School Culture Program: Implementation of School Innovation in the Disruption Era in *SDIT Anak Sholeh* Mataram Lombok

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Abstract

This study aims to explore the innovations of Islamic schools in Lombok in the face of the disruption era. SDIT Anak Sholeh Mataram is a representation of a school that made the innovation effort. Data were obtained using the methods of observation, interviews, and documentation. Meanwhile, the theory used to analyze the problem in this study is to adapt the theory of "natural drift." Based on this theory, schools are living systems. The results show that SDIT Anak Sholeh Mataram succeeded in existing and surviving in its interaction and adaptation with its environment. This success was supported by school innovations in the form of a program called "School Culture." This program is a model designed and implemented in order to develop students' personal and social skills. This program emphasizes the practice of religious values in the daily lives of students. Evaluation of "School Culture" is done in writing and non-writing adjusted to the form of activities in the program. The success of this program lies in the active collaboration between schools, parents, the community, and the government. A note for this program is the need to instill awareness in all School Culture activities. This innovative program succeeded in triggering the appreciation of the SDIT shown by the people of Mataram.

Keywords: *School Culture, Natural Drift, Living School, Disruption*

Abstrak

Penelitian ini bertujuan mengeksplorasi inovasi sekolah Islam di Lombok dalam menghadapi era disrupsi. SDIT Anak Sholeh Mataram adalah representasi sekolah yang melakukan upaya inovasi tersebut. Data diperoleh dengan menggunakan metode observasi, wawancara dan dokumentasi. Sedangkan teori yang digunakan untuk menganalisis masalah dalam penelitian ini adalah dengan mengadaptasi teori "natural drift". Berdasarkan teori ini, sekolah merupakan sistem yang hidup (living system). Hasil penelitian menunjukkan bahwa SDIT Anak Sholah Mataram berhasil eksis dan suvive dalam interaksi dan adaptasi dengan lingkungannya. Keberhasilan ini didukung

oleh inovasi sekolah berupa program bernama "Budaya Sekolah". Program ini merupakan model yang dirancang dan dilaksanakan dalam rangka mengembangkan kecakapan personal da nsosial peserta didik. Program ini menekankan praktik nilai-nilai keagamaan dalam kehidupan sehari-hari peserta didik. Evaluasi "Budaya Sekolah" dilakukan secara tertulis dan tidak tertulis disesuaikan dengan bentuk kegiatan dalam program. Keberhasilan program ini terletak pada kuatnya kolaborasi antara sekolah, orangtua, masyarakat dan pemerintah. Catatan untuk program ini adalah perlunya penanaman kesadaran dalam semua kegiatan Budaya Sekolah. Program inovatif ini berhasil menjadi pemicu atas apresiasi yang ditunjukkan masyarakat kota Mataram terhadap SDIT tersebut.

Kata Kunci: *Budaya Sekolah, Natural Drift, Living School, Disrupsi*

Introduction

This research is essential to prepare for the challenges of the disruption era. This is due to the many pessimistic attitudes and doubts of the majority of society towards the ability of Islamic educational institutions. The disruption era is an era of change. This period is triggered by the internet, which appears in the condition of digitalization in all fields of life.

The digital revolution began in 1980, marked by the replacement of technology from the manual with human involvement in its process to digital technology. This involves a practical computer[1] with the internet.[2] In the digital age, people are shifting their patterns of life from initially directly related to other people into using more comfortable online communication technology.[3] The Shifting patterns also occur in the world of education. This phenomenon can be found, for example, the "European Schoolnet" network which was built by the Ministry of Education of the European countries since

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[1] Lilis Djaja, Maswita, Nirawaty, Ninin, Darnis, Syefriani, Rachman, Anne Gracia Nurbaeti, Solihin, Agus M, Prabowo, Yuwono Tri, Zakaria, Mohamad Roland, Hayati, *Seri Pendidikan Orang Tua : Mendidik Anak Di Era Digital* (Jakarta: Direktorat Pembinaan Pendidikan Keluarga, 2016), https://onesearch.id/Record/IOS3803.470.

[2] Cheryl Lemke, "Innovation through Technology," in *21st Century Skills : Rethinking How Students Learn*, ed. James A. Bellanca and Ronald S. Brandt (United States: Solution Tree Press, 2010), 375.

[3] Salmawaty RG and Hilal Mahmud, "Membentuk Karakter Generasi Muda Melalui Institusi Keluarga Di Era Digital," *KELOLA: Journal of Islamic Education Management* 2, no. 2 (October 22, 2017), doi:10.24256/joiem.v1i2.435.

1997,[4] and the application of the blended learning model in the U.S. schools since 2008.[5]

The current challenge is that we change or we become extinct,[6] or in other words, be innovative or be left behind.[7] The context of this ability to innovate is why the setting of this research is *SDIT Anak Sholeh Mataram*. The primary consideration is that the school is one of the SDITs with the highest number of students or, in other words, earns the highest trust from the people of the city. Nationally, integrated Islamic schools are a new trend in the world of Islamic education, in addition to state Islamic schools and boarding schools that have been running so far in Indonesia since the reform era.[8] Islamic schools in the past few decades have also grown in Muslim communities in the West and Islamic countries as Islamic educational institutions, not state Islamic schools and not secular schools, but combining both models and are still looking for their format.[9] Meanwhile, Islamic schools in the U.S. are the schools with the most diverse races, classes, and nationalities, so they emphasize more on the multicultural approach to religious learning. The Islamic school that has flourished in the city of

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[4]   Martin Lawn, "Standardizing the European Education Policy Space," *European Educational Research Journal* 10: 2011, accessed August 26, 2019, doi:10.2304/eerj.2011.10.2.259.

[5]   Allison|Watson, John|Staley, Patrick|Patrick, Susan|Horn, Michael|Fetzer, Leslie|Hibbard, Laura|Oglesby, Jonathan|Verma, Sue Powell, "Blending Learning: The Evolution of Online and Face-to-Face Education from 2008-2015. Promising Practices in Blended and Online Learning Series.," *International Association for K-12 Online Learning*, July 2015, https://eric.ed.gov/?id=ED560788.

[6]   Paul F Nunes and Joshua B Bellin, "Outlook Point of View | Digital Disruption Thriving on Disruption," 2015, https://www.accenture.com/t20160215t053953__w__/us-en/_acnmedia/accenture/conversion-assets/outlook/documents/1/accenture-thriving-on-disruption-web-pdf.pdf.

[7]   Perusahaan incumbent dapat bertahan dalam era ini hanya jika selalu mampu menciptakan inovasi dan beradaptasi dengan tantangan dunia industri, empat kunci sukses perusahaan meliputi: inventing, producing, designing dan assembling. Ibid., 2.

[8]   Sutrisno, *Pembaharuan Dan Pengembangan Pendidikan Islam* (Yogyakarta: Fadila Tama, 2011).

[9]   Shaikh Abdul Mabud, "The Emergence of Islamic Schools: A Contextual Background," in *Islamic Schooling in the West* (Cham: Springer International Publishing, 2018), 11–33, doi:10.1007/978-3-319-73612-9_2.

Mataram Lombok is the Integrated Islamic Elementary School (SDIT), which was established and managed by various foundations in the city.[10]

Initial research on Islamic schools was performed by Ismatu Ropi in Al-Azhar, Insan Cendikia, and Madania. The focus of the study is on the background of the establishment, the objectives of the establishment, and school curriculum. The birth of these schools is a joint act of Muslims when responding to the dynamics of interaction and the prevailing rules faced with the purity of religious teachings.[11] Karen Bryner highlights the Islamic schools of al-Azhar and Luqman al-Hakim Yogyakarta in terms of piety projects as intended by each school which was manifested in their learning and the responses of students' parents.[12] Meanwhile, Suyatno in his research at Islamic schools under JSIT concludes that the reasons for the establishment of several SDITs in the Yogyakarta region included: 1) Responses to public disappointment in the application of government policies formulated in the UUSPN were no longer sufficient to respond to the development of IT. 2) Realizing the wishes of Muslims in combining science with religion. 3) Concerns of urban communities who witness the adverse effects of modernization and globalization; however, globalization has its positive and negative influences on Islamic culture and education.[13] Noorhaidi Hasan notes that the integrated Islamic school joined in JSIT was an ideological organization with the affiliation of political parties (PKS) as well as indicating the development of a middle Muslim community who wanted to display the characteristics of current modern Islam.[14]

A study related to the efforts made by SDIT is a typical integrated Islamic school program, among others, was conducted by Magdalena on the

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[10] Terdapat 10 SDIT yang terdaftar resmi di Dinas Kemdikbud Kota Mataram, hasil dokumentasi dara dari Dinas Pendidikan Pemuda dan Olahraga Kota Mataram, NTB, "Data Sekolah: Rekapitulasi Jumlah SD/MI Swasta," n.d., accessed April 14, 2017.

[11] Jajat Burhanudin and Afrianti, *Mencetak Muslim Modern Peta Pendidikan Islam Indonesia* (Jakarta: Raja Grafindo Persada, 2006).

[12] Karen Bryner, "Piety Projects: Islamic Schools for Indonesia's Urban Middle Class," 2013, doi:10.7916/D8V69RR7.

[13] Abdul Mu'iz Abdul Razak and Mohd Khalid Mohd Abbas, "Globalization and Its Impact on Education and Culture," 2011, https://www.semanticscholar.org/paper/Globalization-and-its-Impact-on-Education-and-Razak-Abbas/6755164a1d162cda9ec2b000518f27c8fc5f7dc6.

[14] Noorhaidi Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia," *Studia Islamika* 19, no. 1 (April 30, 2012), doi:10.15408/sdi.v19i1.370.

construction of Muslim *kaffah* in an integrated curriculum at SIT in the North Sumatra region.[15] Fauzi Annur's research on efforts to affirm Islamic identity in the integrated Islamic Elementary School Nur Hidayah. The school implements integrated religious-based character learning in the classroom learning and outside the subjects such as habituation and mentoring week.[16] Similarly, Khusnul Khotimah's research at SDIT Qurrota A'yun Ponorogo on the management of character education through the development of several Islamic religious values analyzed from planning, implementation, and evaluation.[17] Finally, a related study was conducted by Arif Nur Cahyo at SDIT Pacitan. The results showed that the management of HR education, including planning, recruitment, training, and development of HR education as well as the compensation system towards HR Education in schools could improve school competitiveness.[18]

These studies do not or have not specifically discussed the form of school innovation in dealing with the disruption era. Researchers see that the *SDIT Anak Sholeh Mataram*, established in 2006, and since 2013 has three interesting subsidiary branches for further investigation. The rapid development of this school is undoubtedly related to school innovation to survive and surpass other level schools in the city.

The theory that can be adapted and used to analyze how school innovations survive and surpass other schools in the disruption era is the general natural drift developed by Maturana and Mpodozis. This theory shifts Darwin's natural selection theory, which is interpreted as a consequence of evolution. Although this theory is a theory in biology, it can be adapted to be

[15] Magdalena Magdalena, "Konstruksi Muslim Kaffah Dalam Kurikulum Terpadu Di Sekolah Islam Terpadu," *PROCEEDING IAIN Batusangkar* 1, no. 1 (May 17, 2017): 477–88, http://ecampus.iainbatusangkar.ac.id/ojs/index.php/proceedings/article/view/563.

[16] Fauzi Annur, "Pendidikan Karakter Berbasis Keagamaan (Studi Kasus Di SDIT Nur Hidayah Surakarta)," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 1, no. 1 (June 28, 2016): 39, doi:10.22515/attarbawi.v1i1.36.

[17] Khusnul Khotimah, "Model Manajemen Pendidikan Karakter Religius Di SDIT Qurrota A'yun Ponorogo," *Muslim Heritage* 1, no. 2 (October 20, 2016): 371–88, doi:10.21154/MUSLIMHERITAGE.V1I2.605; Agus Yulianto, "Pendidikan Ramah Anak Studi Kasus SDIT Nur Hidayah Surakarta," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 1, no. 2 (December 31, 2016): 137, doi:10.22515/attarbawi.v1i2.192.

[18] Arif Nur Cahyo, "Manajemen Sumber Daya Manusia (SDM) Pendidikan Dalam Meningkatkan Daya Saing SDIT Ar Rahmah, Pacitan," *Muslim Heritage* 1, no. 2 (November 10, 2016): 263–86, doi:10.21154/MUSLIMHERITAGE.V1I2.600.

a theoretical framework for analyzing the research problem. The main principle of this theory is that the existence of a living system depends on how it conducts conservation and adaptation to its environment on an ongoing basis.[19]

This theory has been operationally used by Peter Senge in analyzing educational problems. He has a view that schools are living systems—that always experience dynamics, not a static closed system. This opinion leads to the understanding that: 1) everyone is involved in the education process; 2) schools continue to look for formats on how to integrate different subjects into meaningful learning experiences, and 3) school community consisting of educators, students and guardians of students, is a community that must reintegrate education into social relations networks that connect friends, family, and other institutions into healthy communities.[20]

The context of this research, *SDIT Anak Sholeh Mataram* as a living system, continues to conserve itself and adapt to its environment to show its existence. The environment of *SDIT Anak Sholeh Mataram* encompasses the environment of the city of Mataram, in which there are regular elementary schools that excel, excellent Islamic schools, diverse religious ideologies, changing tastes and lifestyles of urban communities, and the challenges of rapid digital technology disruption.[21]

Based on that theory, *SDIT Anak Sholeh Mataram* is interesting to study for two important reasons. First, *SDIT Anak Sholeh Mataram* continues to make efforts to conserve and adapt to its environment through a particular flagship program called "School Culture," at the same time it means continuing to innovate in the face of a disruption era. Secondly, this school continues to experience an increase in the number of applicants as an

[19] Humberto Maturana Romesín, "The Origin and Conservation of Self-consciousness," *Kybernetes* 34, no. 1/2 (January 2005): 54–88, doi:10.1108/03684920510575744.

[20] Peter M. Senge, *Schools That Learn : A Fifth Discipline Fieldbook for Educators, Parents, and Everyone Who Cares about Education*, n.d.

[21] Salah satu contoh penelitian mengenai model komputer yang digunakan di sekolah adalah dalam J. Tondeur, M. Valcke, and J. Van Braak, "A Multidimensional Approach to Determinants of Computer Use in Primary Education: Teacher and School Characteristics," *Journal of Computer Assisted Learning* 24, no. 6 (October 27, 2008): 494–506, doi:10.1111/j.1365-2729.2008.00285.x.

indicator of community acceptance of school innovation and the confidence of the people of the city of Mataram in this school.

These two reasons give birth to four questions: 1) how the existence of *SDIT Anak Sholeh Mataram is*; 2) how the design and implementation of *SDIT Anak Sholeh Mataram* School Culture are; 3) how to evaluate School Culture, and 4) how the success and record of School Culture are. The purpose of this study is to explain the existence of *SDIT Anak Sholeh Mataram* in the Mataram City community, explore the design and application of the School Culture in *SDIT Anak Sholeh Mataram* City, describe the School Culture evaluation method, and demonstrate the success and records for the SDIT School Culture program. The significance of this research is to provide input for educational experts in developing the concept of Islamic education innovation in the disruption era and Islamic education practitioners in designing creative and innovative school programs on an ongoing basis so that the Islamic schools will survive.

The Existence of *SDIT Anak Sholeh* Mataram

Judging from its existence among other Islamic schools, *SDIT Anak Sholeh Mataram* can be traced through data on the number of elementary schools registered in the Ministry of Education and Culture of the City of Mataram. The total number of elementary schools in the city of Mataram up to the 2017/2018 school year is 188 schools. The details are, a total of 147 public elementary schools, and 17 private elementary schools; meanwhile, there are only three public MIs and 24 private MIs.[22] In further detail, the 17 private elementary schools consist of 10 Islamic elementary schools, 5 Christian elementary schools, and 2 Hindu elementary schools.[23]

These Islamic elementary schools consist of: Aisyiah 1 Mataram Elementary School, An-Nujaba Integrated Islamic Elementary School (SDIT), Mataram Elementary School (SDI) Luqmanul Hakim Mataram, Al-Fajar Mataram Integrated Islamic Elementary School (SDIT) , Darussalam Islamic Elementary School (SDI), Tarbiyatul Ummah Elementary School Plus (SD

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[22] Dinas Pendidikan Pemuda dan Olahraga Kota Mataram, NTB, "Data Sekolah: Rekapitulasi Jumlah SD/ MI Negeri Kota Mataram," n.d., accessed April 14, 2017.

[23] Dinas Pendidikan Pemuda dan Olahraga Kota Mataram, NTB, "Daftar SD/MI Swasta Kota Mataram."

Plus), Al-Iqra' Mataram Elementary School (SD), *Anak Sholeh* Islamic Integrated Elementary School (SDIT) Mataram, Integrated Islamic Elementary School (SDIT) Abu Hurairah Mataram, and the Al-Imam Al-Syaf'i Mataram Integrated Islamic Elementary School (SDIT).[24]

The tendency of the community to send their children to elementary school is shown by the higher number of public elementary schools compared to private and public Islamic elementary schools and private elementary schools. This was one of the reasons Ibnu Abbas's Integrated Islamic Education Foundation established SDIT, not MI. Another important reason is the fact that in Mataram, there are not as many Islamic elementary schools as parents/guardians expect, who have sent their children to TKIT.[25] Therefore, from 2006 until now, SDIT in the city of Mataram has experienced significant growth.

The SDIT model in the city of Mataram, which began to emerge in 2002 continues to be in demand by the people of this city. *SDIT Anak Sholeh Mataram* was founded in 2006 and later joined the NTB Integrated Islamic School Network (JSIT).[26] Even though the cost of education at *SDIT Anak Sholeh Mataram* is relatively high,[27] it does not reduce the desire of the surrounding population to choose the school as an educational institution for their children. The evidence is the opening of the school's three branches: *SDIT Anak Sholeh Mataram* 2, established in 2013 (under the Ibnu Abbas Integrated Islamic Education Foundation); *SDIT Anak Sholeh Mataram* 3, established by the YBIM NTB Foundation in 2015; and *SDIT Anak Sholeh Al Falah* by the Al Falah Foundation in 2015. *SDIT Anak Sholeh Mataram* subsequently became *SDIT Anak Sholeh Mataram* 1 and remained the first

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[24] Nuryadin, "Strategi Pendidikan Islam Di Era Digital," *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman* 3, no. 1 (2017): 209–226.

[25] Hasil wawancara dengan Ustadzah Lilik Sri Hartini, Wakil Direktur SDIT Anak Sholeh Mataram, pada tanggal 27 Oktober 2017.

[26] Hingga kini tercatat sekitar 2000 Sekolah Islam Terpadu dalam semua jenjang mulai tingkat PAUD sampai dengan tingkat SMA-telah tersebar di Indonesia. Hasil wawancara dengan Usth. Lilik Sri Hartini, Sekretaris JSIT NTB, pada tanggal 5 November 2017. Jumlah ini diinformasikan oleh Tim JSIT Pusat ketika mengadakan pelatihan di Mataram bulan Oktober 2016.

[27] Biaya masuk di SDIT Anak Sholeh 5,5 juta, ditambah dengan uang pendaftaran ulang setiap kenaikan kelas sekitar 3 juta rupiah, dengan SPP tiap bulan empat ratus ribu rupiah, *Dokumentasi* diakses pada tanggal 2 November 2017.

choice for the people of the city of Mataram because it has been granted an A accreditation status since 2012 and has a superior program called the School Culture.[28]

School Culture of *SDIT Anak Sholeh Mataram*: Design and Implementation

SDIT Anak Sholeh Mataram has a vision of "Forming Smart, Creative, Devoted generation."[29] The vision is realized through the creation and innovation of the curriculum and the implementation of its learning. "School Culture" is a form of activity that is a curriculum development in the context of developing personal life skills and social life skills of the students.[30] Activities included in "School Culture" can be found in the "Liaison Book." This book contains a record of the daily activities of students at school and at home, filled in by the homeroom teacher and parents. The design of the "School Culture" program can be seen in the following table:

Table 1. School Culture 2016/2017 *SDIT Anak Sholeh Mataram*
(developed and evaluated)[31]

No	Developed and Evaluated Culture	Description
1	Prayers at the beginning of the day	Each month is evaluated at the Department of Curriculum, submitted on the 5th/month, followed-up by the homeroom teacher, okay: reward error: given a letter (signed by Director)
2	Daily recitations	At least two sheets Each month is evaluated at the Department of Curriculum, submitted on the 5th/month, followed-up by the homeroom teacher, okay: reward error: given a letter (signed by Director)
3	Helping parents	Each month is evaluated at the Department of

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[28] Hasil wawancara dengan Ustadzah Lilik Sri Hartini, SP., Sekretaris JSIT NTB, pada tanggal 5 November 2017.

[29] *Profil SDIT Anak Sholeh Mataram*,6.

[30] Contoh penelitian tentang kecakapan sosial peserta didik di SDIT dapat dilihat dalamPurnama Susiati, "(Studi Problematika Perkembangan Sosial Peserta Didik)" 1 (2015).

[31] *Buku Penghubung SDIT Anak Sholeh Mataram*, 9-10.

		Curriculum, submitted on the 5th/month, followed-up by the homeroom teacher, okay: reward error: homeroom teacher provides motivation Grade 3-6: clean and tidy up their room/help prepare family meals Grade 1-2: clean their cutlery/put their items in place
4	*Shaum sunnah* on Mondays and Thursdays	Everyone observes shaum; the cafeteria is closed If they are unable to observe shaum they can break their fast in class, bring their lunch, call parents if they do not bring lunch and appear to feel exhausted, *Korlev* 1 and 2 anticipate the availability of water (in drinking water container), snack (ask for parents' reimbursement), Supply of adequate snack is and only by *korlev* 1 and 2
5	*Mabit (spending the night for building faith and piety)*	Only for grade 3-6 Held every Thursday night on the last week of each month. Go home at 1:00 p.m., return to school at 5:30 p.m. *Mabit* only includes worship, prayers, *taujih*, recitations, *tahajjud* Bring their dinner and a sum of money of 5,000 Rupiah to buy breakfast at school
6	*Mubarok Friday*	For all grades Held every Friday last week of each month, evaluated by the Department of Curriculum Grade 1 and 2 doing clean up and ablution assessment Students performing *mabit* observe Mubarok Friday, at nine can go home from school when they have finished the assessment and school clean up
7	Weekly home project: Read the *Sirah* of the Prophet/Companions	Assigned Friday to be implemented by students during the weekends Evaluated by the homeroom teacher Grade 1-3: asked to take turns to perform storytelling related to the *sirah* that is read (in one semester everyone can take a turn to tell stories, every week two students) Grade 4-6 must make a resume, graded by the librarian
8	*Infak*	Held every day

		A control sheet is made by the department of students, taped on top of the infak container. Students check their *infaq*. INFAK FRIDAY is more mandatory; the total sum announced, collected for monthly gifts to the poor Alternately, five students are appointed to deliver gifts with their guardians to the agreed *dhuafa* (ONLY delivered by guardians without the homeroom teacher, documented and shared to WA group)
9	*Class Opening and Closing*	Opening: make a line and perform prayer (make sure the class has been swept) Closing: clean under the table, lift trash around, tidy up the chairs, pray, cleaner roster Make sure there are no more students in the class, the class is locked

Table 2.
School Culture 2016/2017 *SDIT Anak Sholeh Mataram* (developed)[32]

No	Culture Developed	Description
1	NEATNESS a. Slippers/shoes b. Clothes c. Nails and hair	Performed by Student Affairs and team Check nails and hair every Friday; haircuts must be Islamic
2	POLITENESS	Dikawal Kesiswaan dan team Performed by Student Affair and team
3	ORDERLY	Dikawal Kesiswaan dan team Performed by Student Affair and team
4	QUEUEING FOR ABLUTION	Performed by Student Affair and team
5	ORDERLY DURING REST	Performed by Student Affair and team
6	SPEAKING MANNER	Performed by Student Affair and team
7	DISCIPLINING NOISY STUDENTS	Performed by Student Affair and team
8	KEEP PUBLIC OWNERSHIP	No vandalizing of tables, chairs, walls. Be asked to repaint if a violation occurs

Both tables show that the culture developed by this school consists of two kinds: the culture that was developed and evaluated and the culture that was developed and not evaluated in writing. Interestingly, all activities in the program are activities related to religious practices in the daily activities of students such as prayer at the beginning of the day, recitations, sunnah

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[32] *Buku Penghubung SDIT Anak Sholeh Mataram*, 9-10.

fasting, *infaq*, and praying, as well as good behaviors and attitudes. The implementation of program activities is seriously performed by all parties, schools, parents, guardians, and the community.

The results of observations that reflect this are the prayer activities in the congregation at the beginning of the day. When the midday prayer arrives, all the teachers stop the lesson and coordinate the children to line up in front of the class to queue for ablution in an assigned ablution place. The students take turns to perform ablution and recite prayers after ablution is listened to by the ablution staff, that is, the specially designated students trained by the teacher. The ablution officer is scheduled to take turns each week.

Students in grades 1, 2, and 3 perform the midday prayer in their respective classes. The Imam of the prayer is one of the students appointed by the teacher. The entire prayer recitations are recited together out loud, so the class teacher can correct the recitations that are not correct. The teacher also monitors all students' prayer movements. After the prayer, they pray; a prayer for their parents and a happy prayer for the afterlife. The activity is followed by lunch together in the class, preceded and ended by saying a prayer together. The next lesson is then continued.[33]

Meanwhile, grades 4, 5, and 6 performed the midday prayer in congregation at the school's prayer room, which was located at the end of the school to the right of the entrance gate. They perform prayers as adults perform the midday prayers without the out-loud recitation. The Imam is one of the teachers; the congregations are male class teachers and male students. Meanwhile, girls and female teachers perform the midday prayers in congregation at a special female prayer place located near classroom 2.[34]

The method that is widely applied in the implementation of School Culture is the method of habituation and exemplary methods, with an emphasis on experiential learning approaches, i.e., students are directed and required to do it themselves.

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[33] *Observasi,* pada tanggal 16 April 2017 di kelas 3 Uwais SDIT Anak Sholeh Mataram.

[34] *Observasi,* pada tanggal 17 April 2017 di musholla putra dan putri SDIT Anak Sholeh Mataram.

An example is the role model and habits of the Madam Director/Principal and teachers who greet the students when passing them or teachers or anyone in the school environment. The principal also did not hesitate to reprimand students who littered while giving examples of picking up the trash and throwing it into the trash bin. The principal always smiles kindly when speaking to anyone, teachers, staff, students, cleaners, and the researchers.[35]

The combination of methods of habituation, exemplary, and demonstration, as well as group work, can be found in Mubarok Friday's activity. This activity is held at the end of every month on Thursdays. Activities start Thursday after school until Friday for grades 3-6, and only on Fridays for classes 1-2. This activity aims to remind the procedures for worship that have been explained in class and to familiarize the sunnah fasting on Thursdays, recitations, and the *Tahajjud* prayer. The activity contains an assessment of ablution, prayer, and reciting the Qur'an performed individually by students. The raters are the homeroom teachers. The activity ends with cleaning the classroom and school together, all students, teachers, and school managers.[36] The application of these various methods makes parents/guardians of students feel happy, as they explained:

> The learning model that promotes children's activities like this is not found in other schools. My son, who was previously timid, shy, is now brave and friendly. Likewise, my second-grade child, he was whiny and asked to buy snacks continuously, now it is reduced and does not cry easily anymore.[37]

The activity of reading and summarizing the *sirah* is designed by the school, so students know the *sirah* of the Prophets and Companions while at

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[35] *Observasi*, selama penelitian di SDIT Anak Sholeh Mataram. Setiap peneliti datang ke sekolah ini, kebiasaan yang sama tetap ada, keramahan dan sapaan dari warga sekolah tidak berubah.

[36] *Observasi*, pada tanggal 22-23 September 2017 di SDIT Anak Sholeh Mataram.

[37] Hasil wawancara dengan Ibu ES, Wali peserta didik SDIT Anak Sholeh Mataram, pada tanggal 5 Agustus 2017.

the same time having a penchant for reading and utilizing free time during weekends.[38] These activities lead to the development of personal skills.

As for the activities of the School Culture program to develop social skills, among other things, there is *infaq* activity. The voluntary *infaq* is collected every day, and the required *infaq* is every Friday, specifically for gifts to the poor around the school. The technical distribution of Friday *infaq* was performed alternately, five students were appointed to deliver gifts with their guardians to the agreed *dhuafa* and were only delivered by parents/guardians without the homeroom teacher. The activity is documented and shared through the WA class group.[39]

SDIT Anak Sholeh Mataram involves guardians/parents in performing all the school's cultural activities. This can be traced from the diaries reported by students in the Liaison Book. All daily activities done at home such as praying five times a day, reciting Qur'an, helping parents, studying, *muroja'ah* are recorded in the book and signed by the guardians/parents. Parents/guardians also play the role of introducing children when giving gifts to *dhu'afa* around the school. *Mabit* activities also indirectly involve parents whose role is to prepare their children to participate actively in the activity. The school approach that emphasizes parental participation as it is called family-oriented,[40] or it is also known as the parent-involvement concept.[41]

Camping Day activities do not only involve parents/guardians, but also the community around the Camping Day location and the local government related to location permits and activities. The involvement of all parties was also seen in the Public Test activities; besides parents, this activity involved religious leaders, the community, and the government as guests. This kind of involvement will not only support the implementation of the School Culture program but will also become a means of introducing (promoting) *SDIT Anak Sholeh Mataram* to the community more effectively.

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[38] Hasil wawancara dengan Usth. Aisyah, Deputi Kurikulum SDIT Anak Sholeh Mataram, pada tanggal 4 Agustus 2017.

[39] *Ibid*.

[40] Carl J. Dunst, "Family-Centered Practices," *The Journal of Special Education* 36, no. 3 (November 19, 2002): 141–49, doi:10.1177/00224669020360030401.

[41] Kathleen Cotton and Karen Reed Wikelund, "School Improvement Research Series Parent Involvement in Education," 17, accessed August 26, 2019, https://educationnorthwest.org/sites/default/files/parent-involvement-in-education.pdf.

Evaluation of the "School Culture" Program

The evaluation of the of "School Culture" activities implementation was designed by the school in several techniques with various instruments. One of the evaluation techniques is the portfolio technique with the 'Connecting Books' and 'Student Achievement Books' instruments and performance technique with worship practice assessment sheet instrument which are performed during Friday Mubarok, *Mabit*, and Camping Days activities.

A connecting book is a report book that contains reports of student activities at school reported by the teacher, and reports on student activity at home that are reported by the parents/guardians. The connecting book contains all the activities of children's activities at home, ranging from worship activities to help parents. The format of the report and its filling techniques have been designed by the school to make it easier for teachers and parents to work together to fill in and follow up on the report. One of the parents/guardians stated that "With the Connecting Book, it is beneficial. It is truly a liaison between parents and school, which becomes a problem for the children at home; I can directly communicate it to the teacher."[42]

In addition to the connecting book, another instrument of portfolio technique is the Student Achievement Book for the daily assessment of the Qur'an *tahsin* and *tahfidz* activities. This book is brought every day by students to school to be filled in by their teacher/cleric teacher, so the increase in the ability of students can be monitored and improved by teachers and parents. The school also designs activities that are a means of evaluating "School Culture" called Friday Mubarok, *Mabit*, Camping Days, and Public Test activities. Mubarok Friday activities are held on the last Friday of the month.

Meanwhile, the *mabit* activities at the end of each semester are odd, and the camping days at the end of the semester are even. The following is an explanation of these two activities: For grades 1, 2, and 3, *Mabit* activities are performed in schools, while classes 4, 5, and 6 are conducted in the wild. This activity is performed for two days, staying overnight and starting from the

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[42] Hasil wawancara dengan Bapak AH, Wali peserta didik SDIT Anak Sholeh Mataram, pada tanggal 8 Agustus 2017.

afternoon and ending in the afternoon. Meanwhile, camping days last for three days, starting in the afternoon, staying in tents for two nights, and ending in the afternoon.[43]

Evaluation techniques in *Mabit* and Camping Days activities are developed in different forms. There are evaluation activities that are individual and also in groups. The individual evaluation includes the practice of worship, ablution, prayers, recitation, and memorization of the Qur'an. The evaluation in the form of group assessment, for example, is in drama performances, artistic performances such as choirs, or *nasheed*, Islamic dances, performed in rotation in each class. With assessment techniques in the form of activities like this, students seem very happy and enthusiastic and do not feel they are being evaluated.[44]

The 'Public Test' activity is an activity developed to evaluate the ability to memorize the Qur'an at the end of each semester. Students who receive good grades in their class are given the freedom to take part in a competition at the school level called the 'Public Test.' This activity involves the family and community because the activity is held openly, witnessed by parents/guardians, guests, and interested people. The jury in this activity was also brought in from outside the school.[45]

Meanwhile, the cultures developed by schools, as shown in Table 2, although not formally evaluated, they still receive serious attention from the school. Almost in every classroom that the author observes, there is a board that contains class agreements, and a reward board for students' praiseworthy behavior marked with a star image from the teacher. Class agreements are not only written but made as a reminder for teachers to reprimand students who break them. Likewise, for outside the classroom, all elements of school management will reprimand students who violate School Culture, such as when students speak impolitely, not queuing, littering, and other violations. These two evaluation methods are some other exciting things from the school's innovative efforts in maintaining the quality and sustainability of the School Culture program.

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[43] Hasil wawancara dengan Usth. Aisyah, pada tanggal 13 Mei 2017.
[44] *Ibid.*
[45] Hasil observasi, pada tanggal 28 Mei 2017 di SDIT Anak Sholeh Mataram.

School Culture Success and Records

Referring to the concept of natural drift, that the ability to live systems to interact and adapt to the environment shows its existence can be seen in the success of *SDIT Anak Sholeh Mataram* in making innovative efforts through the School Culture program. The realization of this program succeeded in attracting the parents/guardians, the community, and the government to participate in it. This program, at the same time, is considered by the community to be able to fortify children from the negative influence of the environment and strengthen the religious foundation of children in the era of the annihilation of values and the era of information clutter.

> I am no longer worried about my child now. The teachers at *SDIT Anak Sholeh* are very patient with children, so they feel pleased and enthusiastic about going to school. We see a positive development in my child, the age of my child who is still in fourth grade, in my opinion, it is right. The child did the things the child received at his school, was diligent in praying, reciting, helping me, at least the child was independent now, with the child's awareness, I did not need to be tired of telling the child. Instead, I was sometimes reminded to pray on time.[46]

The recognition from the parents/guardians indicates the success of this program as an added value of this school and is in line with what Pasi Sahlberg calls "increasing trust in teachers and schools."[47] *SDIT Anak Sholeh Mataram.* The success of this program is inseparable from the school's expertise in the use of information technology, i.e. social media such as Whatsapp, Instagram, and Facebook, in establishing communication with all parties. As explained, the parents/guardians, the community, and the government are involved in active participation for the realization of this program. The involvement of all these parties, according to the author, is essentially the key to the success of the *SDIT Anak Sholeh Mataram* School Culture program.

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[46] Hasil wawancara dengan Ibu ES, Wali peserta didik SDIT Anak Sholeh Mataram, pada tanggal 5 Agustus 2017.

[47] Finlandia tidak lagi memperbanyak tes pada peserta didik tetapi lebih menekankan pada peningkatan profesionalisme guru, pengembangan kepemimpinan di sekolah, dan peningkatan kepercayaan kepada guru dan sekolah. Pasi. Sahlberg, *Finnish Lessons 2.0 : What Can the World Learn from Educational Change in Finland?*, 2014.

This finding is not different from the results of empirical studies conducted by Adam.C.S. and Forsyth[48] and Megan T. Moran, [49] which conclude that collaboration between parents and school is an effective way to improve student and school performance. Also, Nuryadin's research found that Islamic education strategy in the digital era is not enough to stay only at the level of integrative curriculum development and HR development, but it needs to increase the cooperative relations between Islamic educational institutions and all educational or non-educational institutions, government and private. Likewise, an improvement of digital technology-based infrastructure in Islamic educational institutions is also required.[50]

The findings in Canada show similar results. The successful implementation of global education in elementary schools is through curriculum development and support from the government and collaboration between schools, various ministries, and the private sector. [51] Two-way collaboration between schools, families, and communities supports the increasing success of urban schools in the U.S.,[52] and especially the support from government and school leadership.[53]

The success of the *SDIT Anak Sholeh Mataram* School Culture program, according to the writer, still needs to be paid attention to. This program, when viewed from the material object, can be categorized as practical sciences, in the sense of the science that governs human action. The author concurs with M. Husni Muadz who states that the basis for action is awareness. Awareness consists of cognitive recognition (with taste and heart)

48 Curt M Adams and Patrick B Forsyth, "Promoting a Culture of Parent Collaboration and Trust: An Empirical Study Organization in Education View Project," *Journal of Research On*, 2014, https://www.researchgate.net/publication/228376800.
49 Megan Tschannen-Moran, "Collaboration and the Need Fortrust," *Journal of Educational Administration* 39, no. 4 (August 2001): 308–31, doi:10.1108/EUM0000000005493.
50 Nuryadin, "Strategi Pendidikan Islam Di Era Digital."
51 Karen Mundy and Caroline Manion, "Global Education in Canadian Elementary Schools: An Exploratory Study.," *Canadian Journal of Education* 31, no. 4 (2008): 941–974.
52 Mavis G. Sanders and Adia Harvey, "Beyond the School Walls: A Case Study of Principal Leadership for School-Community Collaboration," *Teachers College Record* 104, no. 7 (October 2002): 1345–68, doi:10.1111/1467-9620.00206.
53 Joyce L. Epstein, Claudia L. Galindo, and Steven B. Sheldon, "Levels of Leadership," *Educational Administration Quarterly* 47, no. 3 (August 7, 2011): 462–95, doi:10.1177/0013161X10396929.

for the relationship between fellow subjects (humans) and spiritual awareness (with a deeper heart) for the relationship to God (*mahdhah* worship).[54]

The context of the *SDIT Anak Sholeh Mataram*, the planting of these two awareness needs to be done in all activities in this program. Schools need to arrange the design of the implementation of activities in such a way that recognizes and a spiritual awareness are inherent in all actions or activities of the School Culture. Students do all their actions based on awareness, not because of orders or school rules. This is a note for school culture programs that are practiced by *SDIT Anak Sholeh Mataram*. Planting awareness will be more natural to do if schools collaborate with parents/guardians. Students are given an understanding that actions taken must be based on their awareness, not because they are afraid of school rules per se.

Although there are records for the implementation of school culture in *SDIT Anak Sholeh Mataram*, this program remains a creative and innovative school effort not found in other schools. The "School Culture" activities of this school, citing Ismatu Ropi's assessment, emphasized on the SIT model—how religion manifests in good character, morals, and good morality which is reflected in the daily lives of students.[55] This assessment is directly proportional to the appreciation shown by the people of the City of Mataram on *SDIT Anak Sholeh Mataram* by sending their children to school in this school even though the cost is not cheap. The School Culture Program is one of the school innovations that has successfully produced this appreciation.

Conclusion

The disruption era and the world of education should not be viewed from a negative side; the relationship between the two can be seen in how educational institutions and educational practitioners can wisely respond to the era. School culture practiced at *SDIT Anak Sholeh Mataram* is an example of how an Islamic educational institution that is actually within the Ministry of Education and Culture can deal with the rapid globalization of information and technology flows in this disruption era. Based on the perspective of the

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[54] M. Husni Muaz, *Pedagogi Hati: Praktik Positivitas Dalam Ruang Perjumpaan* (Jakarta: GH Publishing, 2015).

[55] Burhanudin and Afrianti, *Mencetak Muslim Modern Peta Pendidikan Islam Indonesia*.

natural drift concept, it can be said that this school has successfully interacted and adapted to its environment. Schools as living systems continue to create and innovate by utilizing the positive things of the advancement of time (science and technology) and continue to strengthen the identity of Islamic schools by developing a distinctive curriculum and implementation of learning.

The activities in the *SDIT Anak Sholeh Mataram* School Culture are designed, implemented, and evaluated seriously. The assessment techniques and instruments are developed by following the dynamic rhythm of the people in urban areas. The seriousness of the implementation of the School Culture program at the same time was even able to increase the level of trust of the city community in SDIT *Anak Sholeh* with evidence of increasingly high levels of community interest in sending their children to this school. School culture like this should be an alternative model for the development of Islamic educational institutions (at all levels) in dealing with the negative influences of the disruption era, so Islamic education still exists and is taken into account by the community at large.

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