JSSER
www.jsser.org

Journal of Social Studies Education Research

Sosyal Bilgiler Eğitimi Araştırmaları Dergisi

2018:9 (4), 274-294

Managing School Based on Character Building in The Context of Religious School Culture (Case in Indonesia)

Arita Marini [1] , Desy Safitri [2] & Iskandar Muda [3]

Abstract

This study aimed to present a model for religious character building in religious school culture. This model can improve student religious character by providing worship facilities, religious ceremonies and religious symbols. The sample group consisted of 450 students representing grades 4-6 from 5 elementary schools in Jakarta, Indonesia. The data were analysed using the Structural Equation Model (SEM). Based on the statistical analyzed, the most important finding of the study was that character education in religious school culture, through the provision of worship facilities, religious ceremonies and religious symbols, had predictive effects on student religious character described by obedience in carrying out the teachings of one's religions, the practice of religious tolerance towards others and living in harmony with other religions. Model of improving student religious character should be broadly researched not only with religious character building but also with other factors. This study can address the spiritual needs of students through the model of research results.

Keywords: *Character Education, Religious School Culture, Student Religious Character, Religious Ceremonies, Religious Symbols.*

Introduction

Character building in Indonesia needs to be handled seriously due to globalization era influences. This condition demands that Indonesia adapt selectively without losing its national identity with its *Pancasila* ideology. Curriculum 2013 for elementary schools in Indonesia from the Ministry of Education and Culture minister No. 57 in 2014 has characteristics related to the developmental equity of spiritual, social, affective, cognitive and psychomotor aspects of education. The first core competency of Curriculum 2013 for elementary schools as a spiritual foundation is a spiritual attitude, which is described as obedience to religious teaching, responsibility as God's creatures and faithful and noble. However, the management of many elementary schools generally focuses on the cognitive aspect of education. Measurement of educational success is not only seen in

[1] *Dr., Faculty of Education, Universitas Negeri Jakarta, Indonesia. aritamarini@unj.ac.id*

[2] *Dr., Faculty of Education, Universitas Negeri Jakarta, Indonesia. desysafitri@unj.ac.id*

[3] *Dr., Faculty of Economics and Business, Universitas Sumatera Utara, Indonesia.*
Corresponding Author : iskandar1@usu.ac.id

cognitive aspects but also in attitudinal aspects. Basic education in Indonesia has to serve as the foundation for student personality formation concerning student character. Primary school age is a critical age to shape personal character. Failure of moral cultivation in elementary school students will cause problems in the future.

Character education can be conducted through culture, rules, regulations, events and ceremonies to provide supportive examples of good habits for students (Izfanna and Hisyam, 2012). Character education can be integrated into courses, such as Classroom Discipline (Lickona, 2012). Positive student characters can be developed through the educational process as part of the regular evaluation system by observation (Hokanson and Karlson, 2013). Character education has a positive effect on student character (Ahmed, 2016; Izfanna and Hisyam, 2012; Hokanson and Karlson, 2013; Kim, 2015; Gusnardi *et al*., 2016) and character education could be a high priority focus in teacher preparation during the accreditation process (Jones, Ryan & Bohlin, 2012). However, most studies have examined general aspects of character building programmers. This study focused on character education in religious culture and its impacts on student religious character.

National recapitulation during the 2017/2018 academic year according to basic education data from the Ministry of Education and Culture on 6 May 2018 showed that 148,856 elementary schools, 1,480,710 teachers, 25,395,436 students, 117,314 educational staff and 1,114,408 learning groups were present in Indonesia. Furthermore, there were 1,537 state and 914 private elementary schools, 10,747 male and 27,903 female teachers, 420,539 male and 392,327 female students, 2,130 male and 1,536 female educational staff and 29,116 learning groups in the DKI Jakarta province. Additionally, there were 176 state and 197 private elementary schools in the north Jakarta region, 352 state and 179 private elementary schools in the south Jakarta region, 445 state and 197 private elementary schools in the east Jakarta region, 360 state and 241 private elementary schools in the west Jakarta region and 190 state and 100 private elementary schools in the central Jakarta region.

The quality of elementary schools in Indonesia is determined by national accreditation. According to National Ministry of Education Regulation No. 11 (2009), the accreditation level of elementary schools consists of eight standards (content, process, graduate competency, educator and educational staff, infrastructure, management, financing and evaluation standards).

The National Ministry of Education Regulation No. 11 (2009) defined some criteria for those standards. Content standards are targeted to the curriculum, syllabus, competency standards, basic competencies, indicators, study load and time allocation. Process standards use criteria regarding the lesson plan, learning process, thematic approach and supervision of the learning process. Educator and educational staff standards use criteria regarding minimum teacher academic qualifications, teacher adherence to the material taught, teacher pedagogical competencies, teacher personality competencies, teacher communication skills, teacher health statuses, minimum principal academic qualifications, principal teaching experiences, principal personality competencies, principal managerial skills, principal entrepreneurship skills, principal teamwork skills, principal supervision skills, minimum administration staff academic qualifications, hiring the right person for the administrative staff, minimum librarian academic qualifications and availability of specific services. The management standards are related to the school vision, mission, goals, planning, standard operating procedures, organizational structure, job descriptions, activities, curriculum development, educator and educational staff management, infrastructure management, educational financing management, a conducive learning situation, community involvement, supervision programmers, self-evaluation, performance evaluation, accreditation preparation, principal task requirements and management information systems. The financing system criteria are related to the budget, work plan, cost of educator and educational staff development, working capital, incentive payments, procurement, photocopies, re-registration, cross programmer, financial decision-making, efficient financial management, financial management standard operating procedures, accounting and accountability reports (Yahya *et al*., 2017; Sari *et al*., 2018). The evaluation standards are related to evaluation criteria, techniques, guidance, instruments, learning difficulty diagnosis, availability of feedback, follow-up, student learning achievement reports, moral evaluation as a part of the final score, student personality evaluations, final score determinations, educational reports, student learning achievement reports, student graduation determination, graduation criteria and new student acceptance requirements.

Student character has been evaluated using graduate competency and evaluation standards. In the graduate competency standards, character evaluation is related to the students' obedience to social regulation, nationalism, cleanliness and healthy habits, obedience to the teachings of religion, respects for others and teamwork. Character evaluation in the evaluation standards related to moral evaluations as a part of the final score and student personality evaluations. However, evaluation of

school quality leading to the accreditation level is not optimal, because visitations to elementary schools are limited to approximately two days.

The accreditation of the Kelapa Gading Timur 03 state elementary school in the north Jakarta region is excellent, with 26 teachers, 293 male and 318 female students, 21 learning groups, curriculum 2013 and Wide Area Network access. The Tebet Timur 15 state elementary school in the south Jakarta region has not been accredited and has 14 teachers, 130 male and 122 female students, 8 learning groups, curriculum 2013 and Wide Area Network access. The Muhammadiyah 24 private elementary school in the north Jakarta region has not been accredited and has 10 teachers, 120 male and 98 female students, 6 learning groups, curriculum 2013 and no Wide Area Network access. The Pinangsia 06 state elementary school in the west Jakarta region has not been accredited and has 8 teachers, 113 male and 99 female students, 6 learning groups, the School Level Curriculum (KTSP curriculum) and Wide Area Network access. The Karisma Islamic elementary school in central Jakarta has not been accredited and has 8 teachers, 113 male and 99 female students, 6 learning groups, the KTSP curriculum and Wide Area Network access. The problem of this research is to find out whether the variables of character education in religious school culture, through provision of worship facilities, religious ceremonies, and religious symbols, have predictive effects on student religious character described by obedience in carrying out the teachings of one's religions, the practice of religious tolerance towards others, and living in harmony with other religions?

Literature Review

Gordon Allport's Trait Theory of Personality

Allport *et al*., (1967) state that value can be interpreted as a thought (idea) or concept about what is considered important for someone in his life. In addition, the truth of a value also does not require empirical evidence, but is more related to appreciation and what is desired or not desired, liked or not liked by someone. Values are important for learning organizational behavior because values lay the foundation for understanding attitudes and motivation and influence our perception. Individuals enter an organization with previously conceived ideas about what is "supposed" and "not supposed". Of course these ideas are not value-free.

Religious culture which is part of organizational culture strongly emphasizes the role of value. Even value is the foundation in realizing religious culture. Without a solid value, a religious culture

will not be formed. The value used for the basis of realizing religious culture is religious value. But before entering the discussion of religious values the author will discuss in general the types of values to lead to a more specific discussion of religious values.

Character Education

A thematic approach was used for character education at schools through storytelling, discussion, group work and other aspects of school activities (Revell, 2002). Character values from storytelling were discussed in class. Character education was not part of the curriculum but was included in some types of specific activities. Fahmy, Bachtiar, Rahim and Malik (2015) noted that the implementation of character education in religious values occurred through attitudes and behaviors regarding the tendency to be obedient to the teachings of one's religion, tolerant of others and live harmoniously with other religions. Marini (2017) defined the character values in religious school culture in relation to facilities and opportunities for worship, praying together, religious mottos and songs displayed at the school, religious activities, such as slaughtering Qurban on Idul Adha day, the drive of Infaq culture to give money to destitute people, wearing Moslem uniforms every Friday and the inclusion of religious boarding schools to improve religious faith, morals and worship.

Another study by Izfanna & Hisyam (2012) stated that the method used to implement character education at *Darunnajah Islamic* boarding school (a religious institution) was dependent on knowledge, conditional methods and practices. Educating character in terms of knowledge was applied through the formal subjects of *Akhlaq* content, Islamic theology, *Qur'an*, *Hadith*, *Fiqh*, *Mahfuzhat*, *Muthala'ah* and *Ushuluddin*.

Jones, Ryan and Bohlin (2012) found that character education did not receive a high priority in the teacher education curriculum. Their study stated that character education was part of the mission in most private institutions but not in public institutions. However, Meidl & Meidl (2013) reported that character education was included in the curricula and was part of the school mission statements manifested in school culture in a Catholic school, a Quaker school and a public school. Cubukcu (2012) noted that hidden curricula through social and cultural activities improved the character education process, specifically the quality of interpersonal communication between students, including respect, equality, helpfulness, trust and honesty.

Furkan (2014) stated that character building in school culture was manifested in caring, cleanliness, beauty and tidiness, religious service obedience, conformity to the rules, mutual respect, politeness, family-like relationships, honesty and responsibility, togetherness, tidy document filing and educational infrastructure and stakeholders' participation and involvement. Oktarina, Widiyanto and Soekardi (2015) noted that character education was applied in the classroom, school culture and extracurricular activities, such as the *Pramuka* (Scout). The character was taught during the learning process as part of the lessons. Character values were integrated into school culture through activities such as lining up before entering the classroom, greeting and kissing the hand of the teacher and older people, behaving and dressing modestly. Values integrated in the *Pramuka* (Scout) include mutual cooperation, mutual respect, discipline, helpfulness, honesty, responsibility, confidence, tolerance, perseverance, peacefulness, unity and religiousness.

Theoretical Framework

This study hypothesizes that character building in religious school culture is the predictive variable for student religious character. Availability of worship facilities, religious ceremonies and religious symbols will predict the effectiveness of character building in religious school culture (Marini, 2017). The quality of student religious character will be predicted by obedience in performing the teachings of one's religion, practicing religious tolerance towards others and living in harmony with friends of other religions (Fahmy, Bachtiar, Rahim and Malik, 2015). Figure 1 shows the theoretical framework of this study :

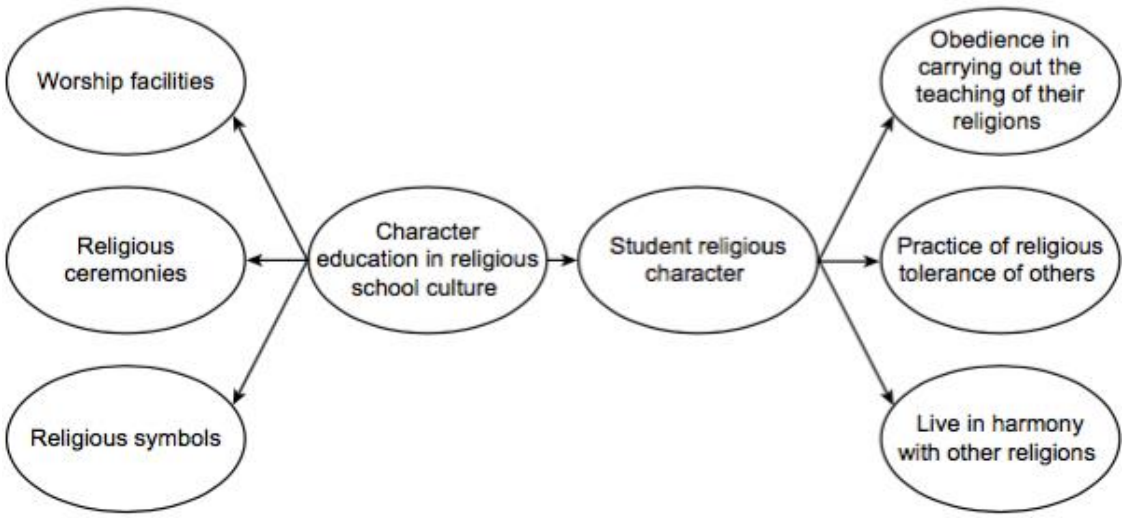

Figure 1. Theoretical framework of the study

Methods

This type of research is carried out using descriptive methods and comparative causal methods. Research using descriptive methods is research that aims to describe the nature of something that is taking place at the time of research and examine the causes of certain symptoms (Achmad *et al*., 2017) Furthermore, the research using causal comparative method is a systematic empirical search research design, where the independent variables are treated in a controlled manner by the researcher to see the impact on the dependent variable directly (Syahyunan *et al*., 2017). The research instrument in the form of questionnaires was arranged based on the research indicators for each variable so that there were four questionnaires. A questionnaire survey was conducted to collect data regarding character building in religious school culture as the exogenous variable and student religious character as the endogenous variable in this study. A total of 450 students at 5 different elementary schools in north, south, central, west and east Jakarta in DKI Jakarta province responded to the survey. The sampling method with Purposive Sampling method. To validate items for each study variable, the researcher conducted content analysis of the literature for character building in religious school culture based on Marini (2017), which consisted of three aspects ["worship facilities", "religious ceremonies" and "religious symbols"] and student religious character based on Fahmy, Bachtiar, Rahim and Malik (2015), which had three dimensions ["carrying out the teachings of one's religion", "practicing religious tolerance towards others" and "living in harmony with other religions"]. These ideas were converted into statements in the questionnaire.

The questions regarding character building in religious school culture consisted of three dimensions: worship facilities, religious ceremonies and religious symbols. The worship facility dimension consists of three indicators. The religious ceremony dimension consists of three indicators (*Halal Bihalal* on *Idul Fitri* celebration day, slaughtering *Qurban* on *Idul Adha* celebration day and breaking the fasting together in *Ramadhan* month at school). The religious symbol dimension consists of three indicators.

The questions regarding student religious character consisted of the following three dimensions: obedience in carrying out the teachings of one's religion, practicing religious tolerance of others and living in harmony with other religions. The obedience in carrying out the teachings of one's religion dimension consists of four indicators (fasting during *Ramadhan,* praying five times daily, congregational praying and *Infaq* activities). The practicing religion tolerance of others dimension

consists of four indicators (having, assisting and speaking graciously with friends of other religions and lending money to needy friends of other religions. The living in harmony with other religions dimension consists of four indicators (studying together with, having respect for, arguing with and lending stationery to friends of other religions).

The reason for using the AMOS application in this study is because this study consists of several variables and indicators. Indicators form several constructs that cannot be measured directly. The SEM AMOS was applied to examine the set of relationships between character building in religious school culture as the exogenous variable and student religious character as the endogenous variable. SEM is a statistical tool used to solve multilevel models simultaneously which cannot be solved by linear regression equations (Tarmizi *et al*., 2016). SEM is a statistical technique for testing and estimating causal relationships using a combination of statistical data and qualitative causal assumptions. By using the AMOS application, these complicated statistical techniques can be solved more easily and quickly. The AMOS application allows to determine, estimate, assess and create a model or diagram to show the hypothesis of an inter-variable relationship. SEM is widely used in research in social sciences and exact sciences, such as in economics, psychology, education, health, agriculture, computers, industry and others. SEM is a statistical modeling technique that is very common and is now increasingly popular widely used in various sciences. Unlike statistical methods such as parametric, non-parametric or multivariate, SEM involves a lot of very complex mathematical calculations. Currently, there are several statistical application programs that are used to complete SEM. In complex conditions can be used path analysis, to analyze the pattern of relationships between variables in order to determine the direct or indirect effects of a set of exogenous on the endogenous. In path analysis, if the variables that occur in the form of latent, the data analysis is more appropriate is Structural Equation Modeling or SEM. SEM is a multivariate analysis technique which is a combination of factor analysis and path analysis. Factor analysis is used to test the validity and reliability of an instrument, while path analysis is used to examine the relationship between variables. In SEM analysis techniques, the program can use the AMOS program can display path diagrams in the form of: 1) Complete Model, 2) Measurement Model and 3) Model Structural. In addition, the coefficients in the path diagram can be: 1) hypothetical diagrams, 2) Estimation Results based on raw data, 3) Path Coefficients, 4) t-values, 5) Modification Indices and 6) Expected Changes. Whereas if the AMOS program can display 1) Complete Path Diagram with 2) Coefficient in the

form of estimation results based on Unstandardized Estimate and 3) Standardize Estimate Coefficient. In the measurement model procedure there are three stages that must be done through confirmatory factor analysis (Yahya *et al*., 2018), namely: Overall model fit analysis, factor loading analysis (factor load) and reliability analysis.

- Overall Analysis of the Fit Model (Goodness-of-Fit Index)

This stage is carried out to test the suitability of the model by evaluating the goodness of fit index. Analysis using SEM requires several suitability indexes to measure the correctness of the data and models to be submitted. The Goodness-of-Fit of a model can be assessed based on several fit sizes as follows:

- Chi-Square and Probability

This chi-square value shows the deviation between the sample covariance matrix and the model covariance matrix. This Chi-square is a measure of the poor fit of a model. the model can be said to be fit if the chi-square value is small or close to 0 (Dilham *et al*., 2018). A significant chi-square value of less than 0.05 indicates that the empirical data obtained has a difference with the theory that has been built based on structural equation modeling.

- Goodness of Fit Indices (GFI)

GFI is a measure of the accuracy of the model in generating observed matrix covariance. This GFI value must range from 0 to 1. Models that have a negative GFI value means that the model is very bad. The GFI value is greater than 0.9 indicating the fit of a good model.

- Adjusted Goodness of Fit Index (AGFI)

As with GFI, AGFI has been adjusted to the effect of freedom degrees on a model. A fit model is a model that has an AGFI value greater than 0.9. PGRI also has been adjusted to the degree of freedom and complexity of the model. The model can be considered good, if it has a PGFI value far greater than 0.6.

- Root Mean Square Error of Approximation (RMSEA)

RMSEA is used to measure the deviation of parameter values in a model with its population covariance matrix. RMSEA ranges from 0.08 to 0.1 indicating the model has sufficient fit, while the RMSEA value that is more than 0.1 indicates a very bad fit model.

- The Minimum Sample Discrepancy Function (CMIN)

CMIN divided by degree of freedom will generally be reported by researchers as an indicator to measure the level of fit of a model. In this case, CMIN/DF is a chi-square () statistic divided by

DF so that it is called relative. The relative values less than 2.0 or less than 3.0 indicate the indicator of acceptable fit between model and data.

- Comparative Fit Index (CFI)

The size of this index is in the range of 0 to 1, we're getting closer to 1 indicates the highest level of fit. The recommended value is 0.95. The advantage of this index is that the size is not affected by the sample size because it is very good to measure the level of acceptance of a model. This second stage is carried out to analyze whether an indicator can be used to confirm that the indicator can jointly explain other indicators a latent variable. In other words, factor loading analysis is used to see the ability of indicators proposed in building latent variables. AMOS is denoted as a standardized regression weight.

Data input was performed using Excel by entering the scores of each item based on the responses of the 450 participants with "strongly agree", "agree", "neutral", "disagree" and "strongly disagree" (scored 5, 4, 3, 2 and 1, respectively, for positive questions and 1, 2, 3, 4 and 5, respectively, for negative questions). The model feasibility test is carried out by measuring the goodness of an economic model or the characteristics that can be expected from an econometric model. The characteristics measured are as follows:

1. The accuracy of estimates of parameters. Is the parameter estimator an accurate (unbiased) and significant hypothesis which is marked by the fulfillment of the required assumptions of the analysis and the probability of a model statistical error (p-value) which is smaller than the significance level of $\alpha = 0.05$.
2. Forecasting ability. Does the research model have the predictive ability on variable behavior (response) which is characterized by a high determinant coefficient or more than 50%.

Testing the hypothesis in this study using multivariate analysis with SEM using the AMOS program. Hypothesis testing is carried out by regression significance test based on F test at $\alpha = 0.05$ in each coefficient of equations both partially and simultaneously. Hypothesis testing compares the probability value (p) with a significant level of α (0.05). The rules for testing hypotheses are as follows:

- If the probability value (p) $<\alpha$ (0.05) the hypothesis is accepted
- If the probability value (p)$> \alpha$ (0.05) the hypothesis is rejected

Result and Discussion

Result

The goodness-of-fit statistical analysis results are shown in Table 1. These results showed that the root means square error of approximation (RMSEA) as an indicator of the informative fit of the model was 0.060. Table 1 also showed that the goodness-of-fit Index (GFI) was 0.910 and the adjusted GFI (AGFI) was 0.886.

Table 1

Model Fit Summary

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	0.071	0.910	0.886	0.717
Saturated model	0.000	1.000		
Independent model	0.203	0.570	0.527	0.518

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	0.060	0.053	0.066	0.007
Independent model	0.144	0.139	0.150	0.000

Sources : AMOS Result (2018).

A measurement model test of the observed variables is shown in Table II. Table II showed that the correlation coefficients between worship facilities, religious ceremonies and religious symbols and character building in religious school culture were 0.711, 0.971 and 0.736, respectively, which were significant at the 0.05 level according to the *t* statistics. The observed variables availability of *Musholla,* a *Wudhu* site and prayer equipment at elementary schools had correlation coefficients with worship facilities of 0.671, 0.727 and 0.753, respectively, which were significant at the 0.05 level based on the *t* statistics. The observed variables *Halal Bihalal* on *Idul Fitri* celebration day, slaughtering *Qurban* on *Idul Adha* day and religious gathering to break the fasting in *Ramadhan* month had coefficients of 0.448, 0.389 and 0.617, respectively, which were significant at the 0.05 level based on the *t* statistics. The availability of religious mottos, listening to the religious songs weekly and wearing Moslem uniforms had coefficients of 0.421, 0.278 and 0.399, respectively, which were significant at the 0.05 level according to the *t* statistics.

Table 2 shows that obedience in carrying out the teachings of one's religion, practicing religious tolerance of others and living in harmony with other religions was correlated with student religious character with coefficients of 0.355, 0.915 and 1.056, respectively, which were significant at the 0.05 level based on the *t* statistics. Fasting during *Ramadhan*, praying five times daily, congregational praying and infaq activities had a relationship with obedience in carrying out the teachings of one's religion with significant correlation coefficients of 0.445, 0.699, 0.527 and 0.679, respectively, at the 0.05 significance level. Having friends of other religions, assisting friends of other religions, speaking graciously with friends of other religions and lending money to needy friends of other religions had correlations with the practice of religious tolerance of others with significant coefficients of 0.699, 0.771, 0.128 and 0.545, respectively, at the 0.05 significance level. Living in harmony with other religions was positively associated with studying together and having respect for, arguing with and lending stationery to friends of other religions, with significant coefficients of 0.515, 0.711, 0.286 and 0.673, respectively, at the 0.05 significance level. The structural model test in Table II shows a direct effect of character education in religious school culture on student religious character with a coefficient of 0.478, which is significant at the 0.05 levels. The structural model is shown in Table 2.

Table 2

Measurement Model Test

Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
SRC	<---	CEIRSC	0.089	0.023	3.908	***	
WF	<---	CEIRSC	1.000				
RC	<---	CEIRSC	0.717	0.110	6.518	***	
RS	<---	CEIRSC	0.848	0.180	4.712	***	
OCOTTR	<---	SRC	1.000				
PRTO	<---	SRC	8.354	1.764	4.737	***	
LHOR	<---	SRC	7.810	1.752	4.458	***	
CER3	<---	WF	1.000				
CER2	<---	WF	0.578	0.047	12.243	***	
CER1	<---	WF	0.922	0.079	11.733	***	
CER6	<---	RC	1.000				
CER5	<---	RC	1.284	0.216	5.951	***	
CER4	<---	RC	1.090	0.165	6.599	***	

			Estimate	S.E.	C.R.	P	Label
CER9	<---	RS	1.000				
CER8	<---	RS	0.688	0.204	3.378	***	
CER7	<---	RS	0.863	0.208	4.159	***	
CE1	<---	OCOTTR	1.000				
CE2	<---	OCOTTR	3.073	0.420	7.320	***	
CE3	<---	OCOTTR	2.125	0.318	6.682	***	
CE4	<---	OCOTTR	2.332	0.320	7.297	***	
CE5	<---	PRTO	1.000				
CE6	<---	PRTO	1.014	0.079	12.895	***	
CE7	<---	PRTO	0.172	0.070	2.444	0.015	
CE8	<---	PRTO	0.856	0.087	9.862	***	
CE9	<---	LHOR	1.000				
CE10	<---	LHOR	1.068	0.110	9.720	***	
CE11	<---	LHOR	0.646	0.126	5.135	***	
CE12	<---	LHOR	1.152	0.122	9.462	***	

Sources : AMOS Result (2018).

Table 2 (continuous)

Standardized Regression Weights

			Estimate
SRC	<---	CEIRSC	0.478
WF	<---	CEIRSC	0.711
RC	<---	CEIRSC	0.971
RS	<---	CEIRSC	0.736
OCOTTR	<---	SRC	0.355
PRTO	<---	SRC	0.915
LHOR	<---	SRC	1.056
CER3	<---	WF	0.753
CER2	<---	WF	0.727
CER1	<---	WF	0.671
CER6	<---	RC	0.617
CER5	<---	RC	0.389
CER4	<---	RC	0.448
CER9	<---	RS	0.399
CER8	<---	RS	0.278
CER7	<---	RS	0.421

			Estimate
CE1	<---	OCOTTR	0.445
CE2	<---	OCOTTR	0.699
CE3	<---	OCOTTR	0.527
CE4	<---	OCOTTR	0.679
CE5	<---	PRTO	0.669
CE6	<---	PRTO	0.771
CE7	<---	PRTO	0.128
CE8	<---	PRTO	0.545
CE9	<---	LHOR	0.515
CE10	<---	LHOR	0.711
CE11	<---	LHOR	0.286
CE12	<---	LHOR	0.673

Sources : AMOS Result (2018).

Notes:

CEIRSC = Character education in religious school culture

SRC = Student religious character

WF = Worship facilities

RC = Religious ceremony

RS = Religious symbol

OCOTTR = Obedience in carrying out the teachings of one's religion

PRTO = Practicing religious tolerance towards others

LHOR = Living in harmony with other religions

CER3 = Availability of a *Wudhu* site

CER2 = Availability of prayer equipment

CER1 = Availability of *Musholla*

CER6 = Religious gathering to break the fasting in *Ramadhan* month

CER5 = Slaughtering *Qurban* on *Idul Adha* celebration day

CER4 = *Halal Bihalal* on *Idul Fitri* celebration day

CER9 = Wearing Moslem uniforms

CER8 = Listening to religious songs weekly

CER7 = Availability of religious mottos

CE1 = Fasting during *Ramadhan*

CE2 = Praying five times daily

CE3 = Congregational praying

CE4 = *Infaq* activities

CE5 = Having friends of other religions

CE6 = Assisting friends of other religions

CE7 = Speaking graciously with friends of other religions

CE8 = Lending money to needy friends of other religions

CE9 = Studying together with friends of other religions

CE10 = Having respect for friends of other religions

CE11 = Arguing with friends of other religions

CE11 = Lending stationery to friends of other religions

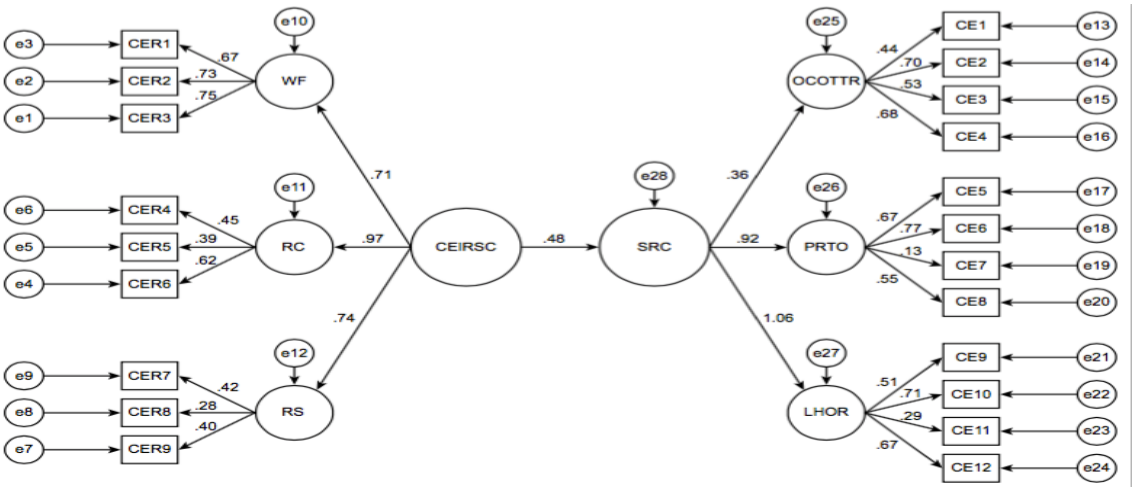

Figure 2. The structural model

Discussions

Table 1 shows that the RMSEA value reached 0.060, which was less than 0.08 and indicated that the model was already fit. Table 1 showed that the GFI was 0.910, which was a value more than 0 and less than 1 and indicated that the model was fit. The AGFI was 0.886, which was a value greater than 0.8 and showed that the hypothesized model was a good fit for the data. Table 2 found that worship facilities, religious ceremonies and religious symbols were positively associated with character building in religious school culture as exogenous variables with correlation coefficients of 0.711, 0.971 and 0.736, respectively, which were significant at the 0.05 level according to the *t* statistics. Religious ceremonies were most strongly correlated with character building in religious

school culture, whereas worship facilities have the weakest positive association with character building. This finding is similar to that of the study of Marini (2017), which claimed that worship facilities, availability of religious ceremonies and religious symbols promoted character-building values in religious school culture.

The availability of *Musholla*, a *Wudhu* site and prayer equipment in elementary schools had a positive relationship with worship facilities with correlation coefficients of 0.671, 0.727 and 0.753, respectively, which were significant at the 0.05 levels based on the *t* statistics. The observed variables *Halal Bihalal* on *Idul Fitri* celebration day, slaughtering *Qurban* on *Idul Adha* day and religious gathering to break the fasting in *Ramadhan* month were positively correlated with religious ceremonies with coefficients of 0.448, 0.389 and 0.617, respectively, which were significant at the 0.05 level based on the *t* statistics. The availability of religious mottos, listening to the religious songs weekly and wearing Moslem uniforms were positively associated with religious symbols with coefficients of 0.421, 0.278 and 0.399, respectively, which were significant at the 0.05 level according to the *t* statistics. In line with the study of Izfanna & Hisyam (2012), character values were integrated by worship practicing or Islam practical duties and understanding *Akhlaq* about what is right and wrong and how to be a good Moslem.

Table 2 showed that obedience in carrying out the teachings of one's religion, practicing religious tolerance towards others and living in harmony with other religions was positively correlated with student religious character with coefficients of 0.355, 0.915 and 1.056, respectively, which were significant at the 0.05 level based on the *t* statistics. Living in harmony with other religions had the strongest positive correlation with student religious character. Similarly, Fahmy, Bachtiar, Rahim and Malik (2015) stated that attitudes and behaviors of the students obedient to do the teachings of their religions, student tolerance of others and living in harmony with other religions described the religious character of students.

Fasting during *Ramadhan*, praying five times daily, congregational praying and *Infaq* activities had positive relationships with obedience in carrying out the teachings of one's religion with significant correlation coefficients of 0.445, 0.699, 0.527 and 0.679, respectively, at the 0.05 significance level. Praying five times daily had the strongest positive correlation with obedience in carrying out the teachings of one's religion. Having friends of other religions, assisting friends of other religions, speaking graciously with friends of other religions and lending money to needy friends of other religions had positive correlations with practicing religious tolerance towards

others with significant coefficients of 0.699, 0.771, 0.128 and 0.545, respectively, at the 0.05 significance level. Assisting friends of other religions had the strongest positive correlation with practicing religious tolerance towards others. Living in harmony with other religions was positively associated with studying together, having respect for, arguing with and lending stationery to friends of other religions with coefficients of 0.515, 0.711, 0.286 and 0.673, respectively, which were significant at the 0.05 significance level. Having respect for friends of other religions had the strongest positive correlation with living in harmony with other religions. This finding is similar to the finding of the study of Izfanna & Hisyam (2012) and Gusnardi *et al*., (2016) that concluded that character manifestation is achieved through the establishment of *Ibadah* or the practical duties of Islam. A direct effect of character education in religious school culture on student religious character was found with a coefficient 0.478 and significance at the 0.05 level. This result was in line with the findings of the study of Izfanna & Hisyam (2012), which stated that the implementation of character education could develop the students' characters.

Conclusion

An empirical model for the development of student religious character in elementary schools is proposed by this research. Character education in the context of religious school culture can encourage student religious character. The availability of worship facilities, religious ceremonies and religious symbols supports character building in the context of religious school culture. The worship facilities can be supported by the availability of *Musholla*, a *Wudhu* site and prayer equipment at elementary schools. *Halal Bihalal* on *Idul Fitri* celebration day, slaughtering *Qurban* on *Idul Adha* day and a religious gathering to break the fasting in *Ramadhan* month are indicators of religious ceremonies. The availability of religious mottos, listening to religious songs weekly and wearing Moslem uniforms support religious symbols. This research finding is similar to the finding of the study of Izfanna & Hisyam (2012) and Gusnardi *et al*., (2016).

Obedience in carrying out the teachings of one's religion, the practice of religious tolerance towards others and living in harmony with other religions determine student religious character. Fasting during *Ramadhan*, praying five times daily, congregational praying and Infaq activities describe obedience in carrying out the teachings of one's religion. Having friends of other religions, assisting friends of other religions, speaking graciously with friends of other religions and lending money to needy friends of other religions indicate the practice of religious tolerance

towards others. Studying together with, having respect for, arguing with and lending stationery to friends of other religions promote the effectiveness of living in harmony with other religions.

Acknowledgements

This research that has funded this research through the Ministry of Research and Technology Republic of Indonesia and hopes to contribute practical and contributions to science.

References

Achmad, N; & Muda,I. (2017). Economic Activities of Karo Older Adults in Lingga Village, Tanah Karo Regency, North Sumatera, Indonesia. *International Journal of Economic Research*, *14*(16), 365-379. Retrieved from: http://serialsjournals.com/articles.php?volumesno_id=1384&journals_id=41&volumes_id=1068.

Ahmed, M. (2016). Ethnicity, identity and group vitality: A study of Burushos of Srinagar. *Journal of Ethnic and Cultural Studies*, *3*(1), 1-10.

Allport, G.W., & Ross, J.M. (1967). Personal religious orientation and prejudice. *Journal of personality and social psychology*, *5*(4), 432. Retrieved from: https://pdfs.semanticscholar.org/bfa1/e5d350b1307ca9796f86495af668e9758e4f.pdf

Cubukcu, Z. (2012). The effect of hidden curriculum on character education process of primary school students, *Education Sciences: Theory & Practice*, *12*(2), 1526-1534, Retrieved from: https://files.eric.ed.gov/fulltext/EJ987859.pdf.

Dilham, A, Sofiyah, F.R., & Muda, I. (2018). The Internet Marketing Effect on the Customer Loyalty Level with Brand Awareness as Intervening Variables. *International Journal of Civil Engineering and Technology*. *9*(9). 681-695. Retrieved from http://www.iaeme.com/IJCIET/issues.asp?JType=IJCIET&VType=9&IType=9.

Fahmy, R., Bachtiar, N., Rahim, R. & Malik, M. (2015). Measuring student perceptions to personal characters building in education: an Indonesian case in implementing new curriculum in high school, *Procedia – Social and Behavioral Sciences. 211*(1). 851-858, Retrieved from: https://www.sciencedirect.com/science/article/pii/S187704281505452X.

Furkan, N. (2014). The implementation of character education through the school culture in SMA Negeri 1 Dompu and SMA Negeri Kilo Dompu Regency. *Journal of Literature, Languages and Linguistics*, *3*(1),14-44. Retrieved from: http://www.iiste.org/Journals/index.php/JLLL/article/view/10057/15748.

Gusnardi, Riadi, R.M. & Muda, I. (2016). Competency mapping and analysis of students competency based on economics subject national examination and its alternative solutions in state high schools at Pekanbaru. *International Journal of Economic Research*, *3*(5), 2133-2148. Retrieved from http://www.serialsjournals.com/serialjournalmanager/pdf/1502168465.pdf.

Izfanna, D. & Hisyam, M. A. (2012). A comprehensive approach in developing *akhlaq, Multicultural Education & Technology Journal*, *6*(2), 77-86. Retrieved from : https://www.emeraldinsight.com/doi/full/10.1108/17504971211236254.

Jones, E. N., Ryan, K, & Bohlin, K. (2012). Character education & teacher education: how are prospective teachers being prepared to foster good character in students?, *Action in Teacher Education, 20*(4), 11-28. Retrieved from: https://doi.org/10.1080/01626620.1999.10462931.

Marini, A. (2017). Integration of character values in school culture at elementary schools in Jakarta, Indonesia, *Journal of Arts & Humanities, 6*(5),21-32. Retrieved from: https://www.theartsjournal.org/index.php/site/article/view/1171.

Meidl, C. & Meidl, T. (2013). Character education in three schools: Catholic, Quaker and public, *Education 3-13 International Journal of Primary, Elementary and Early Years Education, 41*(2), 178-187. Retrieved from: https://doi.org/10.1080/03004279.2011.566885.

Ministry of Education & Culture. (2018). Basic Data of Fundamental and Middle Education, *Directorate General Fundamental and Middle Education,* Retrieved from: http://dapo.dikdasmen.kemdikbud.go.id.

Ministry of National Education. (2009). Criteria and accreditation level of elementary school. *Regulation of National Education Minister*, No. 11 in 2009, Retrieved from: http://www.bphn.go.id/data/documents/09pmdik011.pdf.

Ministry of National Education. (2014). Curriculum 2013 of elementary schools/madrasah ibtidaiyah. *Regulation of Education and Culture Minister,* No. 57 in 2014, Retrieved from: http://simpuh.kemenag.go.id/regulasi/permendikbud_57_14.pdf.

Oktarina, N., Widiyanto & Soekardi (2015). Character education evaluation model based on school culture for elementary school, *IOSR Journal of Research & Method in Education, 5*(5), 11-14 Retrieved from: http://www.iosrjournals.org/iosr-jrme/papers/Vol-5%20Issue-5/Version-1/C05511114.pdf.

Revell, L. (2002). Children's responses to character education, *Educational Studies. 20*(4). 421-431, Retrieved from: https://doi.org/10.1080/0305569022000042426.

Sari, M; A.F. Lubis; A.Maksum; P.Lumbanraja & Muda, I. (2018). The Influence of Organization's Culture and Internal Control to Corporate Governance and Its Impact on

State-Owned Enterprises Corporate Performance In Indonesia, *Journal of Applied Economic Sciences*, *4*(58), 562–575. Retrieved from: http://cesmaa.org/Docs/JAES%20Summer%20Volume%20XIII%20%20Issue%203%20%2857%29%202018.pdf.

Syahyunan, Muda, I, Siregar, H.S, Sadalia,I. & Chandra, G. (2017). The Effect of Learner Index and Income Diversification on The General Bank Stability In Indonesia. *Banks and Bank Systems*, *12*(4),171-184. Retrieved from: https://businessperspectives.org/component/zoo/the-effect-of-lerner-index-and-income-diversification-on-the-general-bank-stability-in-indonesia.

Tarmizi, H.B.,Daulay,M & Muda,I. (2016). The influence of population growth, economic growth and construction cost index on the local revenue of tax on acquisition of land and building after the implementation of law no. 28 of 2009. *International Journal of Economic Research*, *13*(5), 2285-2295. Retrieved from http://www.serialsjournals.com/serialjournalmanager/pdf/1502169196.pdf.

Yahya,I, Torong, Z.B. & Muda,I. (2017). Influence Behavior in Legislature Budget Development of Regions in the Province of Aceh and North Sumatra. *International Journal of Economic Research*, *14*(8), 147-159. Retrieved from http://serialsjournals.com/articles.php?volumesno_id=1276&journals_id=41&volumes_id=1068.