

School Culture of High Schools in Yogyakarta

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Abstract (Times New Roman 11; Space: 1.0)

Abstract

School culture needs to be formed and developed optimally to achieve good education. School culture is shaped from activities or challenges faced by schools. This culture is then developed and taught to new members and members of the school. This paper discusses Tripusat Pendidikan or Three Centers of Education from Ki Hadjar Dewantara which emphasizes on education by and obtained from family, school, and community. With a qualitative descriptive approach and document data collected, it was found that teachers are the trusted figure and become the role model of their students. The teachers need to encourage their students and give strength and share their ability to the students. Based on this character education needs to be implemented in school.

Keywords: *character education; school culture; Three centers of education*

Background

A success of a school depends on various factors, external and internal ones. Internal stakeholders, among others, are student, teacher and principal. Their activities and achievement become a good promotion for the school itself.

School Culture

Improving the quality or quality of schools is a joint responsibility of all parties, the so-called regional policy makers, supervisors, principals, teachers, students and other external stakeholders. The community assess whether the school is qualified by observing students as well as school graduates, although some see the school success depending on

students' achievement on the national examination; putting aside school process or the learning process of students.

The quality or quality of the school can be seen from the culture implemented in schools between 'stakeholders' which in this case are principals, teachers and employees and students. Schools are not only a place of education and teaching but schools are a means for teachers to develop their professionalism. Therefore, school culture must be formed and developed optimally to achieve a good education.

Then, what is meant by culture? Ki Hadjar Dewantara defines it as the fruit of human civilization. The nature of 'adab' is the nobility, so the fruits of that nobility are called culture. In other words, culture can be interpreted as an effort to improve human life. Furthermore, Ki Hadjar Dewantara mentioned several cultural traits such as orderly, beautiful, useful, noble, giving a sense of peace, pleasure, happiness and so on.

What about school culture? Hargreaves (1992: 271) defines school culture as beliefs, values, habits and assumed ways of doing things among communities of teachers who have to deal with similar demands and constraints over many years. The same thing is stated by Day (1999) that school culture is 'values, beliefs, prejudices and behaviours are played out within the micro-political processes of school life'. It can be concluded that school culture is the beliefs, values, habits, prejudices and behaviour of the teacher community with the same demands and constraints in school life. School culture tends to be dynamic which implies the values and attitudes of educators in a context. Deal and Peterson (1990) define school culture as 'climate' or 'work ethos'. They further define it as:

Schools have a culture that is definitely their own. There are, in the school, complex rituals of personal relationships, a set of folkways, mores, and irrational sanctions, a moral code based upon them. There are games, which are sub-limited wars, teams, and an elaborate set of ceremonies concerning them. There are traditions, and traditionalists waging their world-old battle against innovators.

A Pattern of basic assumptions-invented, discovered, or developed by a given group as it learns to cope with its problems...-that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems

School culture is formed from activities or challenges faced by schools which are then considered good and legitimate which are then taught to new members as the right way to see and think in dealing with these problems. Researchers call school culture 'effective school' which will be successful if:

1. Strong values that support a safe and secure environment (Strong values that support the security and comfort of the learning environment),
2. High expectations of every student and faculty, too, believing that everyone can achieve (high expectations from each student and teacher to reach the target),
3. Belief in the importance of basic skills instruction as a key and critical goal for all students (belief in the importance of basic skills as a key and goal of students),
4. The belief that there should be clear is the goals and everyone's performance should be clear and helpful. Performance feedback to help in guiding the learning and

- improvement process (confidence displays clear performance as well as feedback for improvement), and
5. Strong leadership and a belief in its importance.

Therefore, school culture is an important and interesting topic to be discussed which is then implemented within the school community to achieve an effective school culture. The role of the principal is very important in shaping and having a good school culture.

Principal leadership in achieving good school culture can be seen in the school's vision and mission. The school's vision and mission are not merely written or displayed in schools, the most important thing is the implementation of the vision and mission for the life of the school culture. Raihani (2006) concludes that high schools in Yogyakarta have a vision and mission based on cultural values such as kinship and trustworthiness even though these schools are not based on a particular religion. While Yulia (2014) added that junior high schools (SMP) both public and private schools emphasized their vision of student achievement based on faith and piety. Based on the findings of the curriculum evaluation, Yulia found several activities related to increased faith and piety practised in schools such as praying in congregation, reading the Quran, prayer together such as study prayer, eating prayers. To improve achievement, most schools hold additional classes after school hours end. One national standard school in Sleman holds a meeting every Monday to discuss what has happened and plans that will be carried out the following week. Courtesy is also exemplified by the teacher/teacher through greetings, smiles, greetings and handshakes.

School Culture in Tamansiswa Perception

Tamansiswa with the character Ki Hadjar Dewantara gave several teachings or concepts in the field of education such as Tripusat Education namely education by and obtained from family, school, community; applying the Leadership Trilogy, initiating *sung tuladha* (in front of being an example), for example building initiatives (amid inspiring and motivating), *tutwuri handayani* (behind, giving strength). Teachers as *digugu* and imitated figures should be a model of their students, encouraging their students and giving their strengths and abilities to students, future successors of the nation.

Therefore character education really needs to be implemented in schools. Swasono (2015) makes explicit the character education as follows.

1. Education to shape and reinforce identity,
2. Education to strengthen self-esteem,
3. Education to strengthen self-confidence (indifference: *ngandel-kendel-bandel-kandel*),
4. Education strengthens faith (attendance: *tetep-antep-mantep*),
5. Education teaches and exemplifies the importance of mutual respect, uploading, courtesy,
6. Education teaches and exemplifies tolerance, respect and respect differences,
7. Education teaches and exemplifies the importance of being friendly, friendly, helping (friendly) and appreciating friendliness,

8. Education teaches the nature of silence/calm, clear heart and mind, the greatness of heart and soul, patience, ability to control emotions and victory both inwardly and outwardly (indifference: neng-ning-nung-nung-nang),
9. Education teaches the attitude of diligence / not lazy / diligent, productive / efficient, not wasteful / not consumptive / saving,
10. Education fosters aesthetic and artistic sensitivity to shape critical, appreciative and creative attitudes,
11. Education forms a formidable character as a nation of dignity,
12. Education forms patriotic, nationalistic and patriarchal attitudes,
13. Education is 'educating the life of the nation' (cultural conception), not just to 'educate the nation's brain' (biological-genetic conception), to eliminate the mind-mindedness (underdog mentality),
14. Education raises the nation's ability to proactively participate in designing the future of the world, and
15. Education to encourage the process of 'modernization', which is not synonymous with westernization ', but instead modernization is to reinforce Indonesianness.

The education system that is reflected in the curriculum must be discussed seriously and the government should give a clear policy to policy implementers. Responsibility for improving the quality of competence cannot be charged to one of them. The results of evaluation studies on teaching English in junior high schools (SMP) in the province of Yogyakarta Special Region by Yulia (2014) show some shortcomings of curriculum implementation as follows.

1. Communication breakdown between the District Education Office and each school

"Whilst the vision and mission of central government are clearly outlined, the disjuncture between the district level and individual schools is the result of the confusion of roles and responsibilities. It has been unclear for school authorities in terms of curriculum, about what and how to implement it at the school level "(Yulia, 2014: 205).

2. 'Pressure' on national exams

School and community trends see the results (products) of learning on national exams. Miller (2000) calls it 'exam-driven learning culture'. Even the tendency of some people to discourage schools into tutoring.

3. Headmaster's leadership

Improvement of the curriculum is done but monitoring and evaluation have not gone well.

"Shared leadership made principals have an inadequate understanding regarding the curriculum revision in detail ... The stated curriculum documentation that principals are responsible for revising as well as the

implementation of the curriculum but the responsibilities of the seemed to be unclear and certainly" (Yulia, 2014: 211).

4. Teacher limitations on professional competence and pedagogy.
"Most teachers have insufficient capacity, in particular, regarding the pedagogical and professional aspects. Due to the tension of national examination, most teachers ignored the notion of communicative competence as written in the Government Regulation No. 19/2005 "(Yulia, 2014, xiii).
5. The lack of a culture of evaluation of education and research
"The lack of information and underlying administrative factors," he said. the ELT elements "(Yulia, 2014: xiv).
6. Limitations of learning facilities and learning motivation
"Insufficient facilities in schools, especially the rural schools and madrasahs. This is a hindering student to begin meeting the global cultural and economic imperative to be proficient in English in a trilingual context "(Yulia, 2014: xiv)

The implication of the above findings is the importance of increasing the competence and roles of various parties, including principals, teachers, supervisors, and all related parties including the community. All components must play an active role in enhancing their competence, especially in the era of globalization; one of them is the AEC era in 2016.

Conclusion

The success of students in learning depends on the Tri Education Center - community, school and family. In the context of learning in the family, for example, parents need to provide facilities and encouragement so that students still maintain their learning motivation; in the context of schools, the teacher as the spearhead certainly has four competencies that must be developed adequately to be able to carry out their duties effectively. A good school culture as taught by Ki Hadjar Dewantara with the Leadership Trilogy - the idea is sung tuladha, the idea is to develop the initiative, tut Wuri Hadayani - absolute to be implemented. The community needs to provide space that allows and accompanies children to learn. The integration of the teachings of Ki Hajar Dewantara in education will guard students in the era of globalization. This is due to the development of students' character is formed firmly when there is a balance between cognitive, affective and psychomotor development. The development of one aspect such as cognitive, for example, will lead to abuse of their ability to things that are not right.

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