namely through Instructive structural approach to the commitment of the school as well as a systematic approach to Organic-where all behavior based on ethics and values. So, at Insan Amanah elementary school Malang strategy implementation of character education is more on everyday activities or more on integration on the everyday activities of students and further integration in the activities of a programmatic.

In addition, if examined more deeply linked to strategy formation of character, Insan Amanah elementary school program more on conditioning. Which conditioning it self based on one theory advanced by Law Nolte in Furqan hidayatullah stating children learn from life:⁴

If the child is raised with a censure, he learns the cussing
If the child is raised up with hostility, he learns to fight
If the child is raised up with fear, he learns anxiety
If the child is raised with a sense of compassion, he learns regret of self
If the child is raised with a burlesque, he learns of inferiority
If the child is raised up with envy, he studies malice
If the child is raised with a humiliated, he learns to feel guilty
If the child is raised up with encouragement, he learns confidence
If the child is raised up with tolerance, he learns to refrain
If the child is raised up with praise, he learns to appreciate
If the child is raised with a receipt, he learns to love
If the child is raised with a support, he studies are enjoying themselves
If the child is raised with a confession, he learned to recognize the purpose
If the child is raised with a sense of sharing, he learns the generosity

⁴ Furqan Hidayatullah. “ Pendidikan Karakter (membangun peradabab bangsa) “. (Surakarta: Yuma Pustaka: 2010), Page. 50

If the child is raised with a frankness and openness, he learns the truth and justice

If the child is raised with a sense of security, she learned to put trust

If the child is raised up with friendship, he learns to find love in life

If the child is raised up with harmony, he learns to make peace with the mind

From these Dorothy Low nolte lyrics we know that son will grow based on the environment in which they're taught. Because in the environment, a child will be used to it in his daily life. If a child grows up in an environment that taught him to do good, then it is expected he will be accustomed to doing good. But instead, when children grew up in a poor neighborhood, accidentally children will grow up in a bad behavior anyway. If it is examined more info on application of character education through the habitual activities or more on conditioning, Insan Amanah elementary school Malang, really hold fast to this principle. Children are taught familiar with their environment better to make children accustomed to doing well.

Children at primary school age or in elementary school , still like to imitate. So that at Insan Amanah elementary school Malang there is a policy known as the example. A teacher is a major figure in the school. They should be able to give a good example to the learners. And it is actually enforced. Therefore, the responsibility of a teacher is to provide the best environment for students. And at Insan Amanah elementary school Malang it really creates a good behavior in place on the program School Culture and Islamic Culture.

Great contributions imposed by Insan Amanah elementary school Malang was a good conditioning. Due to the habit of being able to shape the character. This is in accordance with the words of wisdom: "*people who could be due to the usual*" which also means "*first we form habits and then the habits form us.*"⁵⁵

So it is emphasized again that conditioning is very important in students daily life. Based on theory, and determination to further integration in the student's daily activities are as follows:⁶⁶

1. Spontaneous Activities

It is a spontaneous activity done at a moment. These activities are usually performed while the teacher knows the attitude or behaviour of a less good learners, such as throwing garbage out of place. At Insan Amanah elementary school Malang, for students who do direct infringement is given strict sanctions by teachers, such as students who don't throw trash in its place, they were asked to pick up trash around them, consisting of dried leaves.

⁵⁵ Mansur Muslich. "*Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)*". (Jakarta: Bumi Aksara: 2011), Page. 161

⁶⁶ Mansur Muslich. "*Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)*". (Jakarta: Bumi Aksara: 2011), Page. 175

2. A reprimand

Teachers need to set the learners who do bad behavior and remind him to practice good values so that the teachers can help to change their behaviour. In elementary school, when students do not wear neat clothing, then the teacher admonished him by asking students spruce up her dress.

3. Conditioning of the environment

The atmosphere of the school is conditioned in such a way as to provide a means of physically. At Insan Amanah elementary school Malang, provided the trash so that the students throw away trash in its place, beside that there are certain slogans pasted in a number of places so that students are easy to read and remember.

4. Routine activities

Regular activity is an activity that learners performed continuously and consistently on a daily basis. At Insan Amanah elementary school malang, a routine activity performed is to line up before entering the classroom, praying together, doing the prayer congregation at the school, and others.

As for integrationwith activities that are at Insan Amanah elementary school Malang are:

1. Discipline

- a. Come to school on time
- b. Enter Class on time
- c. Immediately return home after school activities
- d. Familiarize Quee
- e. Runs quietly in the hallway, stairs and school environment
- f. Up and down the stairs quietly
- g. Wear appropriate footwear rules
- h. Do not carry valuables handphone or another valuable things
- i. Don't have a Facebook account.
- j. Bring allowance exceeds the limits
- k. Bring toys in accordance

2. Cleanliness and Tidiness

- a. Always dressed clean and tidy
- b. School uniform rules with complete attribute
- c. To glorify himself by covering the aurat is right
- d. Put footwear neatly (on the shelf are available)
- e. Give identity on privately owned and cared for properly
- f. Dispose of waste in place and picked up the trash scattered

3. Eat and drink

- a. Buy food and drink in the school cafeteria, not buy outside of school
- b. Buying food and drinks at a time is allowed
- c. The Worship
- d. Prayer praying Congregation
- e. Glorify the mosque
- f. Dhikr and pray
- g. Expand job and ended with pray
- h. Prayers and recite the morning before learning

4. Behave Islami

- a. Familiarize 5 S (smile, greet, hail, courteous and polite)
- b. Get used to shake hands
- c. Respect for parents, teachers, and friends
- d. Avoid talking dirty, with yelling or painful
- e. Do not do ignorant to a friend
- f. Sincere receives and advises
- g. Holding steadfast honesty in all things
- h. Ask for permission if you borrow someone else's stuff
- i. Get used to give thanks and ask
- j. Apologize and take responsibility for mistakes

- k. Attempt to become self-sufficient
- l. Training of people with fellow Empath *infaq* and keen please help
- m. Do not fight
- n. Eating and drinking by sitting and using the left hand
- o. Food and drink to taste not excessive and *mubadzir*
- p. Only halal food and drinks.

If it is analysed more deeply, and associated with the stages of development of the learner, Insan Amanah elementary school Malang enact rules on School Culture and Islamic Culture on the understanding of the characteristics of the learners in the elementary school age. i.e. they prefer to do something directly, in terms of both completely applied.⁷

The age of entering primary school of child is between 6 to 12 years. Character education which was implemented at Insan Amanah elementary school Malang adapted to the classification of a character education which the classification consists of 5 stages, namely:⁸

1. Manner (5-6 years)
2. Self Responsibility (7-8 years)

⁷ Desmita. “*Psikologi perkembangan peerta Didik*” (Bandung: PT. Remaja Rosda Karya:2010), page. 35

⁸ Furqan Hidayatullah. “*Pendidikan Karakter (membangun peradabab bangsa)* “. (Surakarta: Yuma Pustaka: 2010), Page. 50

3. Caring (9-10 years)
4. Independence (11-12 years)
5. Community (13 years and over)

In more detail, the application performed in Insan Amanah elementary school if it is associated with the classification of learner progression is as follows:

1. Adab (5-6 years)

In this phase, perhaps not all of the students in the elementary school, but a small portion is still found. At the age of 5-6 years, children are taught manners, especially relating to character values as follows:

- a. To be honest, don't lie.
- b. Know where and which one is right.
- c. Know which are good and which ones are bad.
- d. Know what are allowed and which are prohibited (which should not be done).

Rectitude education is also applied at Insan Amanah elementary school malang, in all activities, primarily to train this honest behavior, at Insan Amanah elementary school malang there is Cafeteria where the students can buy and pay by themselves without any seller, and they are not supervised by any one.

This honesty education is applied early at Insan Amanah elementary school Malang through the program. Honesty education

in which this is done effectively means the Foundation has been built a solid foundation of a nation. Because of this, our people are being hit by poverty honesty so that corruption occurs everywhere.

In this phase children are also educated about character of right and wrong, good and bad characters, and find out which ones are allowed and which are not. To apply these characters, Insan Amanah elementary school already in the annual program. For example, when students grade one are still there that dump out of place, they were directed to dump in a place that has been provided and they are given the understanding that the dump out of place is a form of behavior that is not good due to a fouled environment.

2. Self Responsibility (7-8 years)

Instructing 7 years old to pray shows that they are taught to be responsible, especially responsible for themselves. Children are asked to build by themselves to meet their obligation and the need for themselves. At this age, children start to be educated for Disciplinely and disciplined since the implementation of praying needs, obedience and discipline.

Educating to pray means to build its future on its own. It means children are educated to determine future options, determine goals, and instilled belief system. This means that those goals will be achieved if they have a strong belief. This belief will be realized

if it is based on hard efforts done continuously, disciplinely, and discipline.

At Insan Amanah elementary school Malang, the children are taught to be responsible by themselves to pray in Congregation in school. In discipline that children are used to do it when they are at home.

3. Caring (9-10 years)

After the children are educated about self responsibility, children are educated to start to care about other people, especially his peers that he hung out every day. Respect others (respect to the older and younger), respect the rights of others, cooperate among his friends, help each others, and others important activities in this period.

This care character is manifested in Insan Amanah elementary school through the *Infaq* program performed every Friday. The aim of this program is to make the children to get used to provide some of their money for other people who need at in a sincere and full of generosity. To care about the peers, on the implementation of the programme of Islamic Culture is fond of helping Islamic behavior. For example, if there are students who do not bring school supplies like pencils or pen they will be lent immediately.

4. Independence (11-12 years)

A variety of experiences that they already do more with children character so that the child would bring independence. Independence is marked by readiness in accepting the risks as a consequence do not obey the rules.

This independence also means that children have been able to not only get to know which ones are right and which are wrong. But also the children was already able to differentiate which are good and which ones are correct. For example a child's independence be cultivated at Insan Amanah elementary school Malang namely, children are able to work on his own independently without having to depend on others. And they accept the risk given by teachers when they do not obey the rules applied.

5. Community (13 years and over)

This stage is a stage where children are seen ready to enter the living conditions in the community. Children are expected to be ready to hang out in the community with the experience that passed earlier.

This stage children may already be entering junior high school. That is where the hope of all elements of school in elementary school all that already applied to really rub off on students as a whole.

From exposure to the above, the success rate habitual activities is done at Insan Amanah elementary school Malang are quite successful because most of the graduates are able to apply in daily life. It is obtained based on interviews the parents of students.

C. Evaluation of the Character Education Program through Habitual Activities at Insan Amanah Elementary School Malang.

Evaluation of character education basically to measure whether the child has already had one or a group of characters that are defined by the school in a certain period of time. Therefore, the substance evaluation in the context of character education is an effort to compare the behavior of children with standard (indicator) characters defined by the teachers and the school.⁹

The process of comparing the child's behavior with indicators of character is done through a process of measurement. The measurements can be done through a specific test or not through a test (nontes).

In Insan Amanah elementary school evaluation process is done using the framework of the assessment of a number of indicators that are applied through the media or the evaluation tools already in a non-specified tests.

⁹ Dharma kesuma, dkk. *“Pendidikan Karakter (Kajian teori dan praktik di sekolah),* (Bandung: PT. Remaja Rosda Karya: 2011),Page. 138

One of the purposes of the evaluation of character education is to know the effectiveness of the learning process in children are good at setting class, school, or home.¹⁰ So, based on the above, it is understood in the evaluation of character education not only limited to monitor children during his time in the classroom and in the school wrote, but also when the son in the House, it remains necessary in monitoring. At Insan Amanah elementary school Malang the process evaluation of character education through the habitual activities that where there are two programs that School Culture and Islamic Culture in his using the three evaluation tool or medium consisting of a Self-contained community development Book (BBM), Council of the child or the enforcement of discipline, and achievements. This third Book of *Bina Mandiri* is one of the tools used to evaluate children when at home.

In the process of evaluation of character education, a character can not be assessed at a time (One Shot Evaluation), but should be observed and identified continuously in the everyday life of children, either in the classroom, the school and the home. Therefore, the assessment of character must involve three components. Evaluation in the classroom involving teachers, learners, and learners. The evaluation involves the learners in the school it self, his friends, his teachers (including school principals and Deputy principals, librarians, school administration, energy

¹⁰ Dharma kesuma, dkk. “*Pendidikan Karakter (Kajian teori dan praktik di sekolah)*, (Bandung: PT. Remaja Rosda Karya: 2011),Page. 138

laboran, guards, and the technician if there is. Evaluation at the home of engage learners, parents (if it still exists) or a guardian, the brother and sister (if any).

At Insan Amanah elementary school, all the evaluation process is carried out through a tool or medium used, all of which involve all components, namely, (1) *Bina Mandiri* Book, evaluation system, which used to involve students themselves, teachers, and parents. (2) the Board or Disciplinary Enforcement involving teachers, students, and the students themselves. (3) the book of achievement, involving teachers and students themselves.

From the above statement, the conclusion that can be drawn to character education program evaluation have been identified in schools, not just quite simply in the evaluation in school, because the success rate is certain is when children were already in the House. There can be seen, whether the child was really animates what is already defined previously or not, one of the key is how the children's behavior outside of the institution that has set the character education, because that regardless of all kinds of sanctions.

Associated with the Media or the evaluation tools used, in elementary school, more on assessment of the portfolio, for which the assessment is not to compare the child's behavior with other students, but there are developments or advances on him. Evaluation tool used as a

standalone community development Book or *Bina Mandiri* Book (BBM), Council of the child or the enforcement of discipline, and achievements. In the book, there is a Self-contained community development notes Anecdotes of teachers and parents, where both its individual evaluation tools including those used in character education.



CHAPTER VI

CLOSING

A. Conclusion

Based on the results of discussion of the focus of the study, the following conclusions were obtained

1. The character education programs through habitual activities at Insan Amanah elementary school Malang are School Culture and Islamic Culture program. The Islamic Culture program includes some important aspects in implementing the great value to students whose scope includes: Discipline, Clenliness and tidiness, and Eating and Drinking. And the the islamic culture program, includes Worship and Islamic Behavior.
2. The application of character education programs through habitual activities at Insan Amanah elementary school Malang are:
 - a. **School Culture**
 - 1) **Discipline**
 - a) Punctuality
 - b) Enter Class on time
 - c) Immediately return home after school activities
 - d) Accustom quee
 - e) Runs quietly in the hallway, stairs and school environment
 - f) Up and down the stairs quietly

- g) Using footwear that is appropriate with the rules
- h) Do not carry handphone or use valuable things
- i) Don't have a facebook account
- j) Bring much pocket money

2) Cleanliness and Tidiness

- a) Always dressed clean and tidy
- b) School uniforms in accordance with the rules attribute complete
- c) Self honoring by wearing full dress
- d) Put footwear neatly (on the available shelf)
- e) Give the identity of the owned goods and cared for properly
- f) Dispose of waste in place and picked up the scattered trash.

3) Eat and drink

- a) Buy food and drinking in the school cafeteria
- b) Buy food and drinking at a Time is allowed

b. School Culture

1) Worship

- a) Dzuhur praying congregation in earnest, timely and perfect.
- b) Glorify the mosque with the Dhikr and read a verse of the qur'an

- c) Dhikr and pray earnestly
- d) Initiate and terminate any activity by praying (including eating and drinking)
- e) Praying and morning *tadarus* before learning (to familiarize students bring and read a *juz amma* or qur'an every day).

2) Islamic Behavior

- a) Familiarize 5s *senyum, sapa, salam, sopan, santun*.
(smiling, greeting, hail, courteous and polite)
- b) Familiarize shaking hands
- c) Respect parents, teachers and friends
- d) Avoid using bad words, yelling by using words that hurt other people
- e) Will not do wickedly against friends
- f) Sincerely receive and give advice
- g) Keeping honesty in anything
- h) Familiarizing gratitude and asking for help
- i) Apologize and take responsibility for mistakes
- j) Trying to become self-sufficient
- k) Practising to have an empathy feeling by giving *infaq* and help others
- l) Avoid fighting
- m) Eating and drinking with sitting and using right hand

- n) Eating and drinking sufficiently and not excessively *mubadzir*
- o) Only consume halal food and drinks

The application of School Culture and Islamic Culture at Insan Amanah elementary school Malang more emphasis on the implementation of the everyday activities of students. Which of these activities is manifested in all forms of activities that have been designed by all the parties concerned, under the authority of the principal. Related to the implementation of this program, all nicely designed, and for offenders subject to sanctions that are educational.

3. The evaluation of the character education program through habitual activities at Insan Amanah elementary school Malang using three types of media or tools of evaluation, which is the third such evaluation media or tool involves a number of aspects of the existing and not only evaluates the activities of children in the classroom, in the school, but at home as well as in the evaluation or continuing on the monitor by holding working with parents of students. The third media or the evaluation tools are:
 - a. Bina Mandiri Book
 - b. The Board of the child or the enforcement of discipline
 - c. The Book of Achievements.

B. Advices

Conclusion based on the above research, it is recommended to:

1. **Insan Amanah elementary school Malang** : Always improves the quality of character education through habitual activities that are so effective and efficient that all established programs can give contribution to the students, give some important additional programs to students dealing with the importance of nation values.
2. **For another schools in general** : It is hoped school acts as the places of applying character education so the students will be accustomed to it.
3. **Government or policy makers**: Must make school as the place of character education especially through habitual activities.
4. **Other researchers**: Can conduct a deeper study about the implementation of character education through habitual activities.

REFERENCES

- Abdullah, Majid, dkk1998. *“Pendidikan Karakter Perspektif Islam”*. Bandung: Rosda Karya.
- Al-Qur’an, Penterjemah. 2005. *“ Al-Qur’an dan Terjemahnya”*. Jakarta: Departemen Agama RI
- Anwar, Saifuddin. 2004. *“Metodologi Penelitian”*. Yogyakarta: Pustaka Pelajar.
- Arikunto, Suharsini. 2002. *“Prosedur Penelitian Suatu Pendekatan Praktek”*. Jakarta: Rineka Cipta.
- B. Hurlock, Elizabeth. *“ Psikologi Perkembangan”*. Jakarta: Erlangga
- B. Miles, Matthew dan Huberman, A. Michael.1992. *“Analisis Data Kualitatif”*. Jakarta: UI-Press.
- Choiriyah. 2012. *“Implementasi Pendidikan karakter Melalui Ekstrakurikuler Badan Dakwah Islam (BDI) sebagai Pengembangan Nilai-nilai Agama di MAN Sooko Mojokerto”*. Tarbiyah Faculty, State Islamic University Maulana Malik Ibrahim of Malang.
- Clifford Geertz dalam Jadikan Siswohartono. 1992. *“ Studi tentang Kultur Organisasi Universitas Harapan Negara”*. Malang: PPs IKIP.
- Desmita. 2010. *“Psikologi perkembangan peerta Didik”*. Bandung: PT. Remaja Rosda Karya
- Dimiyati and Mudjiono,2006. *“ Belajar dan Pembelajaran”*. Jakarta: PT. Rineka Cipta
- Document of Insan Amanah related School Culture and Islamic Culture program . 2013
- Fakultas Ilmu Tarbiyah dan Keguruan. 2014. *“ Pedoman Penulisan Skripsi”*. Malang
- Ghony, Djunaidi dan Almansur, Fauzan. 2012.”*Metodologi Penelitian Kualitatif”*. Jogjakarta: AR-Ruzz Media
- Hartono. *“Bagaimana Menulis yang Baik”*. Malang: UMM Press.
- Hidayatullah, Furqon. 2010“ *Pendidikan Karakter (membangun peradabab bangsa) “*. Surakarta: Yuma Pustaka.
- Hikmah, Sani Miftakhul. 2012. *“Penerapan Kegiatan Ekstrakurikuler kajian Islam dalam pembinaan karakter Siswa di SMA Muhammadiyah 1 Kapanjen”*. Tarbiyah Faculty, State Islamic University Maulana Malik Ibrahim Malang.
- J. Moleong, Lexy. 2002. *“Metode Penelitian Kualitatif”*. Bandung: Remaja Rosda Karya.
- Jamal Makmur, Asmani. 2011.”*Pendidikan Krakter di Sekolah”*. Jogjakarta: Diva press.
- Kelompok Karisma Publishing, *“Undang-Undang Sistem Pendidikan Nasional”* . 2011. Tangerang: SL Media
- Kemertrian pendidikan nasional Badan penelitian dan Pengembangan Pusat Kurikulum.* 2010.
- Kesuma, Dharma. 2011. *“Pendidikan Karakter (Kajian teori dan praktik di sekolah”*. Bandung: PT. Remaja Rosda Karya.
- Koentjoroningrat. 2002. *“Pengantar Ilmu Antropologi”*. Jakarta:Rineka Cipta

- M. furqo, Hidayatullah. 2010. *“Pendidikan Karakter Membangun Peradaban Bangsa”*.Surakarta: Yuma Pustaka.
- Mardalis. 1993. *“Metode Penelitian Suatu Pendekatan proposal”*. Jakarta: Bumi Aksara.
- Margono. 2000. *“Metode Penelitian Pendidikan”*. Jakarta: Rineka Cipta
- Marimba D., Ahmad. 1980. *“Pengantar Filsafat Pendidikan Islam”*. Bandung: Al-Ma’arif.
- Muchlis, Mansur . 2011. *“Pendidikan Karakter”*. Jakarta: Bumi Aksara.
- Nata, Abuddin. *“Paradigma Pendidikan Islam”*. Jakarta: PT.Grasindo.
- Nazir, M. 1988. *“Metode Penelitian”*. Jakarta: Ghalia Indonesia
- Nazir, Moh. 1983. *“Metode penelitian”*. Bogor:Ghalia Indonesia.
- Nurkencana, Wayan dan Sumartana. 1983. *“Evaluasi Pendidikan”*. Surabaya: Usaha Nasional
- Purwanto, Joko. 2012. *“Implementasi pendidikan Karakter di Pesantren (Studi kasus di pondok pesantren Nurul Haromain Pujon Malang),”* Tarbiyah Faculty, State Islamic University Maulana Malik Ibrahim of Malang.
- Rahmawati, Ari.2012. *“Implementasi Pendidikan Karakter di Madrasah Aliyah Negeri II Kota Kediri”*, Tarbiyah Faculty, State Islamic University Maulana Malik Ibrahim of Malang.
- RI, DEDIKBUD. 2000. *“Kamus Besar Bahasa Indonesia”*. Jakarta: Balai Pustaka
- RI, Departemen Agama. Al-Qur’an, Kitab Suci. 1989. *“Al-Qur’an Terjemah Edisi Revisi”*. Semarang: Toha Putra
- S, Nasution. 1982. *“Metode Research Penelitian Ilmiah”*. Bandung: Jemmars.
- Stolp & Smith dalam Muhammad Subni,. 2007. *“Budaya Organisasi Madrasah Aliyah Negeri 3 Malang”*. Malang: PPs UIN Malang.
- Sugiono. 2010. *“Memahami Penelitian Kualitatif”*. Bandung: Alfabeta.
- Sumani, Muchlas dan Hariyanto. 2011.” *Konsep dan Model pendidikan Karakter”*, PT. Remaja Rosda Karya
- Susanto, Joko. 2012. *“Implementasi Pendidikan Karakter di Tarbiyatul Mu’allimien Al-Islamiah (TMI) pondok pesantren Al-Amien Prenduan”*. Tarbiyah Faculty, State Islamic University Maulana Malik Ibrahim of Malang.
- The Presidency of Islamic Researchers. *“The Holy Qur’an (English Translation of the Meanings and Commentary)*.
- Zinal, Aqib. 2011.”*Pendidikan Karakter Membangun perilaku positif Anak Bangsa”*. Bandung: Yrama Widya.

**APPLICATION OF CHARACTER EDUCATION THROUGH
HABITUAL ACTIVITIES AT INSAN AMANAH
ELEMENTARY SCHOOL MALANG**

Thesis

By:

Iviatun Navisah

10140073



**TEACHER EDUCATION OF ISLAMIC ELEMENTARY
SCHOOL DEPARTMENT**

FACULTY OF TARBIYAH AND TEACHING SCIENCES

**STATE ISLAMIC UNIVERSITY MAULANA MALIK
IBRAHIM OF MALANG**

April, 2014

Appendix 1 : Evidence of Consultation

STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM OF MALANG

FACULTY OF TARBIYAH AND TEACHING SCIENCES

Jalan Gajayana Nomor 50 Telepon (0341) 552398

Faksimile (0341) 552398

Website: www. Tarbiyah.uin-malang.ac.id

EVIDENCE OF CONSULTATION

Name : Ilviatun Navisah

Number of Students : 10140073

Faculty/ Program : Tarbiyah and Teaching Science/ Teacher Education of Islamic Elementary School

Supervisor : Dr. H. M. Zainuddin, M.A

Title of Thesis : Application of Character Education through Habitual Activities at Insan Amanah elementary School Malang

No	Date of Consultation	Consultation Material	Signature
1	November 4th, 2013	Proposal Consultation	
2	November 20th, 2013	Chapter I,II,III	
3	December 4th, 2013	Refised Chapter I,II,III	
4	February 6th, 2014	Chapter IV	
5	February 12th, 2014	Refised Chapter IV	
6	March 5th, 2014	Chapter IV,V,VI	
7	March 17th, 2014	Revised Chapter IV,V,VI	
8	April 7th, 2014	Agreement All Chapter	

Acknowledged by,

Dean

Dr. H. Nur Ali,M.Pd

NIP.196504031998031002


Appendix 4 : School Profile

Profil Sekolah

Sekolah dasar Insan Amanah atau disingkat dengan SDIA adalah lembaga pendidikan pada jenjang sekolah dasar yang didirikan masyarakat dengan berciri khas secara islam. SDIA bertempat di Griyasahanta Eksekutif Blok M Jl. Sukarno Hatta, dengan pemangku lembaga pendidikan islam.

SDIA berdiri berdasarkan akta notaris Faisal A Waber, SH No 4/2007 tentang pendirian lembaga pendidikan kepala SD Insan Amanah. SK kepala Dinas Pendidikan Kota Malang Nomor 421.8/4873/35.73.307/2009 tentang pendirian sekolah dasar Insan Amanah.

Sekolah Dasar Insan Amanah memiliki 35 guru dan 12 karyawan. Pendidikan guru bervariasi, 5 guru berpendidikan S2, 30 guru berpendidikan S1 berbagai jurusan. Pada tahun pelajaran 2013/2014 SD Insan Amanah mempunyai 533 siswa yang tersebar di kelas 1 sampai dengan kelas 6.

Dalam kegiatan pembelajaran, SD Insan Amanah menggunakan 3 kurikulum antara lain Kurikulum Tingkat Satuan pendidikan (KTSP), Kurikulum 2013, Kurikulum Khas SD Insan Amanah. Kolaborasi ketiga kurikulum ini diharapkan mampu menjadikan sekolah dasar Insan Amanah menghasilkan peserta didik yang berilmu dan berkepribadian. 

Adapun Visi, Misi, dan Tujuan dari Sekolah Dasar Insan Amanah adalah :

VISI

"Terwujudnya Generasi yang Berilmu dan Berkepribadian".

MISI

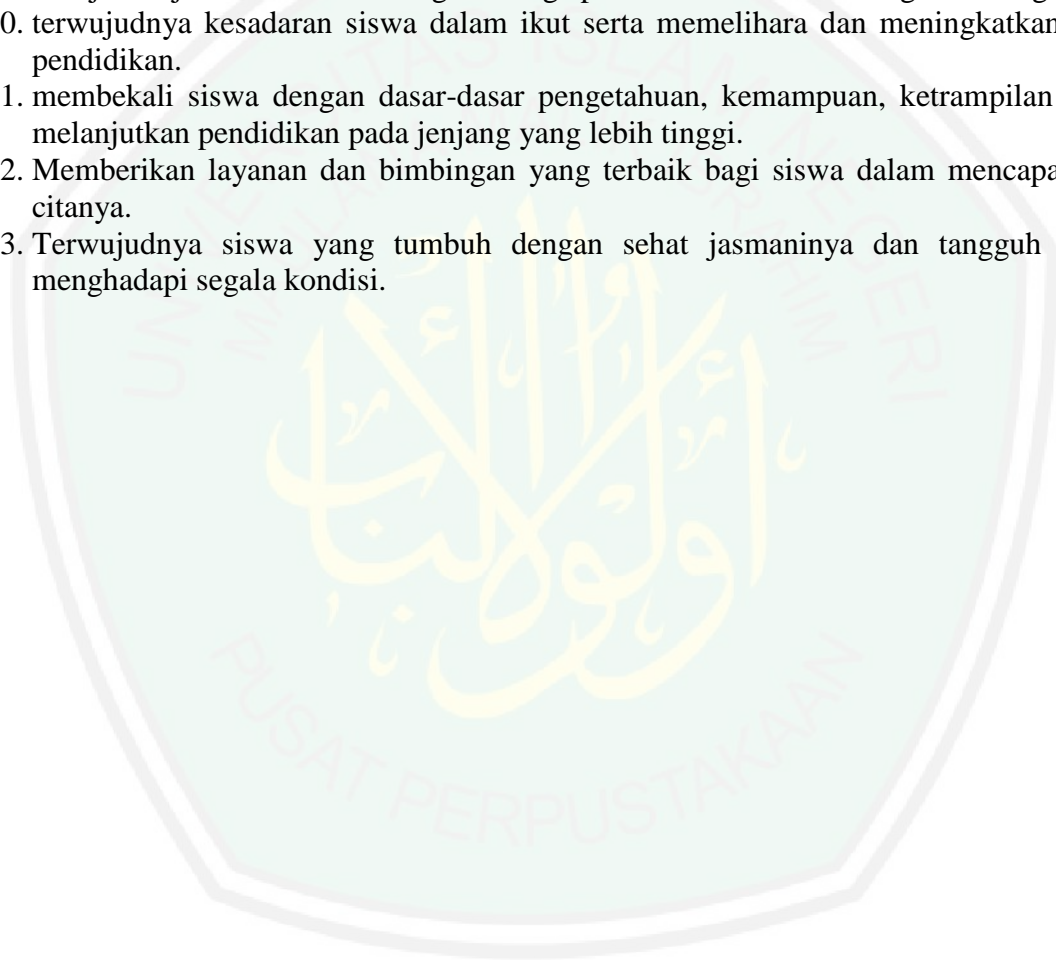
1. Membina potensi diri menuju generasi yang unggul dalam bidang **IMTAQ**.
2. Mengembangkan dakwah dalam segala kegiatan sekolah.
3. Mengasah potensi akademik menuju generasi yang unggul dalam bidang **IPTEK**.
4. Membina potensi non-akademik melalui kegiatan ekstrakurikuler.
5. Membina sumber daya manusia melalui kegiatan yang berorientasi pada *life skill* dan *multiple intellegency* sesuai dengan perkembangan mental dan fisik agar mereka bisa hidup sesuai dengan tuntutan zaman.
6. Membentuk sumber daya manusia yang aktif, kreatif, inovatif yang berciri khas ke-Indonesiaan.
7. Membekali peserta didik dengan pendidikan lingkungan hidup sehingga dapat memelihara lingkungan dalam mengemban khalifah fil ardi.
8. Membangun citra positif sekolah sebagai mitra terpercaya masyarakat.
9. Membina jasmani/fisik dan rohani siswa menuju generasi yang sehat, tangguh, dan berkualitas.

TUJUAN

Tujuan pendidikan **Sekolah Dasar Insan Amanah** mengacu pada tujuan pendidikan nasional, sebagai berikut :

1. Tercapainya prestasi akademik yang optimal dalam bidang studi umum dan agama.
2. Terwujudnya perilaku yang islami dalam segala aspek kehidupan di lingkungan sekolah, rumah, dan masyarakat.

3. Terwujudnya *Islamic culture* dan *School culture* dalam kegiatan sehari-hari.
4. Terwujudnya kesadaran siswa untuk taat melaksanakan ibadah shalat lima waktu.
5. Membantu orang tua siswa dalam mengemban amanah membimbing putra putrinya agar menjadi anak shaleh dan shalehah.
6. Tercapainya target maksimal dalam prestasi akademik melalui proses pembelajaran yang ramah anak dan berorientasi pada pendidikan yang berpusat pada siswa (*Student centre oriented*).
7. Memberikan kegiatan nyata yang berorientasi pada pendidikan kecakapan hidup (*life skill*) dan keahlian dalam segala bidang (*multiple intellegency*).
8. Terwujudnya siswa muslim yang aktif, kreatif, inovatif, mandiri, dan berani tampil di depan umum dan tetap berpedoman pada kebudayaan Indonesia.
9. Menjadi rujukan atau model bagi lembaga pendidikan lain dalam segala bidang.
10. terwujudnya kesadaran siswa dalam ikut serta memelihara dan meningkatkan mutu pendidikan.
11. membekali siswa dengan dasar-dasar pengetahuan, kemampuan, ketrampilan untuk melanjutkan pendidikan pada jenjang yang lebih tinggi.
12. Memberikan layanan dan bimbingan yang terbaik bagi siswa dalam mencapai cita-citanya.
13. Terwujudnya siswa yang tumbuh dengan sehat jasmaninya dan tangguh dalam menghadapi segala kondisi.



Pedoman Pendidikan Karakter

A. Latar Belakang

Membentuk generasi berilmu dan berkepribadian bukan hanya sekedar slogan, tetapi membutuhkan komitmen yang baik bagi setiap elemen di sekolah dasar Insan Amanah malang. Tidaklah mudah mewujudkan generasi berilmu berkepribadian, dibutuhkan kerja keras dan kesamaan langkah bagi setiap elemen di dalamnya. Sosialisasi terhadap terhadap kebijakan *School Culture* dan *Islamic Culture*, penting untuk selalu dilakukan agar setiap elemen memiliki pemahaman yang sama terhadap arti *School Culture dan Islamic Culture* tersebut termasuk juga bagi siswa-siswa sekolah dasar Insan Amanah.

School Culture dan Islamic Culture pada dasarnya adalah aplikasi tata tertib siswa yang salah satunya adalah wajib menegakkan *School Culture dan Islamic culture*, dan dalam pelaksanaannya memerlukan langkah dan solusi yang sama dari setiap elemen di sekolah. Perbedaan dalam menyikapi pelanggaran yang dilakukan oleh siswa akan membuat siswa bingung dan menimbulkan penilaian yang lain terhadap guru atau elemen di sekolah terhadap kebijakan *School Culture dan Islamic Culture*. Sanksi bagi pelanggar *School Culture dan Islamic Culture* perlu adanya keseragaman.

Evaluasi dalam pelaksanaan *School Culture dan Islamic Culture* penting dilakukan agar tujuan meminimalisir pelanggaran tata tertib siswa dapat dipantau. Harapannya komitmen untuk menegakkan *School Culture dan Islamic Culture* dapat terwujud. Semoga *School Culture dan Islamic Culture* dengan konsekuensi logisnya dapat menjadi pedoman bagi setiap elemen di sekolah dasar Insan Amanah Malang dan berharap semoga Allah SWT selalu memberikan petunjuk dan bimbingan demi terwujudnya generasi islam yang berkepribadian.

1. Budaya Sekolah dan Budaya Islami

a. Budaya sekolah

- 1) Kebiasaan yang dilakukan di sekolah
- 2) Hasil kesepakatan dari elemen sekolah untuk menjadi kebiasaan
- 3) Ciri sebuah sekolah
- 4) Nafas semua elemen atau unsur dalam sekolah

5) Bentuk keunggulan jika dibandingkan dengan sekolah lain

b. Budaya Islami

- 1) Aturan atau ajaran agama (pembelajaran agama, fiqih, aqidah akhlaq) yang patut dilaksanakan.
- 2) Melaksanakan sunnah (sikap dan tutur kata) rasulullah SAW.

c. Ruang Lingkup

Hampir selama sehari siswa melakukan aktifitas di sekolah. Belajar, bermain atau berinteraksi antara siswa yang lain serta interaksi dengan guru, untuk itu perlu adanya pantauan agar segala sikap dan tutur kata yang dilakukan siswa dapat terarah. Beberapa lingkungan pokok dari *School Culture* dan *Islamic Culture* yang tertuang di dalam tata tertib siswa adalah sebagai berikut:

2. School Culture

- a. Ketertiban
- b. Kebersihan dan Kerapian
- c. Makan dan Minum

3. Islamic Culture

- a. Ibadah
- b. Berprilaku Islami

B. Jabaran Budaya Sekolah dan Budaya Islami Serta Konsekuensi Logisnya

1. BUDAYA SEKOLAH

a. Ketertiban

- **Datang ke Sekolah Tepat Waktu**

Kelas 1-3

Terlambat 1x, siswa diberi peringatan.

Terlambat 2x berturut-turut, mengikuti pelajaran jam ke-1 dengan berdiri.

Terlambat 3x berturut-turut siswa tidak diberi jam istirahat yang pertama.

Kelas 4-6

Terlambat 1x diberi peringatan dan mengikuti pelajaran jam pertama dengan berdiri.

Terlambat 2x berturut-turut, siswa diberi peringatan, mengikuti pelajaran jam pertama dengan berdiri dan menuliskan pengalaman awal tidur hingga keterlambatannya ke sekolah.

Terlambat 3x berturut-turut, siswa diberi pengertian, mengikuti pelajaran jam pertama dengan berdiri dan menuliskan pengalaman awal tidur hingga keterlambatannya ke sekolah serta mempresentasikan di depan kelas.

Terlambat 5x dalam sebulan orang tua di telepon oleh wali kelas bekerjasama dalam melaksanakan kedisiplinan.

- **Masuk Kelas Tepat Waktu**

Keterlambatan siswa masuk kelas sesuai istirahat selama 1x diberi peringatan.

Keterlambatan siswa masuk kelas selama 2x berturut-turut maka tidak diperbolehkan bermain selama 2 hari.

- **Segera Pulang Setelah Kegiatan Sekolah Usai**

Keterlambatan orang tua dalam menjemput, di luar tanggung jawab sekolah apabila melebihi jam sekolah.

Jam belajar berakhir paling lambat pukul 13.30 wib.

Jam kegiatan ekstra kurikuler pramuka berakhir paling lambat pukul 12.00 wib, non pramuka dan pelajaran tambahan berakhir paling lambat pukul 15.00 wib.

- **Membiasakan Antri**

Ketika akan berwujud, belanja di kantin, menghadap guru, dan lain sebagainya.

Datang terakhir berdiri di barisan paling belakang.

- **Berjalan dengan Tenang di Lorong, Tangga dan Lingkungan Sekolah**

Mengulang berjalan sejauh larinya

Apabila dilakukan berulang kali mengambil sampah 1 tas plastik saat istirahat.

- **Naik dan Turun Tangga dengan Tenang, Sandal Tidak Berbunyi**

Mengulang naik turun tangga dengan tenang

- **Memakai Alas kaki Sesuai Aturan**

Segera mengambil dan memakainya

Dilakukan berulang kali mengambil sampah 1 kantong plastik saat istirahat

- **Tidak Membawa HP atau Memakai Barang Berharga Melebihi Batas**

Diminta dan disimpan kepala sekolah sampai orang tua mengambil ke sekolah.

- **Tidak Memiliki Akun Facebook**

Diingatkan apabila 2x masih ada, kerjabakti selama seminggu saat jam istirahat.

Orang tua dipanggil ke sekolah.

- **Membawa Uang Saku Melebihi Batas**

Diambil wali kelas untuk disimpan dan melalui buku catatan atau penghubung orang tua siswa dapat meminta kembali.

- **Membawa Mainan Sesuai Ketentuan**

Disimpan wali kelas selama 1 semester

- **b. Kebersihan Dan Kerapian**

- **Selalu Berpakaian Bersih dan Rapi**

Menggambil atau merapikan pakaian, dasi dengan segera

Menggumpulkan sampah 1 kantong plastik setiap istirahat

- **Seragam Sekolah Sesuai Aturan dengan Atribut Lengkap**

Menghadap wakil ketua kesiswaan

- **Memuliakan Diri dengan Menutup Aurat yang Benar**

Diingatkan dan membetulkan tutup aurat

- **Meletakkan Alas Kaki dengan Rapi (di rak yang tersedia)**

Merapikan sesuai ketentuan

- **Memberi Identitas pada Barang Milik Pribadi dan Merawat dengan Baik**

Segera menulis identitas

- **Membuang Sampah pada Tempatnya dan Memungut Sampah yang Tercecer**

Mengambil sampah yang dibuang sembarangan dan memasukannya di tempat sampah dan dinasehati.

Dilakukan berulang kali mengambil sampah 1 kantong plastik saat istirahat.

- **c. Makan Dan Minum**

- **Membeli Makanan dan Minuman di Kantin Sekolah, Tidak Membeli di Luar Sekolah**

Menulis janji diri dan asmaul husna

- **Membeli Makanan dan Minuman di Waktu yang Diperbolehkan**

Mengambil atau disuruh mengembalikan makanan dan minuman.

2. BUDAYA ISLAMIS

a. IBADAH

- **Sholat duhur berjama'ah dengan sungguh-sungguh, tepat waktu dan sempurna.**
Menggulang sholat dhuhur setelah semua jama'ah meninggalkan masjid.
- **Memuliakan masjid dengan berdzikir dan mengaji atau membaca surat pendek**
Dipindahkan shofnya di shof paling belakang.
- **Dzikir dan berdoa dengan sungguh-sungguh**
Menggulang berdoa setelah jama'ah selesai
- **Memulai dan mengakhiri setiap kegiatan dengan berdoa (termasuk makan dan minum)**
Berdoa dan diberi peringatan
- **Doa dan tadarus pagi sebelum belajar (untuk membiasakan siswa membawa dan membaca juz amma atau al-qur'an setiap hari)**
Meminjam juz amma atau al-qur'an dan tadarus sendiri hingga selesai dengan berdiri.

b. BERPRILAKU ISLAMIS

- **Membiasakan 5s (senyum, sapa, salam, dan santun)**
Diberi pengertian
- **Membiasakan Berjabat Tangan**
Diberi pengertian
- **Menghormati orang tua, guru dan teman**
Menggulang berjalan dengan berkata permisi
- **Menghindari berbicara kotor, dengan teriak atau menyakitkan**
Membaca istighfar dan diberi peringatan
Dilakukan berulang kali membaca istighfar dan mencari tanda tangan 10 guru atau wali kelas atau pemimpin sekolah.
- **Berbuat jail terhadap teman**
Membaca istighfar dan meminta maaf
Dilakukan berulang kali membaca istighfar dan mencari tanda tangan 10 guru atau wali kelas atau pemimpin sekolah.
- **Ikhlas menerima dan memberi nasehat**
Diberi peringatan
- **Memegang teguh kejujuran dalam segala hal**
Diberi peringatan

- Dilakukan berulang kali kultum kejujuran dikelas lain
- **Membiasakan mengucapkan terima kasih dan minta tolong**
Dinasehati
- **Meminta maaf dan bertanggung jawab atas kesalahan**
Dinasehati , meminta maaf, dan segera memperbaiki kesalahan.
- **Berusaha menjadi pribadi yang mandiri**
Dinasehati
- **Melatih berempati terhadap sesama dengan berinfak dan gemar menolong**
Dinasehati
- **Tidak berkelahi**
Berkelahi 1x dinasehati oleh wali kelas
Berkelahi 2x orang tua dipanggil ke sekolah
Berkelahi 3x di skors 1 hari
Berkelahi lebih dari 3x di skors 1 minggu
- **Makan dan minum dengan duduk dan menggunakan tangan kanan**
Diberi peringatan
Berjalan sambil membawa makanan sejauh 5-10 meter dari tempat berdiri.
- **Makan dan minum secukupnya tidak berlebihan dan mubadzir**
- Diberi peringatan
Hanya mengonsumsi makanan dan minuman yang halal
Diberi peringatan

Pelanggaran yang dilakukan siswa dicatat dalam lembar penegakkan disiplin sebagai data untuk laporan kepada pihak terkait (stakeholder) untuk ditindak lanjuti.

C. TATA TERTIB

Segala aktifitas di sekolah akan banyak melibatkan siswa. Aktifitas yang rutin dilakukan akan berjalan dengan tertib dan indah manakala berjalan dengan teratur. Mekanisme setiap aktifitas yang dilakukan perlu adanya kesepakatan antara siswa dan guru dengan harapan agar segala aktifitas yang dilakukan dapat berjalan dengan teratur, tertib, dan indah.

Mekanisme menuju tertib diharapkan dapat menjadi panduan bagi setiap guru atau elemen di sekolah dasar Insan Amanah untuk bertindak dan mengambil sikap yang sama, dan disosialisasikan kepada siswa.

1. Beberapa tata tertib aktifitas siswa

a. Tata tertib masuk kelas/ ruangan

- Berbaris dengan tertib sebelum masuk kelas saat bel atau tanda masuk kelas berbunyi. Selalu mengucapkan salam apabila masuk kelas atau ruangan untuk suatu keperluan.

b. Tata tertib menuju masjid

- Melipat celana dan lengan baju dengan rapi dari kelas sebelum menuju ke masjid.
- Memakai sandal dan meletakkan dengan rapi sesuai baris, baik dikelas maupun dimasjid.
- Berjalan dengan tertib menuju ke tempat wudhu dan masjid.
- Berwudhu dengan tertib dan sempurna atau seluruh bagian tubuh terbasuh air sesuai ketentuan.
- Antri dengan tertib dan tenang ditempat berwudhu dan masjid.
- Mendahulukan kaki kanan saat masuk masjid.

c. Di Dalam Masjid

- Mengisi shof terdepan, jama'ah putra dari shof sebelah kiri dan jama'ah putri dari sebelah kanan.
- Menjaga ketenangan di dalam masjid.
- Segera sholat sunnah, berdzikir, membaca surat pendek sambil menunggu iqomah.
- Segera berdiri meluruskan shof dengan tenang tanpa berbicara jika terdengar iqomah.
- Mengisi shof yang kosong didepannya.
- Shof yang kosong dibelakang segera bergeser ke kiri atau kanan.
- Merapatkan shof, sholat dengan khusyu'.

d. Tata Tertib Menemukan Barang

Jika menemukan barang yang bukan miliknya maka:

- Memberikan barang kepada wali kelas atau pemiliknya dengan segera apabila ada identitasnya.
- Hari itu juga wali kelas mengumumkan di kelas.
- Jika di kelas tidak ada pemiliknya diberika kepada wakil ketua kesiswaan untuk diumumkan di kelas lain.

- Jika belum ada pemiliknya disimpan di almari barang hilang dan jika siswa akan mengambil, izin kepada wakil ketua kesiswaan.
- Siswa yang menyimpan barang temuan dan tidak diberikan pada yang berhak akan diberikan sanksi meminta tanda tangan 10 guru/wali kelas/ pemimpin sekolah sampai dengan skors 1 hari.

e. **Tata Tertib Tanya Jawab**

1) **Mengajukan pertanyaan**

- Siswa mengacungkan jari tanpa suara.
- Guru menunjuk dan mempersilahkan siswa bertanya.
- Siswa menyampaikan pertanyaan dengan jelas.

2) **Menjawab pertanyaan**

- Siswa berpikir untuk mencari jawaban.
- Siswa mengacungkan jari tanpa susra.
- Guru menunjuk dan mempersilahkan siswa untuk menjawab pertanyaan.
- Siswa menjawab pertanyaan dengan baik.
- Guru menjawab pertanyaan dengan jelas, jika kesulitan maka jawaban menjadi PR yang harus dipecahkan guru.

f. **Tata Tertib Izin Keluar Kelas**

1) **Izin ke kamar kecil**

- Siswa menuju ke guru atau pengajar dan meminta izin dengan sopan
- Guru atau pengajar memberikan izin, jika yang izin lebih dari satu maka satu persatu diizinkan.

2) **Izin Pulang**

- Orang tua siswa atau penjemput izin ke kantor atau TU mengisi buku izin siswa dan mengisi format izin.
- Petugas membawa formulir izin kepada wali kelas sambil menjemput siswa.

3) **Izin pulang karena sakit**

- Siswa sudah diperiksa petugas UKS
- Petugas UKS menelpon orang tua untuk menjemput siswa.
- Orang tua siswa atau penjemput izin ke kantor atau TU dan mengisi buku izin siswa dan mengisi format izin.
- Petugas TU mengkonfirmasi kepada petugas UKS.

- Petugas UKS menyerahkan siswa kepada orang tua tau penjemput dan meminta format izin yang sudah diisi orang tua siswa untuk diserahkan wali kelas.

HARAPAN

Harapan dari semua yang tersebut di atas dapat menjadi acuan bagi terlaksananya penegakan School Culture dan Islamic Culture, kepedulian dan kepekaan akan tercermin dalam keseharian siswa yang selalu tertib dan disiplin. Budaya yang baik saling asah, asih dan asuh, bernuansa islami, dan sehat diharapkan dapat terwujud dengan kebersamaan dan rasa cinta pada anak-anak didik.



Appendix 6 : Character Education Activity

KEGIATAN PENDIDIKAN KARAKTER
TAHUN PELAJARAN 2013-2014
SEKOLAH DASAR INSAN AMANAH MALANG
SEMESTER 1

No	Tanggal Kegiatan	Jenis Kegiatan	Kelas	pembina	Materi
1	19-08-2013	Apel Pagi	Kelas 1-6	Suhardini Nurhayati, M. Pdi	Pengarahan awal masuk setelah idul fitri
2	26-08-2013	Upacara	Kelas 2-5 (Petugas 5B)	Sri Endah puji Ningrum, S.Si	Kunci sukses saat belajar
3	2-09-2013	Forum kelas	Kelas 1-5	Wali Kelas	Akhlaq dalam pergaulan antar teman
4	9-09-2013	Upacara	Kelas 2-5 (Petugas 5A)	Fenny Dimiyanti, S.pd	Mengembangkan sikap menghargai diantara sesama.
5	16-09-2013	Forum kelas	Kelas 1-5	Wali Kelas	Kedisiplinan kunci kesuksesan.
6	23-09-2013	Upacara	Kelas 2-5 (Petugas 4C)	Yakmun Taufik, M.Pdi	Teladan Rasulullah untuk umatnya
7	30-09-2013	Forum kelas	Kelas 1-5	Wali Kelas	Menghormati orang yang lebih tua
8	7-10-2013	Upacara	Kelas 2-5 (Petugas 4B)	Moch. Iqbal, S. Pd	Memanfaatkan waktu dengan

					sebaik-baiknya.
9	21-10-2013	Forum kelas	Kelas 1-5	Wali Kelas	Menjaga kebersihan kelas.
10	28-10-2013	Upacara	Kelas 2-5 (Petugas 4A)	Tina Maya Dewi	Sumpah Pemuda
11	4-11-2013	Forum kelas	Kelas 1-5	Wali Kelas	Tahun Baru Hijriyah
12	11-11-2013	Upacara	Kelas 2-5 (Petugas 5B)	Umi Hanifah Suryani, S.Pd	Menjaga kerukunan diantara teman
13	18-11-2013	Forum kelas	Kelas 1-5	Wali Kelas	Memperhatikan guru saat di kelas
14	25-11-2013	Upacara	Kelas 2-5 (Petugas 5A)	Dra. AT. Syaadah	Kiat-kiat sukses UAS
15	2-12-2013	Forum kelas	Kelas 1-5	Wali Kelas	Persiapan UAS

KEGIATAN PENDIDIKAN KARAKTER**TAHUN AJARAN 2013-2014****SEKOLAH DASAR INSAN AMANAH****SEMESTER II**

No	Tanggal Kegiatan	Jenis Kegiatan	Kelas	pembina	Materi
1	6-01-2014	Upacara	Kelas 1-6	Suhardini Nurhayati, M. Pdi	Menyongsong semester 2
2	13-01-2014	Forum kelas	Kelas 1-5	Wali kelas	Motivasi belajar
3	20-01-2014	Upacara	Kelas 2-5 (Petugas 4C)	Lasmad Rifa'i, S.pd	Buku jendela dunia
4	27-01-2014	Forum kelas	Kelas 1-5	Wali kelas	Berprilaku jujur
5	3-02-2014	Upacara	Kelas 2-5 (Petugas 4B)	Naniek Kanthi R., S. Pd	Mencintai budaya indonesia
6	10-02-2014	Forum kelas	Kelas 1-5	Wali kelas	Adab berteman dalam islam
7	17-02-2014	Upacara	Kelas 2-5 (Petugas 4A)	Fathmir Riza, S. Ag	Bangga datang tepat waktu ke sekolah
8	24-02-2014	Forum kelas	Kelas 1-5	Wali kelas	Membina sholat lima waktu dan membaca al-

					Qur'an
9	3-03-2014	Upacara	Kelas 2-5 (Petugas 5B)	Dra. Suriati	Meningkatkan rasa persaudaraan antar sesama teman
10	10-03-2014	Forum kelas	Kelas 1-5	Wali kelas	Pentingnya menjaga kebersihan kelas dan lingkungan sekolah
11	17-03-2014	Upacara	Kelas 2-5 (Petugas 5A)	Fatmah, S.Pd	Kunci kesuksesan ujian adalah belajar dan berdoa.
12	24-03-2014	Forum kelas	Kelas 1-5	Wali kelas	Saling meningkatkan antar teman jika ada yang salah.
13	31-03-2014	Upacara	Kelas 2-5 (Petugas 4C)	Muh. Muhaimin, S.Ag	Berprilaku sopan santun di sekolah.
14	7-04-2014	Forum kelas	Kelas 1-5	Wali kelas	Akhlaq dalam pergaulan antar teman
15	14-04-2014	Forum kelas	Kelas 1-5	Wali kelas	Cara belajar yang efektif dan efisien
16	21-04-2014	Upacara	Kelas 2-5	Candraningratie,	Hari kartini

			(Petugas 4B)	SE	
17	28-04-2014	Forum kelas	Kelas 1-5	Wali kelas	Menghormati orang yang lebih tua
18	5-05-2014	Upacara	Kelas 2-5 (Petugas 4A)	Fifin Istiqomah, S.Pd	Hari pendidikan nasional
19	12-05-2014	Forum kelas	Kelas 1-5	Wali kelas	Memanfaatkan waktu dengan sebaik-baiknya
20	19-05-2014	Upacara	Kelas 2-5 (Petugas 5B)	Fitri Nilasanti, S.Pd	Persiapan UKK

KETERANGAN:

1. Setiap hari senin kelas VI sholat dhuha dan pembinaan akhlaq bertempat di masjid al-jabar.
2. Waktu upacara kelas 1 tidak mengikuti upacara karena mengaji dengan metodologi UMMI.
3. Untuk petugas upacara diambilkan dari kelas 4 dan kelas 5 secara bergantian (jadwal terlampir)

Appendix 7: Welcome students Schedule

JADWAL PIKET MENYAMBUT KEDATANGAN SISWA

SEKOLAH DASAR INSAN AMANAH MALANG

TAHUN PELAJARAN 2013/2014

(Pukul 06.20-06.45)

Senin	<ol style="list-style-type: none">1. Lasmad Rifa'i, S.pd2. Naniek Kanthi R., S. Pd3. Dra. Suriati4. Chamidah5. Daffi Rosyidudin, S. Pd6. Tri Handayani, S.pd7. Jajang Adi Nurman
Selasa	<ol style="list-style-type: none">1. Yakmun Taufik, M.Pdi2. Fifin Istiqomah, S.Pd3. Fitri Nilasanti, S.Pd4. Andhika Dewi Maytasari, S.Pd5. Dwi Kristanti6. Ainul Yaqin, S.Si7. Nindy Sagita, S,Si
Rabu	<ol style="list-style-type: none">1. Dra. AT. Syaadah2. Fenny Dimiyanti, S.pd3. Urila Siwi4. Nur Khumairah, S.Pd5. Marta Adi Prayitno, S.pd6. Siti Munawaroh7. Eva hidayat S., S.Pdi
Kamis	<ol style="list-style-type: none">1. Muh. Muhaimin, S.Ag2. Thina Maya Dewi, S.Pd

	<ol style="list-style-type: none"> 3. Sri Endah puji Ningrum, S.Si 4. Imam Fakhrudi, S.Pd 5. Enny Kurniawati, S.Si 6. Inul Muttaqin, S.Pd 7. Zia Haninatul, S.Pd
Jum'at	<ol style="list-style-type: none"> 1. Umi Hanifah Suryani, S.Pd 2. Fathmir Riza, S. Ag 3. Moch. Iqbal 4. Abu Najib Sofyan, S.Pd 5. Endang Srimastuti, S. Sos 6. Rita Wahyuning tyas 7. Vita Ulizzakiyah
Sabtu	<ol style="list-style-type: none"> 1. Suhardini Nurhayati, M. Pdi 2. Candraningratie, SE 3. Fatmah, S.Pd 4. Faridah, SE 5. Andrian Dani Irawan 6. Hayatun Nufus, S. Pd 7. Ariesta, SE

JADWAL PIKET KETERLAMBATAN SISWA
SEKOLAH DASAR INSAN AMANAH MALANG

TAHUN PELAJARAN 2013/2014

(Pukul 06.45-07.00)

Senin	Innul Muttaqin, S. Pd
Selasa	Jajang Adi Nurman
Rabu	Andrian Dani Irawan
Kamis	Rita Wahyuningtyas
Jum'at	Vita Ulizzakiyah
Sabtu	Andrian Dani Irawan

JADWAL PIKET KEPULANGAN SISWA
SEKOLAH DASAR INSAN AMANAH MALANG

TAHUN PELAJARAN 2013/2014

Waktu	Hari	Keterangan
12.00-12.15	Senin-kamis	Wali Kelas 1-2
12.45-13.00	Senin-kamis	Wali Kelas 3
13.15-13.30	Senin-kamis	Wali Kelas 4-6
10.00-10.15	Jum'at	Wali Kelas 1-2
10.30-10.45	Jum'at	Wali Kelas 3
12.15-12.30	Jum'at	Wali Kelas 4-6
10.00-10.15	Sabtu	Wali Kelas 1-6
		(Kecuali ada jadwal pramuka)

Appendix 8 : Disciplinary Enforcement Schedule

JADWAL PETUGAS PENEGAK DISIPLIN
SEKOLAH DASAR INSAN AMANAH
TAHUN PELAJARAN 2013/2014
KELAS 1,2, DAN 3

Waktu Bertugas adalah Saat Jam Istirahat

Senin	Kelas	Selasa	Kelas	Rabu	Kelas
Faiz Rahardi Adiyatma	3A	Annisa Putri Maumi	3A	Annisa Fitriani Harsari	3A
Shabrina Nur Atika	3B	Alden Raditya Akmal Hermawan	3B	Aisyalwa Naila Salsabila	3C
Muhammad Zaky Mubarok	3D	Rahmadani Aqsani Taqwim	3D	Hasna Azzizah Azzahra	3D
Aisyalwa Nayla Salsabila	3C	Balga Athiyah	3C	Hawaf Fauzie Syamlan	3A
Kamis	Kelas	Jum'at	Kelas	Sabtu	Kelas
Aisyah Hasna Zakiyyah Hamdan	3B	Ahmad Farhan Mirza	3B	Aisyah Hasna Zakiyyah Hamdan	3B
Muhammad Ghariza Lazuardi	3C	Balga Athiyah	3C	Farhan Rizki Pangestu	3C
Safa Naura Thalib	3D	Annisa Putri Maumi	3A	Faiz Rahardi Adiyatma	3A
Shabrina Nur Atika	3B	Rahmadani Aqsani Taqwim	3D	Annisa Fitriani Harsari	3A

Appendix 9 : Forum Material**MATERI FORUM**

No	Tanggal Kegiatan	Jenis Kegiatan	Kelas	pembina	Materi
1	19-08-2013	Apel Pagi	Kelas 1-6	Suhardini Nurhayati, M. Pdi	Pengarahan awal masuk setelah idul fitri
2	26-08-2013	Upacara	Kelas 2-5 (Petugas 5B)	Sri Endah puji Ningrum, S.Si	Kunci sukses saat belajar
3	2-09-2013	Forum kelas	Kelas 1-5	Wali Kelas	Akhlaq dalam pergaulan antar teman
4	9-09-2013	Upacara	Kelas 2-5 (Petugas 5A)	Fenny Dimiyanti, S.pd	Mengembangkan sikap menghargai diantara sesama.
5	16-09-2013	Forum kelas	Kelas 1-5	Wali Kelas	Kedisiplinan kunci kesuksesan.
6	23-09-2013	Upacara	Kelas 2-5 (Petugas 4C)	Yakmun Taufik, M.Pdi	Teladan Rasulullah untuk umatnya
7	30-09-2013	Forum kelas	Kelas 1-5	Wali Kelas	Menghormati orang yang lebih tua
8	7-10-2013	Upacara	Kelas 2-5 (Petugas 4B)	Moch. Iqbal, S. Pd	Memanfaatkan waktu dengan sebaik-baiknya.
9	21-10-2013	Forum kelas	Kelas 1-5	Wali Kelas	Menjaga kebersihan kelas.

10	28-10-2013	Upacara	Kelas 2-5 (Petugas 4A)	Tina Maya Dewi	Sumpah Pemuda
11	4-11-2013	Forum kelas	Kelas 1-5	Wali Kelas	Tahun Baru Hijriyah
12	11-11-2013	Upacara	Kelas 2-5 (Petugas 5B)	Umi Hanifah Suryani, S.Pd	Menjaga kerukunan diantara teman
13	18-11-2013	Forum kelas	Kelas 1-5	Wali Kelas	Memperhatikan guru saat di kelas
14	25-11-2013	Upacara	Kelas 2-5 (Petugas 5A)	Dra. AT. Syaadah	Kiat-kiat sukses UAS
15	2-12-2013	Forum kelas	Kelas 1-5	Wali Kelas	Persiapan UAS

Appendix 10 : Interview Guide

The Principle of Insan Amanah elementary school Malang

Mrs. Suhardini Nur Hayati, M. Pd

(17 October 2013, at 07.30 Pm in Hall of The School)

Description: A :Researcher

B :Resourcher

A :How the application of educational character in Insan Amanah elementary school Malang Mom? Since when?

B :I suppose, the application of educational character here started since the school was standing, and I believe every school must have character values that want to develop.

A :How does the application of educational character in Insan Amanah elementary school Mom?

B :Through the activities of the islamic culture and School Culture.

A :How about the process Mom?

B :Islamic Culture and School Culture that is an activity that has become a habit or conditioned in this school.

A :How the application of educational character through the School Culture in this school?

B :There are many activities done to shape the character of the students through habitual activities, for example, when students will be entering class must first lined up in neat, it will form a neat, orderly and character Before students enter the school, the teacher digerbang picket guard, kids conditioned to be shaken with the teacher in order to arise of respect to people who are older than them, when children have entered the class and will end the learning activities, the children pray together that this religious attitude to familiarize yourself, to students.After that, before the lesson begins, a homeroom teacher or associate subject matter with the surroundings, such as the greatness of God, through the exemplary stories of the companions or prophets. In addition to the pattern of clean living, children must dispose of waste in place and picking up the garbage scattered on the school grounds or in the school environment. So is associated with the neatness, the kids must wear appropriate attribute rules such as wearing footwear that has been established which is black and close your eyes away.

A : Nice Mom, there is also the role of the teacher in this activity?

- B :There are, of course, the teacher should be example to be a good example for students, so it is here applied the name of 5S (smile, greet, hail, courteous and polite), so that students are motivated to go to school because of the attitude of the teacher.
- A : Any other program Mom?
- B :There are, for example doing dzuhur and dhuha prayer with congregation praying done in mosques as well as school Canteen honesty.
- A : How about the system Mom?
- B :The system with turns, because given the small mosques and their students a lot. Then there is the mosque of glorifying the activities realized by Dhikr and reading Qur'an together after the prayers. basically the mosque's should be filled with good things.
- A : How about the Canteen Honesty?
- B : The children bought food or drink in the school canteen, but the kids took himself and put his own money, when there is a change, you have prepared so the kids will pick up on their own. Here there is a policy issue related to pocket money. Children should not bring excessive pocket money for example above 10,000 Rupiah. Because what, kids are being taught how to spend money and how to live frugal.
- A :What do the characters formed from the canteen Honesty Program?
- B :Honest behavior.
- A :Are there any student who violates the order already formed Mom?
- B :There is, as an example of discipline in class, when there are still students who are late, we provide educational sanctions which do not burden the students but instead educate.
- A :For example, sanctions such as what is given Mom?
- B :Writing calligraphy or writing Asma al husna.
- A :It was very educational, directly right child so read and figure it out, especially for names of God. What about the evaluation of the program Mom?
- B :The school has a book monitoring, which the students events monitored by parents, this is called the role of schools, families, and communities in education, all three are interrelated.
- A :So children's activity at home is also on the monitor?
- B :Yes, useless when applying educational Character in school, just basically wanted to shape the character of students anywhere. So at home should remain in control.
- A :Nice, what kind of system in the monitoring book?
- B :Parents should control the activities that are already defined in the monitoring book.
- A :How the trend of parents in controlling the activities of the student at home?

- B** :If the parent were not immediately reported the home visit must be done by the Homeroom.
- A** :How is the evaluation of the school?
- B** :We are conducting an evaluation of each Saturday to find out students ' progress report.
- A** :Well, I think enoughfor the information, thank you very much Mom
- B** : You are welcome



Deputy of Academic affair of Insan Amanah elementary school Malang

Mrs. Sri Endah puji Ningrum, S.Si

(23th October, 2013, at 07. 45 am in Hall of the School)

Description: A :Researcher

B :Resourcher

A : who is more responsible about educational character in this school?

B : Full responsible Mrs. feni as studentship.

A : There is character education program in islamic culture and school culture that was designed by a student or academic affairs ?

B : Program of islamic culture and school culture under the authority and the coordination of public relations and studentship, but for our coordination involving all teachers who are here. So there's the name work meetings every year, including school policies, there is need to fix or add. Compile the program what we will implement. Including programs of islamic culture and the school culture.

A : For the preparation of the program of islamic culture and school culture it for how many times?

B : It's usually us revision once a year in work meetings.

A : for the manufacture of its own schedule related to the program that imposed obligations on anyone?

B : For its compilation is performed by the studentship, the studentship so authoritative picket guard gate scheduling functions for welcomed students, here to form the character of respect. There is also a children's Council under coordination of mother feni also.

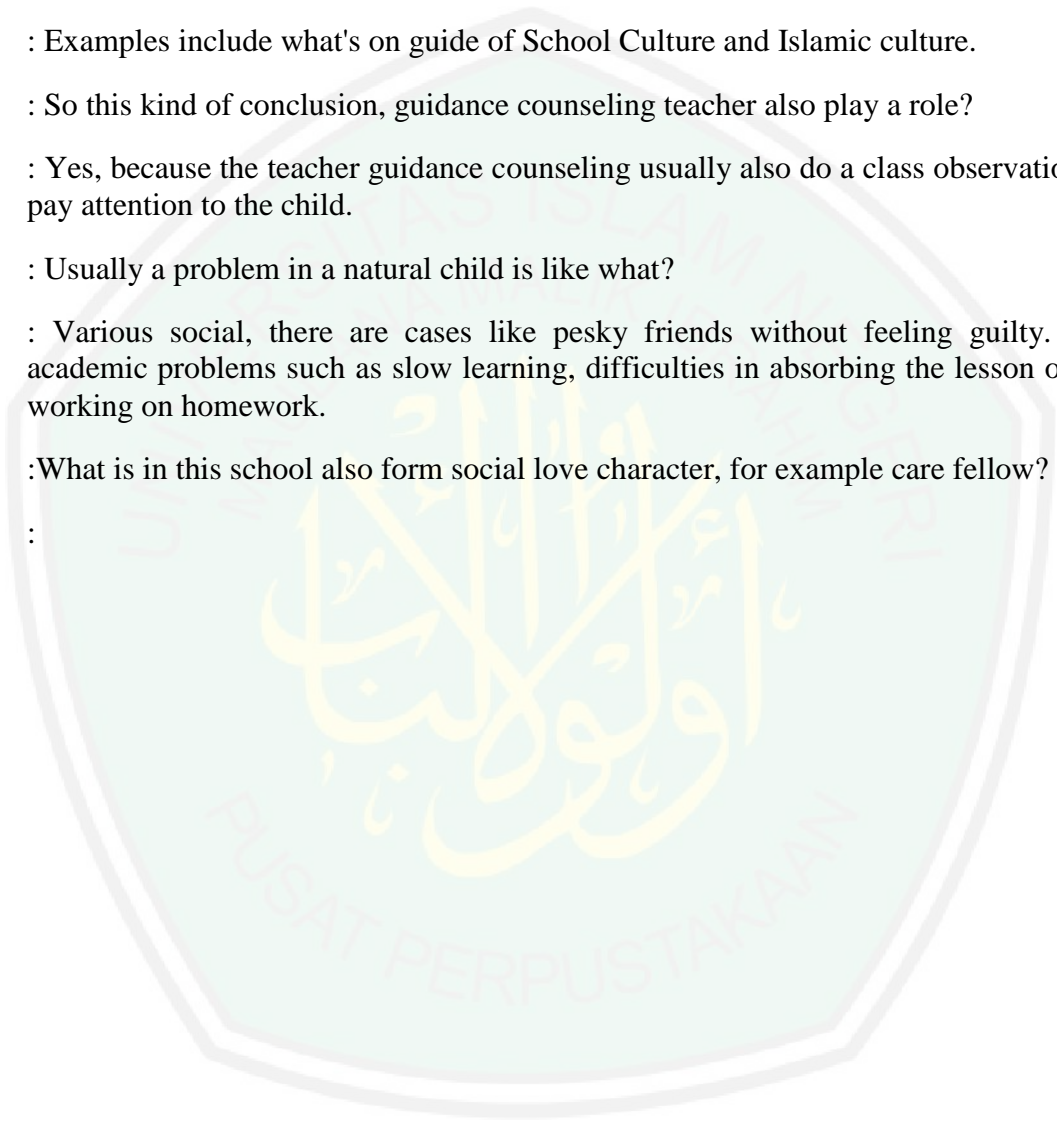
A : The actual character of what it wants to in the form of islamic culture and school culture?

B : In terms of character, of course we would like to form a child's character and a lot of sholeha in accordance with the vision of the school in accordance with the Qur'an and the Sunnah of the Prophet. As to glorify ourselves, then we get into the habit early on, so the school implemented school uniform with clothes that cover the nakedness. Then the Prophet also gave instructions for the procedures of good eating and drinking. Like to eat and drink by using the right hand.

A : This policy of mutual coordination Mom?

B : Yes because it is an organization without any coordination will be dispersed, the policy holder is in the hands of the principal, the teachers only proposes only. Anyway there is a coordination of all authorities.

- A : Associated with all that is described above, through the course of islamic culture and school culture sanctions such as what Mom?
- B : For clear sanctions are more educate because we have been declared as child-friendly schools, so any kind of sanctions we give, so that children can learn from his mistakes.
- A : for example like what Mom?
- B : Examples include what's on guide of School Culture and Islamic culture.
- A : So this kind of conclusion, guidance counseling teacher also play a role?
- B : Yes, because the teacher guidance counseling usually also do a class observation. To pay attention to the child.
- A : Usually a problem in a natural child is like what?
- B : Various social, there are cases like pesky friends without feeling guilty. Then academic problems such as slow learning, difficulties in absorbing the lesson or lazy working on homework.
- A :What is in this school also form social love character, for example care fellow?
- B :



The Studentship of Insan Amanah elementary school Malang

Mrs. Fenny Dimiyati, S. pd

(24 October 2013, at 07.05 am in Hall of school)

Description: A :Researcher

B :Resourcher

A : Mom, associated with the aplication of educational character through habitual activities in Insan Amanah elementary school, like that?

B : The Aplication of educational character through habitual activities in Insan Amanah elementary school have two program, we called school culture and islamic culture program, its application through conditioning. Every morning before lessons, for example in common prayer, began reading Asma al husna, then tadarus the Qur'an for conditioning, then each come give greetings to older people. Later in class, the application of School culture, how they follow the lesson, how they respect teachers.

A :It was all through conditioning Mom?

B :Yes, through conditioning because we thought, the kids so should continue, so once we give it must be consistent.

A :Exactly what is the difference between school culture and islamic culture?

B :School culture is more on a general habit, conducted within the educational institutions which includes procedures in schools. While the islamic culture related to religious rituals which familiarise yourself according to the religious order.

A :What do the characters in the form of islamic culture and school culture?

B :Based on the vision and mission, we would like to have the human form because this happened now shifting moral values, so we want to restore it, that's important their ways once formed, later his achievements can be brilliant.

A :So there is a connection between achievement and behavior?

B :Yes of course, but the truth is that their ways are expensive.

A :How does the preparation program?

B :Actually for the School Culture program assisted by the teacher's guidance counseling is also the Homeroom. If for homeroom each of our students give bina mandiri Book (BBM).

A :What about the content?

B :Bina Mandiri Book of its contents about the activities of the community prayers, to monitor children at home, so we also work with parents at home, so must be the signature of parents, child's prayer what does not, then there is monitoring the

activities of independent study, so the time of day it learned what the child was doing, what is working on Homework, or exercise, or reading, so in writing. This is a must to accompany a parent, then homeroom, so every day the Homeroom will be signed. Homeroom monitor each day so there are also class journal, then formatting upholders of the discipline so he (the student) is too late or not, his clothes, his school equipment. Beside that there is a culture of each month scholl later in homeroom and then sign in to comment. For example "These Students often talk during class, and usually a parent will give response in the column provided. This is our guide when we made coordinating every week teachers and staff. In this coordination we will ask no problem is not in the classroom, such as what? ...What constraints exist. So that later there was input from the other homeroom has the same experience.

A :In the monitoring book explained that parents must sign, the tendencies are like what? For example the Act of being dishonest?

B :There is usually a, suppose want collected, sometimes when parents are busy, we advise to use the book link. All here is also instilling good sportsmanship for parents as well as his son. Sometimes when all is checked here, students can be asked, finally confess if he marks himself.

A :There is a limit that is not associated with the policy, for example do not pray three times or what?

B :If for a small class it was conditioning, but if for a great class we normally communicate with parents, if not changed normally students get special guidance here.

A :According to the principal, there is a program of the Home Visit program, a Home Visit is like what?

B :If a Home Visit that we normally do if the students here have problems such as barriers to learning, problem behavior, perhaps already in the observation by the teacher's guidance counseling, but we need to know what kind of home too, so most don't already know his background.

A :Related to all this policy, never any student who does not get bored Mom?

B :If bored no one is delivered, but the kids already feel conscious, when there was a late entry and children have started the preparation of a child praying, it instantly running and soon entered. And there have been several students who start shy when they are late. And if the entry already up to Asma al Husna, we gathered in the field, prayed together there and we exhort, but when it's over and over again we ask the children to help the cleaning service here to just picking up garbage, whether it's picking up leaves, or picket in the class.

A :So then it could be said that conditioning program quite successful Mom?

B :God willing, until now, after some time, the children of late just having one or two only.

A :Responsible for this program studentship Mom?

B :I am indeed responsible, but in the manufacturing process we involve all

- A : Make it each semester or like what?
- B : No such thing as work meetings, we have made over the past two semesters. Then when the work meetings in the middle of this year we pass again. We need revision or not.
- A : If I may know, this program has been running how long Mom?
- B : Since the school was founded, so since 5 years ago.
- A : But the name is school culture and islamic culture Mom?
- B : Yes since the beginning of the name are also like that.
- A : Based on school documents I've read, the school culture is only covering the program order, cleanliness and tidiness, and eating and drinking Mom?
- B : Yes that is generally applicable.
- A : For the problem of hygiene, including the cleanliness of the self or the environment?
- B : Covers everything, children should be dressed clean and neat every day, in a clean and neat beautiful perspective in addition to the beauty of the self, for example, children who do not wear the full attribute that we remind, is associated with cleanliness, for example children who eat "*Cemot-Cemot*" as well, so here we also conduct disciplinary enforcement schedule.
- A : Like what Mom?
- B : Of the classes we took 3 people were nominated, yes like Children Council. They were so special, they observe the officers his friend from another class, for example, there is a friend of his who eat while walking, are reminded. If they could be reminded is not recorded. If not then take note and every week reported.
- A : Is there a race hygiene classes?
- B : There, we normally conduct when a specific event, e.g. kartini day. But for his own hygiene, no such thing as clean Friday.
- A : Is there a ceremony every Monday?
- B : The ceremony is a once every two weeks. So if our ceremony this week, means the next week our class forums. The material we already arrange in advance.
- A : For how long?
- B : For each semester. So every ceremony we convey the material too.
- A : The evaluate using Monitoring Book Mom?
- B : Yes, if it's in the classroom or in the school we use formatting upholders of the discipline. Then I did the checking for Fridays, for small classes so also see consistency class to do this.
- A : The Homeroom also evaluate Mom?

- B : Yes homeroom also because the purpose of the evaluation is to monitor the performance of these that have lasted as long, successful or not, the evaluation we did not only in school but at home as well as through Bina Mandiri book.
- A : For Monitoring book, the format to evaluate same or not?
- B : Same but for large classes, grades 3-6 are already following Dzuhur Prayer , there are activities of prayer Friday. For the female students there are *keputrian* activities which teacher provided the material.
- A : The material about what?
- B : The material is about religion, about the jurisprudence of women.
- A : Related to the procedure for finding stuff such as what Mom?
- B : If children find the goods. direct submission. Or placed in a drawer when the teacher found the money. But after that we pass on to the children. But if one week nobody picked up, then our input to the charity. Kalau stuff we already provide the place.
- A : Preparation of the teacher on duty such as what Mom?
- B : A year, and usually teachers already comfortable with his group independently, so if at random again was puzzled as. If the children go home the guardian class or teacher picket usher. Payer accompanying and children should immediately return that they went home on time.
- A : So widely portrayed like that Mom?
- B : Yes, like that
- A : There are restrictions associated with this program?
- B : There are, like, students are prohibited from bringing Hand Phone or valuables to school. Because this impaired children themselves. If children bring to school, Hand Phone fear they will not be concentration in learning and will disturb them. As for the use of excess goods, the fear is gone. If in school children is the responsibility of the school, so it's just the anticipation of that first experience is not repeated. Continue to our lively Facebook, now hold a regulation that the ana should not have a facebook account, as this will interfere with them. We experience ourselves, if it is in front of the computer and enjoy facebook feels like it does not want to move ".

The Student's Parent of Insan Amanah elementary school Malang

Mrs. Fifin Istiqomah, S. pd

(24th of October 2013, at 07.05 am in Hall of school)

Description: A :Researcher

B :Resourcher

A : Mom, in Insan Amanah elementary school there are any educational character program, the name of these is School Culture and Islamic Culture, How big its contribution to the development of the attitude of your son and daughter?

B : Very large, because his day is like this, so it's difficult to educate so that by having this educational character can assist parents in educating their attitude. Because there is also a control of the school. Wit using Bina Mandiri Book.

A : That is controled by monitoring book Mom?

B : yes, for example about the student's praying activity at home

A : Ever or not Mom, your child do not doing the praying activity, but in the monitoring still giving the mark?

B : That ticking parents, so if the child does not carry out prayers of parents should be reminded.

A :So keep reminding parents here?

B : Yes, I am always reminded of that because of all the learning from early childhood, when we don't care and we let it even be not good. Because it was the most major character.

A : Do prayers at home that need to be in force or self-awareness?

B : Yes sometimes self-awareness, such as prayers maghrib it directly went to the mosque without being on the alert because it set out with her friends.

A : If another prayer time?

B : Yes if dzuhur prayers at school, Dawn was awakened, anyway always on alert as well.

A : In Handbook of islamic culture and school culture is about order, if the child order example at home like?

B : For example, children are leaving school not to wear a tie, he was puzzled as to be a burden to look it up yourself, and try to wear in accordance with school supplies. If at home when playing, now the kids already have a Play station so the kids should know the rule. We bought there is a rule, which is to be played when the school holidays i.e. Saturday and Sunday. So the child knows the time.\

- A : Related cleanliness such as what Mom?
- B : Regarding cleanliness, when finished eating at waste in the trash. Anyway at least must remind
- A : If conditioning pray before doing something also applied at home?
- B : Yes, it's been applied since they are small.
- A : So, with the application of educational character at school is extremely grateful or not?
- B : Yes, I am very grateful
- A : never had problems or not?
- B : Once, when the child does not want to pray, it is difficult in devised then I consult with her teacher or homeroom, *insyaAllah*.
- A : So if I deduce the actual educational character that applies here is truly useful.
- B : Yes, because I believe that early education is important.
- A : In addition, kids also could've been positioning itself? these habits have started to rub off on the child?
- B : *Alhamdulillah* kids are already getting used at home.
- A : Thank you very much for your information
- B : you are welcome

The Teacher of Insan Amanah elementary school Malang

Mrs. Feni Dimiyanti, S. pd

(24th of October 2013, at 07.30 am in Hall of school)

Description: A :Researcher

B :Resourcher

A : Mis feni also teach in the class?

B : yes

A : How about the aplication of educational character in the classroom?

B : When in class, I was taught in grade 4. So there are students who choose to become an observer in the class.

A : Like what Mom?

B :Yes on the observe, for example when there is a self-contained tasks students should be able to independently work on it without cheating on his friend. then for example more days ni who's not doing homework, then marked on the formatting upholders of the discipline. Each child has one sheet for each name. Here there is already a table, so the offense what it looks like. If the offence is already three times the direct usually communicated in the elderly. But usually there are also teachers who direct sanctions.

A : The sanction like what Mom?

B :For example, not doing homework, then immediately communicated his teacher

A : Very educational sanctions so yes Mom?

B : Yes we are trying to give the sanctions no incriminating physical or Psychic children.

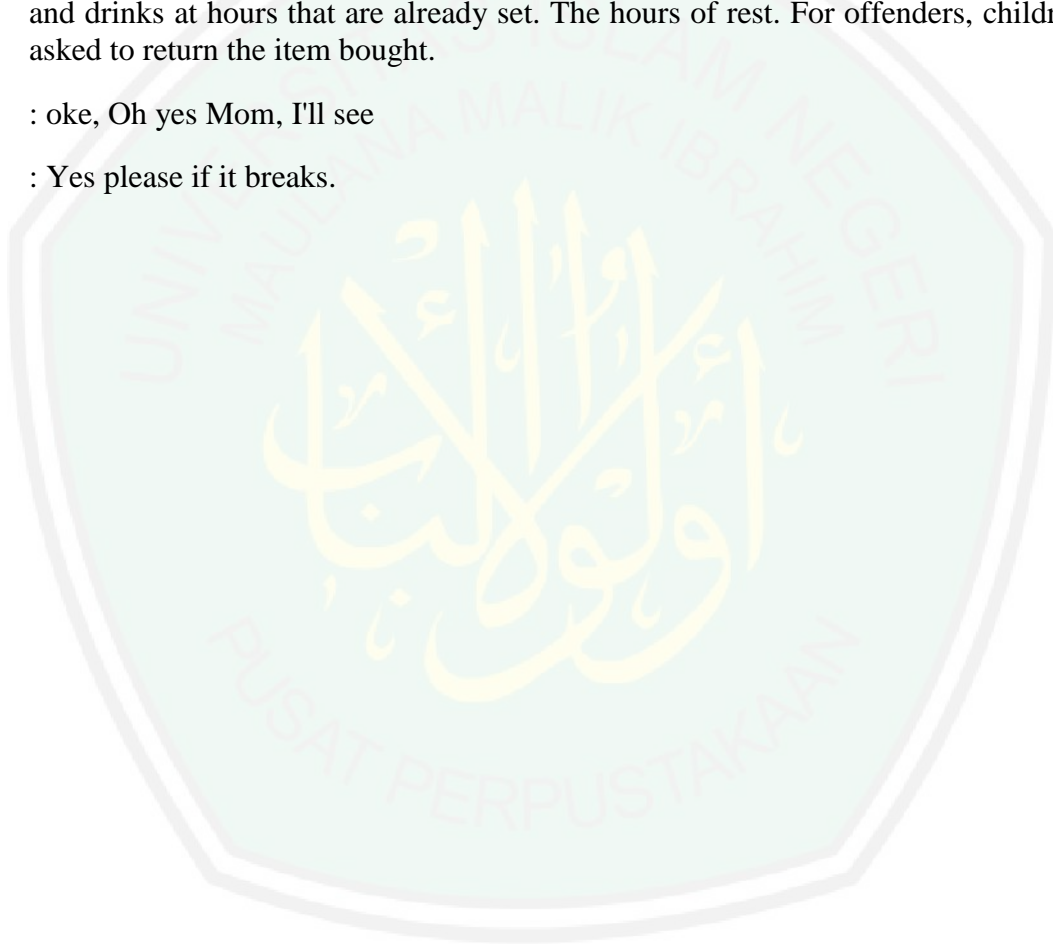
A : Nice Mom, associated with prayer in monitoring it such as what ?

B : When the prayer in the morning, I usually, If prayer morning in monitoring from space master, there is person in charge of the Islamic, which forms schedule took turns leading the prayers. After praying about what to read and read Asma al husna then proceed with tadarus morning. For grades 1-3 in use by teachers Ummi. For grades 4-6 are usually accompanied by teacher is the class teacher or another ummi.

A : There is a related target is the reading of prayers?

B : There is usually a low grade for memorizing the letters short (qur'an) and subsequent classes continue.

- A : Associated with the order of asking and answering in class like what Mom?
- B : If the asking and answering in the class usually see their students, and we direct about how good in asking, like brandishing hand first. His friends also reminded, when there is less polite.
- A : Associated canteen honesty what kind?
- B : Children help themselves to the food, and then lining up in front of the cashier and lined up into two parts. But typically for low grade we monitor because they still do not understand about money. Here also enacted that students should not buy food outside the school to maintain the health of the food we've been provided on its own in the school cafeteria. And most importantly, students are only allowed to buy food and drinks at hours that are already set. The hours of rest. For offenders, children are asked to return the item bought.
- A : oke, Oh yes Mom, I'll see
- B : Yes please if it breaks.



Canteen Staff of Insan Amanah elementary school Malang

Mrs. Umi Choiriyah

(24th October, 2013, at 07. 23 am in the School Canteen)

Description: A :Researcher

B :Resourcher

A : Good Afternoon Mis?

B : Good Afternoon too, Can i do for you?

A : I want to know about canteen program honesty here.

B : oke

A : Canteen program associated with honesty, it's like what its application?

B : kids are buying items such as super market and they pay themselves, his money is in place here interchangeably, or lined up in the first two lines of his own daughter, and son.

A : for all that's on sale?

B : Except the school uniform.

A : Oke, thank you for the information

B : You are welcome.

The Security Staff of Insan Amanah elementary school Malang

Mr. Dwi Pamuji

(17 October 2013, at 08.05 am in Front of school)

Description: A :Researcher

B :Resourcher

A :Sorry disturbing time briefly.

B :oh, dont worry

A :Are you is staff here?

B : Yes, Im ecurity staff in Insan Amanah elementary school.

A :What are the characters want to be developed in this school?

B :The Islamic character of the most highlighted in this school, because this school is an Islamic school.

A :Mr. surely most know related to discipline and order the child before entering class?

B :Yes, I am always there in front of the gate when the children will go to school here, children must attend school on time, because every day there are teachers picket.

A :What time does school entrance?

B :at 06.45 am.

A :If there's still a late student attend school?

B :There, one or two students.

A :His suspicious like what Sir?

B :Given the very educational sanctions, if only to be reminded once, then there are sanctions such as collecting dried leaves to trash, here indirectly instilled a healthy and clean living.

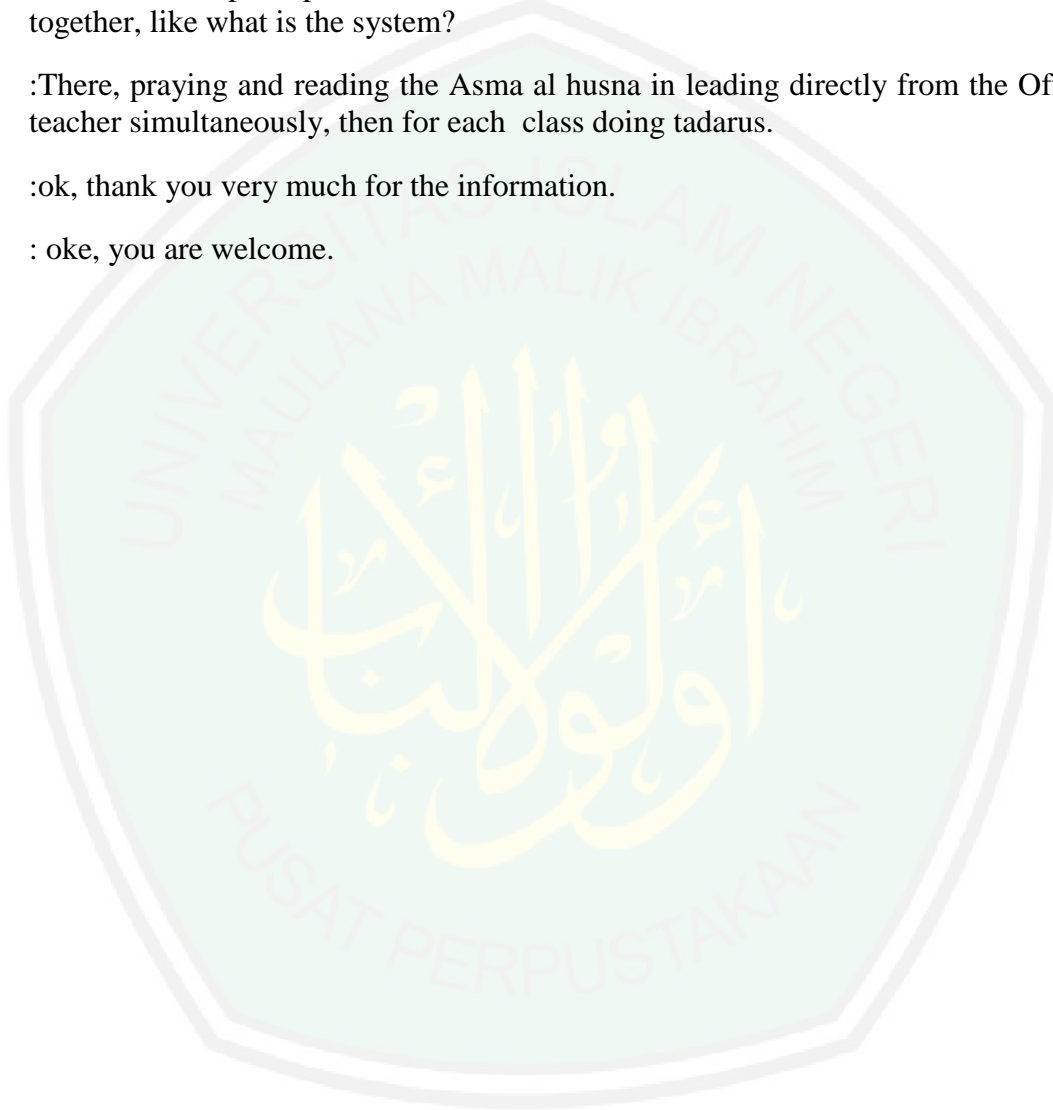
A :If his own belated punishment was given the what of his teacher, is given a punishment too?

B :Their students just can't be late, let alone his teacher, so the teacher or staff late then there is usually a piece of allowances.

A :Nice system, own children treated like that Sir, was given the punishment, what does feel minded or depressed?

B :May initially be depressed, but this I think for their kindness, instilled good values

- A :Related to the program of cleanliness, is there a picket schedule for children?
- B :Every day
- A :To environmental hygiene, what ever contested?
- B :ever, usually every month.
- A :Last based on principal, here before the start of lessons there are activities that pray together, like what is the system?
- B :There, praying and reading the Asma al husna in leading directly from the Office of teacher simultaneously, then for each class doing tadarus.
- A :ok, thank you very much for the information.
- B : oke, you are welcome.



Cleaning service of Insan Amanah elementary school Malang

Mr. Nawi

(24th October, 2013, at 07. 27 am in front of the School Canteen)

Description: A :Researcher

B :Resourcher

A : Are you cleaning service here?

B : Yes Mis.

A : Can I ask some information to you?

B : Oke, Can i do for you?

A : How long have worked here?

B : Already five years.

A : According to Mr. related hygiene program at this school like what?

B : Here there are pickets cleanliness class is conducted after school.

A : so you don't have to clean the classroom?

B : Keep, because it is essentially the children are also not too clean. So the janitor clean it for the second time.

A : ever any competition related with classroom hygiene?

B : There is, usually Fridays, there are activities Friday and kids typically race to decorate the classroom. Like children making pictures and paste it in the classroom.

A : Related to the cleanliness of the school environment, whether the kids like litter?

B : Yes sometimes for low grade still need to be on the alert, but for high class can itself dispose of trash in its place.

A : For the children of litter that's usually sanctioned like what?

B : Usually they are asked to pick up the garbage that spilling.

A : So, like that sir?

B : Yes Mis.

A : Thank you very much for the information

B : oke, you are welcome.

Appendix 11 : Photo Documentation

School Galery

1. School Building



LOMBA KEBERSIHAN SEKOLAH

2. Teachers



3. Welcome Students



4. Pray Before and After Lessons



5. Keep Clean



6. Wash the Hands



أولويات



7. Line up Before Entering the Class



8. Praying Activity



9. Queued to Take Ablution



10. Eat while Sitting



11. Honesty Canteen



12. Eating with Using Right Hand



13. Morning Tadarus before Lesson



14. Classroom Activity



15. Tidy Hair and Nails





16. Put the Shoes in Place



17. Litter in its Plac



18. The Islamic New Year Procession



19. The Slaughter of Sacrificial Animals



20. The Cleanliness of the School Environment



21. Dzikir after Praying



22. Charity Program



23. School Program



24. Mading to Decorate the Classroom



25. Maulid Nabi



26. Hajj Rituals



27. Giving Motivation



28. Field Trip



BIODATA



Name : Ilviatun Navisah
Number of Student : 10140073
Place, Date of Birth : Malang, 31th of March, 2014
Faculty/ Program : Tarbiyah and Teaching Sciences/ Teacher Education of Islamic
Elementary School
Year of entry : 2010
Address : Jalan Raya Gubug Klakah Rt.02 Rw.01, Poncokusumo, Malang.
Phone Number : 081944986434

Malang, 16 of April, 2014

Ilviatun Navisah

10140073